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THE ILIAD



HOMERUS
THE ILIAD

EDITED, WITH APPARATUS CRITICUS, PROLEGOMENA
NOTES, AND APPENDICES

BY

WALTER LEAF, LITT.D

SOMETIME FELLOW OF TRINITY COLLEGE, CAMBRIDGE

VOL. I

BOOKS I-XII

SECOND EDITION

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PREFACE TO THE SECOND EDITION

By the rewriting of large portions of the notes, and the addition of an Apparatus Criticus and Appendices, the present volume has grown almost into a new work. The thirteen years which have elapsed since the first edition appeared have naturally brought with them many modifications in the opinions then expressed, as well as many corrections of error. But the Homeric problems still present themselves substantially in the same aspect as they did in 1886, and the only serious change in point of view between this volume and its predecessor is that involved in the full acceptance of the Peisistratean recension as an all-important factor in the constitution of the *Iliad*.

Among books which have appeared since 1886 I am conscious of particular debts to van Leeuwen's *Enchiridium*, Cauer's *Grundfragen*, Erhardt's *Entstehung der Homerischen Gedichte*, and Schulze's *Quaestiones Epicae*. Prof. J. A. Platt has by his published papers again put me under many obligations, among others in calling attention to Brandreth's edition of the *Iliad*, which in 1841 surprisingly anticipated many recent conjectures of the "forward" school. It is impossible to specify obligations to papers in periodicals, but I have satisfaction in thinking

that the proportion of valuable contributions from English scholars has largely increased of late years.

My warmest thanks are due to the French Ministry of Education, and to M. Delisle of the Bibliothèque Nationale, for lending to the British Museum for my use the three valuable MSS. quoted in this edition as P, Q, R. I must add, with deep regret, that my sense of obligation is all the greater because England refuses similar courtesy to continental students.

I have to express my special gratitude to the Rev. M. A. Bayfield of Eastbourne College, who has read the proof-sheets and assisted me with many invaluable criticisms and suggestions beyond those to which his initials are appended; to Mr. T. W. Allen for much valuable information from his unrivalled knowledge of the MSS. of the *Iliad*; and lastly to the scholarly care and accuracy of Mr. Webb, Messrs. R. & R. Clark's proof-reader.

December 9, 1899.

PREFACE TO THE FIRST EDITION

THE object of the present edition of the *Iliad* is to offer a guide to students anxious to know more of Homer than they can learn from elementary school-books. It must be confessed that, when once the strict limits of a verbal commentary are passed, it is hard to know which path to choose from the many which open into the world revealed to us by the Homeric poems. We find ourselves at the starting-point of all that has given Greece her place in the world—of Greek history, of Greek art, of Greek philosophy, theology, and myth. The poems are our ultimate resource for the study of the history of the Greek language, and it is to them that we owe all our knowledge of the one great school of Greek criticism. An editor may be pardoned if, at the risk of apparent superficiality and discursiveness, he attempts, not of course to follow all or any of these roads, but barely to indicate the direction in which they lead.

Unfortunately for the English student, the works which he must study if he wishes to pursue these lines of inquiry are almost entirely in German; unfortunately also for the editor, who can hardly escape the appearance of pedantry when he has to be continually quoting works in a foreign language. The difficulty is one, however, which it lies with English scholars themselves to remove.

Where the acumen and industry of Germany have been for nearly a century so largely devoted to the *Iliad* and *Odyssey*, it is not to be expected, or even desired, that in a commentary for general use a new editor should contribute much that is really original. The proper place for new work is in the pages of philological journals and dissertations. Indeed it is not possible for any man to be sure of the novelty of any suggestion he may make, so vast is the mass of Homeric literature which has been annually poured forth since Wolf revived the study. While believing therefore that some few improvements on old interpretation will be found in the following pages, I am at no pains to specify them, and shall be quite content if I see them adopted without acknowledgment. On the other hand, I have freely taken wherever I have found, only acknowledging in the case of recent work which has not yet passed into the common stock, and reserving for this place a general statement of the great debts which I owe to previous authors.

Prominent among these¹ I must place Ameis's edition of the *Iliad*, and more particularly Dr. Hentze's Appendix thereto; the references given in it are of inestimable value to the student. Heyne's large *Iliad*, and the editions of Pierron, Düntzer, Paley, La Roche, Christ, Nauck, Nägelsbach, Fäsi, and Mr. Monro, have all been consulted; the last two continually and with especial respect. References to notes on the *Odyssey* have, as far as possible, been confined to Merry and Riddell's edition of the first twelve books, but here again Ameis and Hentze have been valued guides. Ebeling's great *Lexicon Homericum*, at last completed, has

¹ If I do not place Mr. Monro's *Homeric Grammar* in the first place, it is because I trust that the continual references to it will keep before the reader my immense debt to it.

been of course an indispensable companion, though often usefully supplemented by Seiler's smaller dictionary. The other principal authorities will be found in the list at the end of the Introduction; isolated papers and monographs can hardly be enumerated.

I have further to express my thanks to Mr. J. A. Platt, Fellow of Trinity College, Cambridge, who has been so good as to read through the proofs, and contribute many valuable remarks.

Finally, I have to name with affectionate remembrance my friend, the late John Henry Pratt, Fellow of Trinity College, Cambridge. The eight years which have elapsed since his lamentable death by drowning in the lake of Como have so greatly modified the work which I inherited from him that I have no right to make him responsible for any opinion expressed in the following pages; but I would emphatically say that their existence is entirely due to him, and that it is my earnest hope that I have said nothing which would not have met with his approval had he lived.

[*April* 1886.]

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PROLEGOMENA

I.—THE ORIGIN OF THE *ILIAD*

It is impossible to approach either the textual criticism or the regesis of Homer without some theory as to the way in which the *Iliad* and *Odyssey* reached their present form. The Homeric question can here be but briefly touched upon; no more will be attempted than to give the main points of the hypothesis adopted by the present editor; it will be stated in a categorical form for convenience only, and with no desire to disguise the undoubted fact that it is but one among many scores of theories, all of which have had equal attraction for their own authors. It is here put forward as a working hypothesis, which appears to answer the conditions of the problem.

Greek tradition knows that the *Iliad* and *Odyssey*, with various other poems, were the work of a historical poet called Homer, whose birth, residence, and death are placed in various cities and islands, but by a preponderating authority are attributed to Asia Minor, and in particular to Smyrna or Chios. For reasons which will appear, the one poet can no longer be regarded as historical; but this much at least is certain—that in the fifth century and later nothing was known of any Epic poetry older than that of the Ionian cities of Asia. As for date, we have the definite opinion of Herodotos¹ that Homer and Hesiod lived “400 years before me, and no more.”

When we come to examine the poems themselves, however, we find that they do not ostensibly shew signs of Asiatic origin. The scene of the *Iliad* is of course laid in the Troad, but its point of view is professedly that of dwellers in Greece proper;

¹ ii. 53.

it is there that the heroes have their homes, and thither that they return after the war. The poems profess a close acquaintance with the topography of Greece, and almost completely ignore that of Asia. And in particular, there is no overt mention of the great movement of peoples, generally called the Dorian invasion, which led, according to a tradition which has every sign of truth, to the presence of Greeks on the eastern coasts of the Aegaeon.

Rude mountaineers from the North, it was said, had descended into central and southern Greece, and had dispossessed the ancient lords of the soil, driving them eastwards in successive waves. Recent discoveries have borne out this tradition. They have shewn us that there was in Greece proper, and indeed through most lands bordering on the Aegaeon, an extremely ancient civilization, the zenith of which is now commonly supposed to have fallen between 1500 and 1200 B.C. We can in the remains trace the end of this culture, and its displacement by far ruder elements, which only slowly grow into the more perfect form which we call Hellenic.

That the poems, when professing to depict the prae-Dorian age, are as a whole actually contemporary with it, has probably never been maintained. There can be no question that, at least in great part, they merely bring back in imagination the "good old days" which have passed away. In so doing they touch on countless details of daily life, which we can to some extent control by the monuments. We can give some sort of answer to the question whether they reproduce the real circumstances of the old time, or only clothe the old tales with the garb of their own days. For an uncritical age the latter supposition is *a priori* the most probable; but it is not entirely borne out by facts. There is, on the whole, a striking similarity between the life of Homer's heroes in its material aspect and the remains which have been discovered at Tiryns, Mykene, and elsewhere. The two cultures are not identical, but, beyond a doubt, the Homeric resembles in the main the Mykenaeon rather than that of the "Dipylon" (so far as we know it) or the archaic Greek. The ancient tradition is on the whole truly kept in the Epos. Yet in many points we can see traces of apparent anachronism. But it is very difficult to say whether a departure from the Mykenaeon culture as we know it in the monuments is due to a later development of that culture

itself, or to an unintentional introduction of elements from the very different conditions of later Greece. In discussing such questions it is well always to remember that the epoch of Mykenaeen civilization with which we are best acquainted, that of the "shaft-tombs" of Mykene, is far from the end of the whole Mykenaeen age. The Homeric stage is certainly later than the "shaft-tombs," but it does not necessarily follow that it is post-Mykenaeen. It is quite possible that certain notable differences between the poems and the monuments, in burial, for instance, and in women's dress, may be due to changes which arose within the Mykenaeen age itself, in that later part of it of which our knowledge is defective—almost as defective as it is of the subsequent "Dipylon" period. On the whole, the resemblance to the typical Mykenaeen culture is more striking than the difference.

The inevitable conclusion seems to be that Epic poetry had its roots in the Mykenaeen period, and that this true tradition of the departed grandeur was carried across the Aegaeen in lays which were the progenitors of the Homeric poetry. The whole scenery of the poems, the details of armour, palaces, dress, decoration, must have been so long the subjects of song before the Dorian invasion that they had become stereotyped, and formed a foundation which the Epic poet dared not intentionally sap, easily though he slipped from time to time into involuntary anachronism. How far these oldest songs may have actually left traces of themselves in our "Homer" it is naturally impossible to say; but it is not beyond the bounds of possibility that some part of the most primitive *Iliad* may have been actually sung by the court minstrel in the palace whose ruins can still be seen in Mykene.

The Epic dialect lends some countenance to the belief that the Ionians were not the originators of the Epos. It has always been recognized that the dialect is not pure Ionic, such as would be expected from the reputed birthplace of the poems; and the presence of "Aiolic" elements has been generally admitted. Fick published in 1882 and following years elaborate disquisitions to shew that the older parts of both *Iliad* and *Odyssey* had in fact been composed in pure Aiolic, and translated into Ionic, only those Aiolic forms being left untouched which were fixed by the fact that the Ionic equivalent differed metrically; and that only the later portions were composed in Ionic. The theory involves too many arbitrary alterations of the text to be accepted in the

form in which he states it; but it remains probable that the dialect is in fact the resultant of older poems composed in a dialect which may, in the vaguest sense, be called Aiolic. The peculiarly non-Ionic forms point rather to the Thessalian and Arkadio-Kyprian dialects, however, than to that of the Asiatic Aiolis as the precursor of the Epic. But it must be admitted, after all the discussion which has taken place, that our knowledge of the early state of the Greek dialects is far too imperfect to enable us to base any far-reaching conclusions upon such hypotheses. It can only be said that they seem to correspond with the probabilities of the case, and in particular with the localization of "Homer" at Smyrna, the city which was taken by the rising Ionic race from the decadent Aioliens.

We assume, then, as a probable hypothesis that the old Greeks, expelled from their homes by the invading Dorians, carried with them across the sea a body of Epic poetry, the outcome of so long a development that it had already stereotyped much of what we find to-day in Homer; that this poetry dealt with the legends of Greece proper, in particular the Trojan War, including the return of the heroes, the tale of Thebes, perhaps the adventures of Herakles, and doubtless legends of the gods; that it was taken over by the Ionians from the descendants of these emigrants, and cultivated by them on their own account, much of the old being faithfully preserved, though adapted to new hearers, but much new being added; that the same scenery, spirit, and phraseology were retained, though with the admission of occasional anachronisms, which, of course, grew more frequent as time went on; and that this Ionian development lasted from, perhaps, the ninth century B.C. to the seventh. But in all probability the corpus of Epic poetry had been brought substantially to completion some time before the latter date; as the creative and imaginative forces of the Ionian race turned to other forms of expression, it is probable that but small and unimportant additions were made to "Homer" after the end of the eighth century or thereabouts.

The poems were all this time handed down orally only, by tradition among the singers who used to wander over Greece reciting them at popular festivals. Writing was indeed known in some form through the whole period of Epic development; but it is in the highest degree unlikely that it was ever employed to form a standard text of the Epos or any portion of it. There can

hardly have been any standard text; at best there was a continuous tradition of those portions of the poems which were especially popular, and the knowledge of which was therefore a valuable asset to the professional reciter.

By the end of the seventh century there must have been in existence a large amount of such Epic poetry, concerning itself chiefly, so far as we know, with the subjects previously named. But the tale of Troy must have been infinitely the most important, and the *Iliad* and *Odyssey* the most important poems on Troy. Some scholars have spoken as though they regarded the whole mass of this poetry as equally "Homeric" in the eyes of men of that day, and as approximately homogeneous in quality—a floating mass of which lengths were cut off more or less by chance, and labelled *Iliad* and *Odyssey*. For such a supposition there are no grounds; that parts at least of the mass had long before attained complete solidity and permanence is amply proved by the fact that the *Iliad* is notably earlier in language than the *Odyssey*. The kernel of it must therefore have attained its permanent form at a time materially earlier than the beginning of the *Odyssey*. But though the kernel was thus solid, it was surrounded by a great deal of later addition which was in a more or less fluid state. The rhapsodist, like the modern concert-giver, had to consider his hearers' liking for "old friends" on the one hand, and their wish for novelty on the other. He sought to reconcile the two by inventing fresh episodes to continue and extend those tales which every one knew. Here and there such a new episode would survive and come into such general repute as to ensure its permanence. But it is easy to see how the répertoires of various rhapsodists would differ, though all were based on the same original story.

We can now understand the reasonableness of such a provision as that ascribed by a widely spread tradition to the Attic statesmen of the sixth century, a provision that the *Iliad* and *Odyssey* should be recited at the Panathenaia in a regular and officially recognized order; and we can also see that such a rule involved a new constitution of the text. The most widely accepted tradition attributed the recension to Peisistratos. But Solon is named in a famous passage of Diogenes Laertios (*Life of Solon* i. 57): *τά τε Ὀμήρου ἐξ ὑποβολῆς γέγραφε ῥαψωιδεῖσθαι, οἶον ὅπου ὁ πρῶτος ἔληξεν ἐκεῖθεν ἄρχεσθαι τὸν*

ἐχόμενον. μᾶλλον οὖν Σόλων "Ὀμηρον ἐφώτισεν ἢ Πεισί-
 στρατος, ὥς φησι Διευχίδας ἐν πέμπτῳ Μεγαρικῶν. ἦν δὲ
 μάλιστα τὰ ἔπη ταῦτα. "οἱ δ' ἄρ' Ἀθήνας εἶχον," καὶ τὰ
 ἐξῆς (B 546–58). There is unfortunately something lost in
 this passage, asserting explicitly the interpolation of the lines
 mentioned. The reference is to the arbitration between Athens
 and Megara for the possession of Salamis, when each side brought
 forward lines from Homer, the Athenians relying on B 558 as
 we have it, the Megarians accusing them of falsifying the text
 and putting forward a different version. The natural sense of
 the passage as it stands is this: "it was not Peisistratos, as is
 generally supposed, but Solon who collected the scattered Homer
 of his day; for he it was who interpolated the lines in the
 Catalogue of the Ships"; so that we should add something like
 this after Πεισίστρατος:—ἐκεῖνος γὰρ ἦν ὁ τὰ ἔπη εἰς τὸν
 κατάλογον ἐμποιήσας, καὶ οὐ Πεισίστρατος. Ritschl, however,
 gives the whole passage a quite different turn by inserting (in the
 same place)—ὅσπερ συλλέξας τὰ Ὀμήρου ἐνεποίησέ τινα εἰς
 τὴν Ἀθηναίων χάριν. This has been accepted by Wilamowitz
 and Cauer, but is clearly wrong. Tradition unanimously held
 that the recovery of Salamis took place in the time of Solon,
 while Peisistratos was still a boy. Dieuchidas, giving the
 Megarian version, must therefore have attributed the interpolation
 to Solon, and concluded that the compilation of the Athenian
 copy was due to him and not to his successor. But in any case
 the passage shews that the tradition about Peisistratos was
 current in the fourth century B.C., when, as Wilamowitz has
 shewn, Dieuchidas must have written. There was yet another
 version which ascribed the collection to Hipparchos;¹ but for us
 the names are comparatively a matter of indifference; the
 essential element is that all tradition points to Athens of the
 sixth century. This tradition is probable enough in itself, and if
 once accepted it explains many a difficulty. [The great problem
 for those who maintain the gradual growth of the poems by a
 process of crystallization has been to understand how a single
 version came to be accepted, where many rival versions must,
 from the necessity of the case, have once existed side by side.
 The assumption of a school or guild of singers has been made;
 but the rare mention of Ὀμηρίδαι in Chios gives no support

¹ Pseudo-Plat. *Hipparchos* 228 c.

to this hypothesis, which lacks any other confirmation. The Peisistratean recension is the only source, other than the autograph of a real Homer, which will account for the unity of the vulgate text. It agrees, too, with the constitution of the *Iliad* itself, which in several places¹ shews such a piecing together of parallel narrative as can hardly be credited to natural growth in the hands of irresponsible rhapsodists, but involves the deliberate work of a literary editor based on a written text. This, too, accounts for the numerous traces in our text of an unobtrusive but sufficiently clear Attic influence. It agrees with the position of Athens as the first book-mart of Greece. It agrees with the evidence that the archetype of the vulgate was written in the old Attic alphabet. In fact we might almost reconstruct the necessity of such a "codification" of the text from the conditions. An official copy of some sort is implied by the transformation of fluctuating oral compositions into such a vulgate as we possess; it must have taken place at Athens, the head of the intellectual Greece and the centre of the publishing trade; it must have been created before the fifth century, for Herodotos and Plato already have Homer as we know him; it must have taken place after the seventh, to which we can date some of the latest additions to the *Iliad*; therefore an official copy of Homer was made in Athens in the time of Solon and Peisistratos.]

Belief in the recension of Peisistratos was not so long ago unfashionable; but in the last few years a clear reaction has set in.² The chief reason for scepticism has been the complete silence of the Aristarchean scholia respecting any edition of Peisistratos. This has been held to shew that the tradition is no more than a late invention absolutely unknown to Aristarchos. But now that Wilamowitz has shewn that Dieuchidas wrote in the fourth century, it is no longer possible to hold that Aristarchos had never heard the story—which is moreover involved in the allusion to the Salamis arbitration by Aristotle (see note on B 558). It follows, therefore, either that Aristarchos deliberately ignored the tradition—which is hardly like him—or that he dealt with it in his lost works. The argument from silence is especially deceptive in the case of an author like Aristarchos, of whom we have nothing whatever preserved beyond excerpts of second-hand

¹ See Introductions to B, N, T.

² Dating, I think, from Seeck's *Die Quellen der Odyssee*, 1887.

accounts of his commentaries, with some titles of lost works. It is likely enough that he dealt with the Attic recension somewhere, and having settled the matter one way or the other found no need to refer to it in his critical notes. On the other side of the account we must set the facts that he believed Homer to have been an Athenian, and that he often assumes the transliteration of the poems from the old Attic alphabet into the new—indirect proofs at least that he held the vulgate text with which he dealt to have reached him from purely Attic sources. The scholia can therefore count neither one way or the other; and the hypothesis of the Peisistratean recension appears so highly probable that it will be adopted as a postulate in the following commentary.

The Peisistratean text is identical with the vulgate, which has held its own through all time. Recent discoveries in Egypt have shewn, indeed, that there was a time when different texts, altered from the vulgate chiefly by the insertion of additional lines of no intrinsic importance, had attained a great vogue, at least in Egypt. This is certain to be the case with all highly popular books reproduced in large quantities for an uncritical public. The rise of criticism at Alexandria put an end to these commercial texts, and established the vulgate in its rightful position again. In this sense only can Aristarchos and his predecessors be said to have altered the Homeric text; they did not work upon these inferior copies and decide which lines were to be expelled, but they gave the weight of their authority to a demand for copies of MSS. of approved antiquity and correctness. The position of Aristarchos was, in fact, precisely that of a critic who would make a correct text of Firdausi's *Shahnamah* to-day. The variation between different copies of the Persian is incomparably greater than that between the prae-Aristarchean papyri and the vulgate, though here there was undoubtedly one common source in the poet's own MS. Even the unbroken existence of a written tradition has not been able to save Firdausi from the interpolations of popular reciters; the task of the Persian Aristarchos will be to point out which MSS. contain the ancient and pure tradition, and to stop the demand for copies of any others.

Such as the vulgate was before the days of Aristarchos, such it still remains. In only an infinitesimal number of cases can

it be shewn that he produced any effect upon the current reading. Lines of which he disapproved remain uncanceled; the readings he preferred do not therefore in any appreciable degree supplant those which he held inferior. The MSS. in our libraries differ from one another in the same degree as those of Aristarchos, and with fresh collations the number of variants which we know through Aristarchos alone is constantly dwindling; it may not be long before we are able to point to an existing MS. representative of almost every variant mentioned by Didymos and Aristonikos. The great addition to our knowledge of the tradition made by the discoveries of papyri has shewn how wonderfully tenacious and correct was the mediaeval scribe.

II.—ANALYSIS OF THE *ILIAD*

Two cardinal assumptions have been made in the preceding section: first, that the *Iliad* was not composed by a single poet, but was the growth of a long period; and secondly, that this growth took place by gradual accretion or crystallization about a central nucleus, which was from the first something fixed amid later expansions and accretions of a more or less fluctuating nature, though some of these in time gained a solidity almost equal to that of the original kernel.

The arguments on which these two assumptions are founded are set out in detail in the commentary which follows. With regard to the first it is sufficient to say here that the discrepancies and contradictions which seem to disprove unity of authorship are those which go deep into the structure of the poem, not casual mistakes of detail to which all authors are liable. The most significant of these is undoubtedly the contradiction involved in the Embassy of the ninth book, which is completely ignored in the eleventh and sixteenth. The tenth book is so loosely inserted into the *Iliad* that doubts as to its rights date from very early days. Wider but perhaps less glaring discrepancy is involved in the fact that the promise of Zeus to Thetis is entirely forgotten from the first book to the eleventh, and that the whole balance of the story is disturbed by the way in which the exploits of Achilles, the real hero, are outdone by Diomedes in E.

The kernel of the *Iliad* is, beyond a doubt, the story of the

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 received a
 Chryses, pe-
 father, who
 answers hi-
 An assen-
 augur ex-
 Agamemnon
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 through the
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 victorious
 battle
 (B 1-3)
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 ...

critical lights. Only in an extremely small minority of any reading be found which has not the certificate of either of these authorities, and then generally in matters in which the MS. tradition leaves us in doubt. It is, for instance, indifferent even to our best MSS. whether they write *ει* or *η*, whether they write a liquid single or double. Thus such as *πεφύκη* for *πεφύκει* (Δ 483), or *τῶν ἡδυμῶν* for *τῶν ἡδυμῶν* (K 187), can hardly be regarded as departures from our MSS.; the two readings would certainly have been indistinguishable in the old alphabet. The most serious departure from tradition is the acceptance of Nauck's *ζωμ* for *ζωμ* of all MSS. in I 414; I could not make up my mind to leave the unmetrical reading, though I have endured *ζως* as a *ζω* rather than go to pure conjecture and write *εἶος* or *ἦος*.¹ Generally speaking I have endeavoured to choose in each particular case what seemed to me to be the best reading among those current in the fifth century; and I have not hesitated in many cases to give a reading in the text which is described in the notes as clearly wrong—a corruption, that is, as old as the fifth century, of an older form which we can confidently restore.

For the adscription in place of the subscription of *ε* in the diphthongs *αι*, *ηι*, *ωι* no apology is needed—at all events I shall offer none. It is curious that a twelfth-century device for correcting the blunders of copyists should have been so far canonised as to lead the unthinking to suppose that it has some ancient authority. It is typographically ugly as well as philologically misleading.

IV.—THE APPARATUS CRITICUS

In compiling the Apparatus Criticus I have aimed at compression and brevity, not only from considerations of space, but in a firm belief that for the purposes of the critic a small selection of readings is more useful than approximate completeness.

I have therefore omitted as a rule all variants which affect only orthographical questions, or which, to the best of my judgment, were mere blunders of no critical interest. The missions under the head of orthography include all such

¹ The only other readings in the text to which no ancient authority can be cited are, I believe, *τῆς ἐμῆς* in I 654 for

the *τῆς μῆς* or *᾽μῆς* of the MSS. (compare A 608); and *ἐρασαν* for *ἐρασαν* or *ἐρασαν* M 56.

Doloneia, were in all probability composed originally in almost exactly the same form, allowing for the difference of alphabet, as that which we now have. Even if it were not so, our means do not permit us to reconstruct the more ancient dialect with any approach to confidence. Our only guide in so doing is the metre; and though in many matters this is a safe test, yet it is impossible for us to say in how many others it may leave us in the lurch. To take an obvious instance, it enables us to restore an initial digamma in a large number of cases, but leaves us almost always uncertain as to whether we should at the same time restore the letter internally. For these reasons all attempts to introduce the digamma without exception in all words where we know it once to have existed are interesting and instructive philological exercises, but lie outside the province of the commentator. His business is to take the text as he finds it, and to indicate from time to time where it shews traces of a more ancient form, but to accept as a part of it the constant inequalities and anachronisms with which it abounds.

The materials for the constitution of the text are found in (1) MSS. of all ages; (2) the scholia, especially the excerpts from the works of Didymos and Aristonikos on the writings of Aristarchos; (3) quotations in ancient authors. On these the present text is entirely based. Little weight is given to the evidence of quotations; interesting though they often are, it is impossible to be sure in any case of the accuracy of the author who is quoting. Of MSS. of the *Iliad* some hundreds exist, from the third century B.C. to the sixteenth A.D. Of most of these very little is known; of complete MSS. only thirteen have been collated throughout, and of these five are now for the first time published. Of fragmentary MSS., however, earlier than the Venetus A, we have full information; the papyri are now so numerous that we know something of the tradition of every century since the third B.C., with the exception of the two or three which intervene between the Syrian palimpsest in the seventh and A in the tenth A.D.

The value of the various MSS. and scholia will be treated in detail in the next volume. It may be said here that readings of Aristarchos are taken as equal to those of the best MSS.; readings of Zenodotos are treated as of the second rank. Between the variants thus attested we are at liberty to choose with the aid of

modern critical lights. Only in an extremely small minority of cases will any reading be found which has not the certificate of one or other of these authorities, and then generally in matters where the MS. tradition leaves us in doubt. It is, for instance, almost indifferent even to our best MSS. whether they write *ει* or *ηι*, or whether they write a liquid single or double. Thus readings such as *πεφύκηι* for *πεφύκει* (Δ 483), or *τῶν ἡδυμος* for *τῶν νήδυμος* (K 187), can hardly be regarded as departures even from our MSS.; the two readings would certainly have been indistinguishable in the old alphabet. The most serious departure from tradition is the acceptance of Nauck's *ἰωμι* for *ἰκωμαι* of all MSS. in I 414; I could not make up my mind to leave the unmetrical reading, though I have endured *ἔως* as a trochee rather than go to pure conjecture and write *εἶος* or *ἦος*.¹ Generally speaking I have endeavoured to choose in each particular case what seemed to me to be the best reading among those current in the fifth century; and I have not hesitated in many cases to give a reading in the text which is described in the notes as clearly wrong—a corruption, that is, as old as the fifth century, of an older form which we can confidently restore.

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matters as accentuation, breathings, omission or addition of ν ἐφελκυστικόν or iota subscript, single or double writing of λ , μ , ν , σ , ρ , itacism, confusion of o and ω , and many cases of difference in the division of words, especially such forms as δ' ἐμοί or $\delta\epsilon$ μοι, δ' ἐφέβοντο or $\delta\epsilon$ φέβοντο, πάντοσ' ἔτσην or πάντοσε ἴσην. In all these the testimony of MSS. is practically indifferent, and it is waste of space and energy to accumulate it; our choice has to be made on other grounds.

It is in the omission of what I believe to have been mere copyists' mistakes that I may have neglected something in which acuter eyes than my own might detect traces of a genuine variant. The risk of this must be preferred, however, to the accumulation of ridiculous blunders such as would make it difficult to see the wood for the trees.

For similar reasons, namely, at once to save space and to give a clearer view of the weight of testimony, I have as a rule quoted only one of each group of related MSS. My P and La Roche's L, for instance, are so closely connected, coming evidently from a common archetype, that I have not quoted L except where it differs from P. So I quote only G and omit its satellites "Mor Bar" except where they differ from it; the three can only be weighed as a single MS.

Thus though my Apparatus seems brief in comparison with La Roche's, I feel confident that it gives all that is really of importance for the constitution of the text, and indeed adds a very considerable amount of new matter. Our knowledge of the MSS. will soon be greatly enlarged by other hands; but in the meantime there can be no loss in this humble contribution to a strangely neglected field of Homeric criticism.

V.—MANUSCRIPTS

The MSS. quoted in the Apparatus Criticus are the following:—

A. PAPYRI

- Pap. α** = Petrie, *Hawara Biahmu and Arsinoe*, pp. 24–8 (collated also by myself); contains part of B 1–877. 5th cent. A.D.
 „ **β** = British Museum cxxvi. (*Classical Texts from Papyri in the B. M.* p. 81); B 101–Δ 40. 4th or 5th cent. A.D.
 „ **γ** = B. M. cxxxvi. (*Class. Texts* p. 93); parts of Γ 317–Δ 544. 3rd cent. A.D.

- Pap. d** = Bodleian d 20 (Grenfell *An Alexandrian Erotic Fragment and other Greek Papyri* p. 6); parts of Θ 64–75, 96–116. 2nd cent. A.D.
ε = B. M. dclxxxix. (Grenfell *Greek Papyri, Second Series* p. 4); Θ 217–9, 249–53. 3rd cent. B.C.
z = Mahaffy *Flinders Petrie Papyri* Pl. iii. (4); fragments from Λ 503–37. 2nd cent. B.C.
h = Genavensis; Nicole *Rev. de Philologie*, Jan. 1894 (Kenyon *C. R.* viii. pp. 134–6); small fragments from A, Δ, and Z, and Λ 788–M 11. 2nd cent. B.C. ?
● = Louvre; La Roche *Homerische Textkritik* p. 448; N 1–175. 1st cent. B.C. ?
i = B. M. cvii. (Harris Papyrus); *Catalogue of Ancient MSS. in the B. M.*, part i: *Greek*, pp. 1–6; Σ 1–218, 311–617. 1st cent. B.C.
κ = B. M. cxxvii. (*Class. Texts* p. 98); small fragments from E, Z, Σ. 3rd or 4th cent. A.D.
λ = Bodleian b 3 (Grenfell *Greek Papyri, Second Series* p. 5); fragments of Φ, X, Ψ. 3rd cent. B.C.
μ = B. M. cxxviii. (*Class. Texts* p. 100; *J. P.* xxi. pp. 17–24, 296–343); large parts of Ψ 1–79, 402–Ω 759. 1st cent. B.C.
n = B. M. cxiv. (Bankes Papyrus); *Catal. of Anc. MSS.* p. 6, *Phil. Mus.* i. p. 177, and my own collation; Ω 127–end. 2nd cent. A.D.
π = Grenfell and Hunt *Oxyrhynchus Papyri* p. 46; B 730–828. 2nd cent. A.D.
ο = B. M. dccxxxii. (Hunt *A New Homeric Papyrus* in *J. P.* xxvi. pp. 25–59); most of N 2–775, Ξ 120–522. 1st cent. A.D.
π = Grenfell and Hunt *Oxyrhynchus Papyri* ii. p. 96; E 1–303 and a few fragments from E 329–705. Beginning of 3rd cent. A.D. For readings see App. F.

B. UNCIAL

- Ambr.** = *Ambrosianus Pictus*, saec. v.–vi., a MS. at Milan consisting of leaves containing illustrations of the *Iliad* and accompanying portions of the text. It contains pieces from all the books except Γ, Σ, Τ, Υ—800 lines in all. Published by Angelo Mai, 1819, *Iliadis fragmenta antiquissima cum picturis*.
Syr. = B. M. Add. 17, 210; *Catal. of Anc. MSS.* p. 6, and *Fragments of the Iliad of Homer from a Syriac Palimpsest*. Edited by W. Cureton (saec. vi. or vii.). It contains 3873 lines from M to Ω. See Hoffmann, *21^{tes} und 22^{tes} Buch der Ilias* pp. 3 ff., *La R. H. T.* p. 454 no. 5.

C. LA ROCHE'S MSS.

- A** = Venetus 454, in the Marcian Library at Venice, saec. x. First published by Villoison *Homeri Ilias ad veteris codicis Veneti fidem recensita. Scholia in eam antiquissima* . . . 1788. La Roche's collation in *Homeri Ilias* (1873–6) is followed; but I have to thank Mr. T. W. Allen for some valuable additions and corrections, which are distinguished by his initials. (Hoffmann pp. 12 ff.)

A = portions of the above ms. which have been supplied by a later hand, the original leaves having been lost. The supplements consist of E 336–635, P 277–577, 729–61, T 126–326, Ω 405–504.

C = Cod. Laurentianus xxxii. 3, in the Medicean Library at Florence, saec. xi. La R. *Hom. Textkritik* no. 14 p. 460, Hoffmann p. 28.

D = Cod. Laurentianus xxxii. 15, saec. xi.–xii. La R. *ibid.* no. 15, Hoffmann p. 31.

D = portions of the above supplied by later hands. These are not mentioned by La Roche or Hoffmann. Mr. T. W. Allen has kindly given me the following valuable list of the passages thus supplied.

“(1) A hand coeval or nearly so with D, though markedly different from it; O 388–Π 167.

(2) A hand of s. xii. or xiii.; books A–Δ and N 96–160.

(3) A hand of s. xv.; Θ 390–525, P 359–Σ 192, 593–T 38, Ψ 652–719, 854–Ω 85, 219–348, 754–804.

(4) Another s. xv. hand supplies Σ 326–93 and 538–92.”

[E] (*Note.*—La Roche’s E refers to the printed text of the Roman edition of Eustathius, 1542, and is not quoted here as it is of no critical value.)

G = Vindobonensis 39, saec. xiv. La R. *H. T.* p. 472 no. 92. First published by Alter, Vienna 1789.

H = Vindobonensis 117, saec. xiii. La R. *H. T.* p. 473 no. 95, Hoffmann p. 33. From Ψ 648 to the end is in another hand, noted as *H*.¹

L = Vindobonensis 5, saec. xiv.–xv. La R. *H. T.* p. 476 no. 105, Hoffmann p. 40. This ms. is almost identical with my P, and is only quoted when it differs from P.

M = Venetus 456, saec. xv. La R. *H. T.* p. 477 no. 107. La R. has published a collation of three books only, Δ–Z. This ms. is almost identical with Harl. a; I have ascertained that they agree for all readings of M given in my Apparatus, except where a difference is noted.

N and **O** = Venetus 459, which consists of portions of two mss., one (N) containing A 1–H 392 (saec. xv.), the other (O) A 214–M (saec. xiv.). La R. *H. T.* p. 459 no. 10. The collation of books Δ–Z only has been published.

S = Stuttgartensis 5 (saec. xv. ?). La R. *H. T.* p. 478 no. 111. La R. follows the collation of the *Iliad* published by Rieckher in *Eos*, 1865.

D. MANUSCRIPTS NOW ADDED

(See *J. P.* xx. pp. 237–51. The first five are collated by myself.)

J = B. M. Harley 1771—a late xv. cent. ms., with glosses in red and black ink, mostly rhetorical and grammatical. Leaves have been lost containing Λ 622–653, O 31–62, Ω 719–end.

¹ I regret that I overlooked Hoffmann’s different hand. *H* should therefore be stated that Book A is also in a read for H throughout this book.

- P** = Paris, grec 2766—late xv. cent. (so dated by Sir E. Maunde Thompson from the watermark). The ms. is nearly identical with L. The writing is often very small, and ϵ , η , and α are frequently almost or quite indistinguishable from one another. La R. *H. T.* p. 471 no. 88.
- Q** = Paris, grec 2767. A 1–118, 204–233, Ω 673–end are missing, and a good many lines have been lost by mutilation of the lower margin. xiv. cent. (so Catalogue; rather, late xv.). La R. *ibid.* no. 89.
- R** = Paris, grec 1805, saec. xv., written by Georgios Gregoropulos, in a neat clear hand. La R. p. 470 no. 80.
- T** = Townleianus, B. M. Burney 86; saec. xiii.? This was very imperfectly collated by Heyne in 1802; my own collation is independent, but I have used (and checked) Heyne's as well. See Heyne vol. iii. p. c.; E. M. Thompson in *C. R.* ii. p. 103; La Roche *H. T.* p. 467 no. 65; Maass in *Scholia Graeca in Homeri Iliadem Townleyana* i. (vol. v. of the Oxford ed.) pp. vii. ff.; Gardthausen *Gr. Paläogr.* p. 405; myself in *C. R.* iii. p. 156. I have occasionally named John Rhosos of Crete as responsible for some added lines, etc., as his handwriting is unmistakable.
- U** = Genavensis, for which I have of course followed the laboriously minute collation of Nicole *Scolies Genevoises de l'Iliade* ii. pp. 219 ff. The ms. is exhaustively described in the Introduction to that work.
- U** = portions supplied by later hands, viz. A 1–54, 109–66, B 506–877, Θ 214–565, I 1–63, 706–13, K 1–50, O 576–617, Ω 707–62.

All the mss. hitherto named except M, N, O have been collated throughout. In all that follow the collation is presumably or certainly only partial.

Harl. a = B. M. Harl. 5693; saec. xiv.–xv. This is the "Harl." of Heyne, who took his readings from Bentley's ms. notes (vol. iii. pp. xcvi. ff.). See also *C. R.* iii. 295. I have repeated Heyne's readings where I found them correct, after checking the whole with the ms.—a very necessary precaution—and added a few of my own. In Δ –Z Harl. a is quoted only where differing from M (see above).

The following B. M. and Paris mss. I have collated only in selected passages (about 2000).

- „ **b** = Harl. 5600, by John Rhosos, finished 16th May 1466. It is based on T and another ms. not yet identified.
- „ **c** = Harl. 5672, also in the hand of Rhosos. Contains A, B 1–9, 490–594, Γ 123–461, Δ 1–246. This is not based on T.
- „ **d** = Harl. 5601, saec. xv.–xvi.
- King's** = B. M. King's 16. Written in 1431.
- Par. a** = Paris, grec 2681, saec. xiv.–xv.? The ms. has large gaps filled up in another hand on different paper (*J. P.* xx. p. 244, La R. *H. T.* p. 470 no. 81).
- „ **b** = Paris, supplément grec 497, saec. xiii. (?); a fragmentary ms., see *J. P.* xx. p. 250; not in La R.
- „ **c** = Paris 2894, saec. xiii. (?) (La R. *H. T.* p. 475 no. 103).
- „ **d** = Paris 2680, saec. xv. (La R. *H. T.* p. 476 no. 100).
- „ **e** = Paris 2682, saec. xiv.–xv. (La R. *H. T.* p. 471 no. 82).

accounts of his commentaries, with some titles of lost works. It is likely enough that he dealt with the Attic recension somewhere, and having settled the matter one way or the other found no need to refer to it in his critical notes. On the other side of the account we must set the facts that he believed Homer to have been an Athenian, and that he often assumes the transliteration of the poems from the old Attic alphabet into the new—indirect proofs at least that he held the vulgate text with which he dealt to have reached him from purely Attic sources. The scholia can therefore count neither one way or the other; and the hypothesis of the Peisistratean recension appears so highly probable that it will be adopted as a postulate in the following commentary.

The Peisistratean text is identical with the vulgate, which has held its own through all time. Recent discoveries in Egypt have shewn, indeed, that there was a time when different texts, altered from the vulgate chiefly by the insertion of additional lines of no intrinsic importance, had attained a great vogue, at least in Egypt. This is certain to be the case with all highly popular books reproduced in large quantities for an uncritical public. The rise of criticism at Alexandria put an end to these commercial texts, and established the vulgate in its rightful position again. In this sense only can Aristarchos and his predecessors be said to have altered the Homeric text; they did not work upon these inferior copies and decide which lines were to be expelled, but they gave the weight of their authority to a demand for copies of MSS. of approved antiquity and correctness. The position of Aristarchos was, in fact, precisely that of a critic who would make a correct text of Firdausi's *Shahnamah* to-day. The variation between different copies of the Persian is incomparably greater than that between the prae-Aristarchean papyri and the vulgate, though here there was undoubtedly one common source in the poet's own MS. Even the unbroken existence of a written tradition has not been able to save Firdausi from the interpolations of popular reciters; the task of the Persian Aristarchos will be to point out which MSS. contain the ancient and pure tradition, and to stop the demand for copies of any others.

Such as the vulgate was before the days of Aristarchos, such it still remains. In only an infinitesimal number of cases can

It is to be shewn that he produced any effect upon the current reading. Lines of which he disapproved remain uncanceled; the readings he preferred do not therefore in any appreciable degree supplant those which he held inferior. The MSS. in our libraries differ from one another in the same degree as those of Aristarchos, and with fresh collations the number of variants which we know through Aristarchos alone is constantly dwindling; it may not be long before we are able to point to an existing MS. representative of almost every variant mentioned by Didymos and Aristonikos. The great addition to our knowledge of the tradition made by the discoveries of papyri has shewn how wonderfully tenacious and correct was the mediaeval scribe.

II.—ANALYSIS OF THE *ILIAD*

Two cardinal assumptions have been made in the preceding section: first, that the *Iliad* was not composed by a single poet, but was the growth of a long period; and secondly, that this growth took place by gradual accretion or crystallization about a central nucleus, which was from the first something fixed amid later expansions and accretions of a more or less fluctuating nature, though some of these in time gained a solidity almost equal to that of the original kernel.

The arguments on which these two assumptions are founded are set out in detail in the commentary which follows. With regard to the first it is sufficient to say here that the discrepancies and contradictions which seem to disprove unity of authorship are those which go deep into the structure of the poem, not casual mistakes of detail to which all authors are liable. The most significant of these is undoubtedly the contradiction involved in the Embassy of the ninth book, which is completely ignored in the eleventh and sixteenth. The tenth book is so loosely inserted into the *Iliad* that doubts as to its rights date from very early days. Wider but perhaps less glaring discrepancy is involved in the fact that the promise of Zeus to Thetis is entirely forgotten from the first book to the eleventh, and that the whole balance of the story is disturbed by the way in which the exploits of Achilles, the real hero, are outdone by Diomedes in E.

The kernel of the *Iliad* is, beyond a doubt, the story of the

Wrath, the *Mênis* which is announced in the Prologue. This tale is given in the following books—A, Λ, O, Π, Τ–X, or rather in parts of them, for there is not one which has not received large additions. The plot is as follows:—Agamemnon has received as part of his booty from a foray the daughter of Chryses, priest of Apollo, and refused her to the petition of her father, who thereupon prays to his god for vengeance. Apollo answers his prayer by sending a pestilence upon the Greek army. An assembly is held to discuss the position, and Kalchas the augur explains why the host is suffering. Achilles calls on Agamemnon to appease the god by sending Chryseis back. This leads to a quarrel; in the issue Achilles withdraws in anger, and through his mother Thetis obtains a promise from Zeus that, to satisfy his wounded pride, the Trojans shall defeat the hitherto victorious Greeks (Book A). Agamemnon is therefore lured to battle by a deceptive dream, which promises him victory (B 1–50). He begins by driving the Trojans before him. Presently, however, he is wounded and has to leave the field; the other chief Greek heroes suffer the same fate, and the whole army is driven back to the ships, which are attacked by Hector. Aias alone holds his ground (Λ). He is at length disarmed for a moment, and fire is set to the ship of Protesilaos (O 592 ff.). Achilles thereupon, though he will not fight himself, relents so far as to send Patroklos with the Myrmidons to the rescue. Patroklos drives the Trojans back, and among many others slays Sarpedon; but he presses his advantage too far, and is himself slain by Hector (Π). Achilles on hearing of his death sallies forth to avenge it, and after making havoc of the Trojans, chases Hector thrice round the walls of Troy, and finally slays him (parts of Τ, Φ, X). The story ends with the dragging of Hector's body (X 404).

This is the backbone of the *Iliad* as we have it, whether or no it be the earliest portion of it historically; it is the main plot to which all else stands in an episodical relation. That it is also the oldest kernel I feel no doubt. The conditions of the *Mênis* have been imposed on all the rest of the book. The absence of Achilles from the field is everywhere either tacitly assumed or expressly alluded to. It is in the story of the Wrath that the real unity of the *Iliad* is to be found. Here, at least, we need not hesitate to see the work of a single poet, perhaps

the greatest in all the world's history. How far he may have made his poem from pre-existing materials it is beyond our powers of analysis to say.¹ The story is organically and indissolubly bound together; the arguments which are still brought forward to separate the Patrokleia and the death of Hector from the earlier part, the *Mêνis* proper, seem to me wholly inadequate and improbable.

From the several Introductions to the books, it will be seen that the main episodes included in this volume are (i) the duel of Menelaos and Paris, and the treachery of Pandaros in Γ-Δ; (ii) the Diomedeia in E and Z, itself a composition shewing continuous growth from the earliest days to the latest; (iii) the duel of Aias and Hector in H; (iv) the Embassy to Achilles in I with its prologue, the defeat of the Greeks in Θ; (v) the Doloneia in K; (vi) the battle at the wall in M, with an introduction, the building of the wall in H. The relation of these episodes and the *Mêνis* to one another and to the whole structure of the *Iliad* will be more conveniently discussed in the next volume.

III.—THE TEXT OF THE *ILIAD*

From what has been said, the aim of an editor of the Homeric text clearly follows. He must endeavour to reconstitute the Attic text as transliterated into the new alphabet from the official Athenian original. Farther back than this it is useless for him to attempt to go, for this is the earliest date at which the *Iliad*, as we know it, existed. It is true indeed that many portions of the *Iliad* bear signs of greater antiquity; we can trace with confidence not only the older form of the story, but remains of an older form of dialect, corrupted in the course of transmission in the mouths of rhapsodists and editors, to whom it was virtually a dead language. But it is a complete error to try, from these indications, however numerous and clear, to introduce into Homer a uniformity of "Proto-Epic" language. In Homer, as we know it, no such uniformity can ever have existed. The later parts of the poems, such for instance as the

¹ On one point only do I now feel hesitation. It will be seen from the Introduction to B that there is some ground for supposing that the oldest

form of the Wrath did not contain the promise of Zeus to Thetis; it was a tale played exclusively on the earthly stage.

Doloneia, were in all probability composed originally in almost exactly the same form, allowing for the difference of alphabet, as that which we now have. Even if it were not so, our means do not permit us to reconstruct the more ancient dialect with any approach to confidence. Our only guide in so doing is the metre; and though in many matters this is a safe test, yet it is impossible for us to say in how many others it may leave us in the lurch. To take an obvious instance, it enables us to restore an initial digamma in a large number of cases, but leaves us almost always uncertain as to whether we should at the same time restore the letter internally. For these reasons all attempts to introduce the digamma without exception in all words where we know it once to have existed are interesting and instructive philological exercises, but lie outside the province of the commentator. His business is to take the text as he finds it, and to indicate from time to time where it shews traces of a more ancient form, but to accept as a part of it the constant inequalities and anachronisms with which it abounds.

The materials for the constitution of the text are found in (1) MSS. of all ages; (2) the scholia, especially the excerpts from the works of Didymos and Aristonikos on the writings of Aristarchos; (3) quotations in ancient authors. On these the present text is entirely based. Little weight is given to the evidence of quotations; interesting though they often are, it is impossible to be sure in any case of the accuracy of the author who is quoting. Of MSS. of the *Iliad* some hundreds exist, from the third century B.C. to the sixteenth A.D. Of most of these very little is known; of complete MSS. only thirteen have been collated throughout, and of these five are now for the first time published. Of fragmentary MSS., however, earlier than the Venetus A, we have full information; the papyri are now so numerous that we know something of the tradition of every century since the third B.C., with the exception of the two or three which intervene between the Syrian palimpsest in the seventh and A in the tenth A.D.

The value of the various MSS. and scholia will be treated in detail in the next volume. It may be said here that readings of Aristarchos are taken as equal to those of the best MSS.; readings of Zenodotos are treated as of the second rank. Between the variants thus attested we are at liberty to choose with the aid of

modern critical lights. Only in an extremely small minority of cases will any reading be found which has not the certificate of one or other of these authorities, and then generally in matters where the MS. tradition leaves us in doubt. It is, for instance, almost indifferent even to our best MSS. whether they write *ει* or *ηι*, or whether they write a liquid single or double. Thus readings such as *πεφύκηι* for *πεφύκει* (Δ 483), or *τῶν ἥδυμος* for *τῶν νήδυμος* (K 187), can hardly be regarded as departures even from our MSS.; the two readings would certainly have been indistinguishable in the old alphabet. The most serious departure from tradition is the acceptance of Nauck's *ἴωμι* for *ἴκωμαι* of all MSS. in I 414; I could not make up my mind to leave the unmetrical reading, though I have endured *ἔως* as a trochee rather than go to pure conjecture and write *εἶος* or *ῆος*.¹ Generally speaking I have endeavoured to choose in each particular case what seemed to me to be the best reading among those current in the fifth century; and I have not hesitated in many cases to give a reading in the text which is described in the notes as clearly wrong—a corruption, that is, as old as the fifth century, of an older form which we can confidently restore.

For the adscription in place of the subscription of *ι* in the diphthongs *αι*, *ηι*, *ωι* no apology is needed—at all events I shall offer none. It is curious that a twelfth-century device for correcting the blunders of copyists should have been so far canonised as to lead the unthinking to suppose that it has some ancient authority. It is typographically ugly as well as philologically misleading.

IV.—THE APPARATUS CRITICUS

In compiling the Apparatus Criticus I have aimed at compression and brevity, not only from considerations of space, but in a firm belief that for the purposes of the critic a small selection of readings is more useful than approximate completeness. I have therefore omitted as a rule all variants which affect only orthographical questions, or which, to the best of my judgment, were mere blunders of no critical interest. The omissions under the head of orthography include all such

¹ The only other readings in the text for which no ancient authority can be quoted are, I believe, *τῇι ἐμῇι* in I 654 for

the *τῇι μῇι* or *ῥμῇι* of the MSS. (compare Λ 608); and *ἴτασαν* for *ἔτασαν* or *ἔστασαν* M 56.

matters as accentuation, breathings, omission or addition of ν ἐφέλκυστικόν or iota subscript, single or double writing of λ , μ , ν , σ , ρ , itacism, confusion of o and ω , and many cases of difference in the division of words, especially such forms as δ' ἐμοί or $\delta\epsilon$ μοι, δ' ἐφέβοντο or $\delta\epsilon$ φέβοντο, πάντοσ' ἔτσην or πάντοσε ἴσην. In all these the testimony of MSS. is practically indifferent, and it is waste of space and energy to accumulate it; our choice has to be made on other grounds.

It is in the omission of what I believe to have been mere copyists' mistakes that I may have neglected something in which acuter eyes than my own might detect traces of a genuine variant. The risk of this must be preferred, however, to the accumulation of ridiculous blunders such as would make it difficult to see the wood for the trees.

For similar reasons, namely, at once to save space and to give a clearer view of the weight of testimony, I have as a rule quoted only one of each group of related MSS. My P and La Roche's L, for instance, are so closely connected, coming evidently from a common archetype, that I have not quoted L except where it differs from P. So I quote only G and omit its satellites "Mor Bar" except where they differ from it; the three can only be weighed as a single MS.

Thus though my Apparatus seems brief in comparison with La Roche's, I feel confident that it gives all that is really of importance for the constitution of the text, and indeed adds a very considerable amount of new matter. Our knowledge of the MSS. will soon be greatly enlarged by other hands; but in the meantime there can be no loss in this humble contribution to a strangely neglected field of Homeric criticism.

V.—MANUSCRIPTS

The MSS. quoted in the Apparatus Criticus are the following :—

A. PAPYRI

- Pap. α = Petrie, *Hawara Biahmu and Arsinoe*, pp. 24–8 (collated also by myself); contains part of B 1–877. 5th cent. A.D.
- „ β = British Museum cxxvi. (*Classical Texts from Papyri in the B. M.* p. 81); B 101–Δ 40. 4th or 5th cent. A.D.
- „ γ = B. M. cxxxvi. (*Class. Texts* p. 93); parts of Γ 317–Δ 544. 3rd cent. A.D.

- Pap. d** = Bodleian d 20 (Grenfell *An Alexandrian Erotic Fragment and other Greek Papyri* p. 6); parts of Θ 64–75, 96–116. 2nd cent. A.D.
ε = B. M. dclxxxix. (Grenfell *Greek Papyri, Second Series* p. 4); Θ 217–9, 249–53. 3rd cent. B.C.
z = Mahaffy *Flinders Petrie Papyri* Pl. iii. (4); fragments from Λ 503–37. 2nd cent. B.C.
h = Genavensis; Nicole *Rev. de Philologie*, Jan. 1894 (Kenyon *C. R.* viii. pp. 134–6); small fragments from A, Δ, and Z, and Λ 788–M 11. 2nd cent. B.C. ?
● = Louvre; La Roche *Homerische Textkritik* p. 448; N 1–175. 1st cent. B.C. ?
i = B. M. cvii. (Harris Papyrus); *Catalogue of Ancient MSS. in the B. M.*, part i.: *Greek*, pp. 1–6; Σ 1–218, 311–617. 1st cent. B.C.
κ = B. M. cxxvii. (*Class. Texts* p. 98); small fragments from E, Z, Σ. 3rd or 4th cent. A.D.
λ = Bodleian b 3 (Grenfell *Greek Papyri, Second Series* p. 5); fragments of Φ, X, Ψ. 3rd cent. B.C.
μ = B. M. cxxviii. (*Class. Texts* p. 100; *J. P.* xxi. pp. 17–24, 296–343); large parts of Ψ 1–79, 402–Ω 759. 1st cent. B.C.
ν = B. M. cxiv. (Bankes Papyrus); *Catal. of Anc. MSS.* p. 6, *Phil. Mus.* i. p. 177, and my own collation; Ω 127–end. 2nd cent. A.D.
ξ = Grenfell and Hunt *Oxyrhynchus Papyri* p. 46; B 730–828. 2nd cent. A.D.
ο = B. M. dccxxxii. (Hunt *A New Homeric Papyrus* in *J. P.* xxvi. pp. 25–59); most of N 2–775, Ξ 120–522. 1st cent. A.D.
π = Grenfell and Hunt *Oxyrhynchus Papyri* ii. p. 96; E 1–303 and a few fragments from E 329–705. Beginning of 3rd cent. A.D. For readings see App. F.

B. UNCIAL

- Ambr.** = *Ambrosianus Pictus*, saec. v.–vi., a ms. at Milan consisting of leaves containing illustrations of the *Iliad* and accompanying portions of the text. It contains pieces from all the books except Γ, Σ, T, Y—800 lines in all. Published by Angelo Mai, 1819, *Iliadis fragmenta antiquissima cum picturis*.
Syr. = B. M. Add. 17, 210; *Catal. of Anc. MSS.* p. 6, and *Fragments of the Iliad of Homer from a Syriac Palimpsest*. Edited by W. Cureton (saec. vi. or vii.). It contains 3873 lines from M to Ω. See Hoffmann, *21^{tes} und 22^{tes} Buch der Ilias* pp. 3 ff., La R. H. T. p. 454 no. 5.

C. LA ROCHE'S MSS.

- A** = Venetus 454, in the Marcian Library at Venice, saec. x. First published by Villoison *Homeri Ilias ad veteris codicis Veneti fidem recensita. Scholia in eam antiquissima* . . . 1788. La Roche's collation in *Homeri Ilias* (1873–6) is followed; but I have to thank Mr. T. W. Allen for some valuable additions and corrections, which are distinguished by his initials. (Hoffmann pp. 12 ff.)

A = portions of the above ms. which have been supplied by a later hand, the original leaves having been lost. The supplements consist of E 336–635, P 277–577, 729–61, T 126–326, Ω 405–504.

C = Cod. Laurentianus xxxii. 3, in the Medicean Library at Florence, saec. xi. La R. *Hom. Textkritik* no. 14 p. 460, Hoffmann p. 28.

D = Cod. Laurentianus xxxii. 15, saec. xi.–xii. La R. *ibid.* no. 15, Hoffmann p. 31.

D = portions of the above supplied by later hands. These are not mentioned by La Roche or Hoffmann. Mr. T. W. Allen has kindly given me the following valuable list of the passages thus supplied.

“(1) A hand coeval or nearly so with D, though markedly different from it; O 388–Π 167.

(2) A hand of s. xii. or xiii. ; books A–Δ and N 96–160.

(3) A hand of s. xv. ; Θ 390–525, P 359–Σ 192, 593–T 38, Ψ 652–719, 854–Ω 85, 219–348, 754–804.

(4) Another s. xv. hand supplies Σ 326–93 and 538–92.”

[**E**] (*Note.*—La Roche’s E refers to the printed text of the Roman edition of Eustathius, 1542, and is not quoted here as it is of no critical value.)

G = Vindobonensis 39, saec. xiv. La R. *H. T.* p. 472 no. 92. First published by Alter, Vienna 1789.

H = Vindobonensis 117, saec. xiii. La R. *H. T.* p. 473 no. 95, Hoffmann p. 33. From Ψ 648 to the end is in another hand, noted as *H*.¹

L = Vindobonensis 5, saec. xiv.–xv. La R. *H. T.* p. 476 no. 105, Hoffmann p. 40. This ms. is almost identical with my P, and is only quoted when it differs from P.

M = Venetus 456, saec. xv. La R. *H. T.* p. 477 no. 107. La R. has published a collation of three books only, Δ–Z. This ms. is almost identical with Harl. a ; I have ascertained that they agree for all readings of M given in my Apparatus, except where a difference is noted.

N and **O** = Venetus 459, which consists of portions of two mss., one (N) containing A 1–H 392 (saec. xv.), the other (O) A 214–M (saec. xiv.). La R. *H. T.* p. 459 no. 10. The collation of books Δ–Z only has been published.

S = Stuttgartensis 5 (saec. xv. ?). La R. *H. T.* p. 478 no. 111. La R. follows the collation of the *Iliad* published by Rieckher in *Eos*, 1865.

D. MANUSCRIPTS NOW ADDED

(See *J. P.* xx. pp. 237–51. The first five are collated by myself.)

J = B. M. Harley 1771—a late xv. cent. ms., with glosses in red and black ink, mostly rhetorical and grammatical. Leaves have been lost containing A 622–653, O 31–62, Ω 719–end.

¹ I regret that I overlooked Hoffmann’s different hand. *H* should therefore be read for *H* throughout this book.

- P** = Paris, grec 2766—late xv. cent. (so dated by Sir E. Maunde Thompson from the watermark). The ms. is nearly identical with L. The writing is often very small, and ϵ , η , and α are frequently almost or quite indistinguishable from one another. La R. *H. T.* p. 471 no. 88.
- Q** = Paris, grec 2767. A 1–118, 204–233, Ω 673–end are missing, and a good many lines have been lost by mutilation of the lower margin. xiv. cent. (so Catalogue; rather, late xv.). La R. *ibid.* no. 89.
- R** = Paris, grec 1805, saec. xv., written by Georgios Gregoropoulos, in a neat clear hand. La R. p. 470 no. 80.
- T** = Townleianus, B. M. Burney 86; saec. xiii? This was very imperfectly collated by Heyne in 1802; my own collation is independent, but I have used (and checked) Heyne's as well. See Heyne vol. iii. p. c.; E. M. Thompson in *C. R.* ii. p. 103; La Roche *H. T.* p. 467 no. 65; Maass in *Scholia Graeca in Homeri Iliadem Townleyana* i. (vol. v. of the Oxford ed.) pp. vii. ff.; Gardthausen *Gr. Paläogr.* p. 405; myself in *C. R.* iii. p. 156. I have occasionally named John Rhosos of Crete as responsible for some added lines, etc., as his handwriting is unmistakable.
- U** = Genavensis, for which I have of course followed the laboriously minute collation of Nicole *Scolies Genevoises de l'Iliade* ii. pp. 219 ff. The ms. is exhaustively described in the Introduction to that work.
- U** = portions supplied by later hands, viz. A 1–54, 109–66, B 506–877, Θ 214–565, I 1–63, 706–13, K 1–50, O 576–617, Ω 707–62.

All the mss. hitherto named except M, N, O have been collated throughout. In all that follow the collation is presumably or certainly only partial.

Harl. a = B. M. Harl. 5693; saec. xiv.–xv. This is the "Harl." of Heyne, who took his readings from Bentley's ms. notes (vol. iii. pp. xcvi. ff.). See also *C. R.* iii. 295. I have repeated Heyne's readings where I found them correct, after checking the whole with the ms.—a very necessary precaution—and added a few of my own. In Δ –Z Harl. a is quoted only where differing from M (see above).

The following B. M. and Paris mss. I have collated only in selected passages (about 2000).

„ **b** = Harl. 5600, by John Rhosos, finished 16th May 1466. It is based on T and another ms. not yet identified.

„ **c** = Harl. 5672, also in the hand of Rhosos. Contains A, B 1–9, 490–594, Γ 123–461, Δ 1–246. This is not based on T.

„ **d** = Harl. 5601, saec. xv.–xvi.

King's = B. M. King's 16. Written in 1431.

Par. a = Paris, grec 2681, saec. xiv.–xv.? The ms. has large gaps filled up in another hand on different paper (*J. P.* xx. p. 244, La R. *H. T.* p. 470 no. 81).

„ **b** = Paris, supplément grec 497, saec. xiii. (?); a fragmentary ms., see *J. P.* xx. p. 250; not in La R.

„ **c** = Paris 2894, saec. xiii. (?) (La R. *H. T.* p. 475 no. 103).

„ **d** = Paris 2680, saec. xv. (La R. *H. T.* p. 476 no. 100).

„ **e** = Paris 2682, saec. xiv.–xv. (La R. *H. T.* p. 471 no. 82).

- Par.** **f** = Paris 2683, saec. xiv. (La R. *H. T.* p. 471 no. 83).
 „ **g** = Paris 2684, saec. xiv. (La R. p. 471 no. 84 is wrong ; A 1–583 are supplied by another hand, but the ms. contains the whole *Iliad*).
 „ **h** = Paris 2685, saec. xv. (La R. p. 471 no. 85).
 „ **j** = Paris 2768, saec. xiii. (?) (La R. p. 472 no. 90).
 „ **k** = Paris 2697 (not in La R.), ‘saec. xiii.’ (?). Contains A–M only ; I is in a different hand (*J. P.* xx. p. 246).

(*Note.*—Paris suppl. grec 144 is in the hand of George Gregoropulos, like R, and is identical in its readings with that ms. as far as Y 367. After that line it is practically identical with P as far as the end of Φ, and apparently to the end of Ω. It is therefore not quoted here.)

E. HEYNE'S MSS.

(“Harl.,” see Harl. a above ; “Townl.,” see T.)

- Vr.** **a** = Vratislaviensis¹ a (La R. *H. T.* p. 477 no. 106). Heyne does not give any date. Contains A–Z 356 and the *Odyssey*.
 „ **b**, acc. to La R. (*H. T.* p. 469 no. 72) saec. xiii.–xiv.
 „ **c** (no date) contains A–K 377, with Eustathios.
 „ **d** (no date) contains N–Ω. It is practically identical with La Roche's H.
 „ **A**, written by Michael Apostolis, who died A.D. 1472. Contains *Iliad* and *Odyssey*.

The above mss. were collated for Heyne by Prof. F. Jacobs of Gotha (vol. iii. pp. lxxxvii. ff.).

- Mosc.** 1, in the Archives of the Imperial College at Moscow, saec. xiv., contains A–Θ 434 (La R. *H. T.* p. 470 no. 76).
 „ 2, in the Library of the Holy Synod, saec. xii. (?), contains A 195–331, 604–B 304, 391–406, 424–40, E 438–Z 97, 234–301, 438–H 24, Λ 65–133, 340–M 60, Ξ 237–522, Π, Υ–Ω 475.
 „ 3 (“recentior” Heyne), in the Library of the Imperial Archive, contains A–B 26, Γ 1–323, Δ–Λ 688.

For these three Heyne used a collation made by C. F. Matthaei (vol. iii. pp. xc. ff.).

frag. Mosc., portions of a ms. of which we are told nothing more, containing M 61–467, O, P, Σ, T. These fit so exactly into lacunae of Mosc. 2 that one would naturally suppose them to belong to that ms. ; but Heyne does not suggest this. The collation is due to Heyne's pupil Nöhden (*ibid.* p. xci.)

Eton., in the Library of Eton College, saec. xiii. (?), contains A–E 84. Collated by Nöhden (Heyne iii. p. cx.).

Mor. (saec. xv.), called from its owner, John More, Bishop of Ely ; at his death it was bought by Bentley, and is now in the Library of Trinity College, Cambridge. This ms. and the next coincide so closely with G that only their differences from it are quoted. Heyne's collation is from Bentley's notes (iii. p. xcvi.).

¹ *Vratislavia* is the Latin name of Breslau.

- Bar.**, Baroccianus 203 in the Bodleian at Oxford, collated by T. Hearne (Heyne iii. p. xl.).
- Laud.**, Laudianus (from the library of Abp. Laud), in the Bodleian, no. 731, contains, with other matter, A–B 493.
- Cant.**, in the Library of Corpus Christi College, Cambridge. This contains *Iliad* and *Odyssey*. It was first used by Barnes, and afterwards by Bentley, on whose notes Heyne's readings seem to be based (iii. pp. xl., xcvi.). It is almost identical with S, and is quoted only when differing.
- Lips.** = Lipsiensis 1275. This consists of two parts, A–P 89 and P 90–Ω, on different paper and from different sources. The former is the older—about 1300 acc. to Hoffmann; the latter, here distinguished as *Lips.*, about 1350. It was collated by Ernesti for his ed. of Clarke's *Iliad*; Heyne follows him with additions from Bentley, who apparently had notes from Mencken or Bergler; Heyne iii. p. c. See Hoffmann pp. 46 ff. *Lips.* is closely related to P, and is quoted only in the rare event of a difference.
- Ven. B** = Venetus (Marcianus) 453, saec. xi. See Hoffmann p. 22, La R. H. T. p. 458 no. 7. Heyne rarely cites this ms., and it is not clear whence he got his readings. Hoffmann has given a full collation for Φ and X—as in the case of the other mss. for which his name has been cited above, viz. Syr. ACDHL *Lips.*
- Vat.** Heyne quotes occasional readings under this title, but I have been unable to find anything to identify the ms. referred to. He mentions Vatican mss. on pp. xlii., xlvii., c., but none of them seems to suit.

VI.—EXPLANATION OF SIGNS AND CONTRACTIONS

- An.** = Aristonikos (the excerpts in the scholia from his book *περὶ τῶν Ἀριστάρχου σημείων*).
- Antim.** = Antimachos.
- Ap. Lex.** = Apollonii Sophistae Lexicon.
- Ap. Rhod.** = Apollonios Rhodios.
(*Note.*—In the scholion on I 153 Ἀπολλώνιος ("Apollon.") is probably a mistake of the ms. for Ἀπολλόδωρος, which Schol. L reads.)
- Aph.** = Aristophanes Byzantius.
- Ar.** = Aristarchos.
- Argol., Chia, Cypr., Mass., Sinop.**, the ancient editions quoted in the scholia as ἡ Ἀργολικὴ, Χία, Κυπρία, Μασσαλιωτικὴ, Σινωπικὴ.
- Dem. Ixion**, Δημήτριος ὁ Ἰξίων: **Dem. Skeps.**, Demetrios of Skepsis (Σκῆψις).
- Did.**, Didymos (the excerpts in the scholia from his work *περὶ τῆς Ἀρισταρχείου διορθώσεως*).
- Dion. Sid.**, Dionysios Sidonios (see Ludw. i. 50), to be distinguished from **Dion. Thrax** (ibid. p. 49).
- Et. Mag.** = Etymologicum Magnum.

Et. Gud. = Etymologicum Gudianum.

Herod. = Herodianos (generally the excerpts in the scholia from his Ἰλιακὴ προσωιδία).

Nik. = Nikanor (the excerpts from his περὶ στιγμῆς).

Porph. = Porphyrios (the fragments of his Ζητήματα Ὀμηρικά).

Ptol. Ask. = Πτολεμαῖος ὁ Ἀσκαλωνίτης: **Ptol. Oroand.** = Πτολεμαῖος ὁ Ὀροάνδου, also called Πτολ. Πινδαρίων (Ludw. i. 50); both to be distinguished from Πτολεμαῖος ὁ Ἐπιθέτης (ibid. 48).

Rhi. = Rhianos.

Sosig. = Sosigenes.

Zen. = Zenodotos.

ἀθ. = ἀθετεῖ, ἀθετοῦσι.

γρ. = γράφεται, γράφουσι, γραπτέον.

διχῶς indicates different readings in the two editions of Ar.

ap. = apud; generally of readings mentioned or implied, but not adopted, by an author.

om. = omittit, omittunt.

supr. = supra scriptum, supra scripto.

C¹ etc. = the first hand of C; **D²** etc. = the second hand of D.

G^t = G in the text, **G^m** = G in the margin.

[H], the square brackets indicate a reading of one of La Roche's mss. inferred from his silence only—i.e. he does not quote the ms. for any other alternative. The inference is, however, often highly doubtful.

Ω indicates, according to circumstances, "all mss." or "all mss. other than those explicitly quoted for a different reading"—in both cases, of course, with the qualification "so far as I am aware."

*, the asterisk indicates erasure of one letter.

All "suprascript" readings, on account of their generally secondary value, are enclosed in parentheses when occurring in a series of quotations. They are to be understood as implying (where no explicit statement is made) that the ms. itself agrees with **Ω** or the text. A similar reference is implied in **C¹**, **D²** etc. So also **H^t**, **P^m** imply a reading of **H^m**, **P^t**, which will be clear on the same grounds.

All parentheses in a series of mss. (when they do not themselves include the name of a ms.) refer to the ms. immediately preceding, and to no other.

Take then the following (imaginary) note: "999 *om.* **CD^t** || **στείχει** Ar. **Ω**: **στείχη(ι)** **D^mG²H¹J** (γρ. **στείχει**) (**L** *supr.*) **P** (*supr.* **ει**), ἐν ἄλλωι **A**, γρ. Harl. a."

This conveys the following statements:—

C omits the line entirely.

D omits the line in the text but has it supplied in the margin.

Aristarchos reads **στείχει** (as in the text), and so do all mss. (so far as I am aware) other than those which follow. These read either **στείχηι** or **στείχη** (which for the purposes of this Apparatus need not be distinguished): namely:—

The line supplied in the margin of **D** (probably by a later hand, though information on this point is too often deficient).

The second hand of G—but the first hand had $\sigma\tau\epsilon\acute{\iota}\chi\epsilon\iota$.

The first hand of H—but the second hand has altered it to $\sigma\tau\epsilon\acute{\iota}\chi\epsilon\iota$.

J—but with $\sigma\tau\epsilon\acute{\iota}\chi\epsilon\iota$ given as a marginal variant.

P—but with $\epsilon\iota$ written over $\eta(\iota)$.

L, while reading $\sigma\tau\epsilon\acute{\iota}\chi\epsilon\iota$, has $\sigma\tau\epsilon\acute{\iota}\chi\eta(\iota)$ or simply $\eta(\iota)$ written over it.

A and Harl. a, while reading $\sigma\tau\epsilon\acute{\iota}\chi\epsilon\iota$, have the marginal variant $\sigma\tau\epsilon\acute{\iota}\chi\eta(\iota)$, introduced in one case by $\acute{\epsilon}\nu \alpha\lambda\lambda\omega\iota$, the formula peculiar to A, in the other case by the ordinary $\gamma\rho$.

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Note.—The books of the *Iliad* are referred to by the capitals, and those of the *Odyssey* by the minuscules, of the Greek alphabet.

A

INTRODUCTION •

THE problem of the composition of the *Iliad* meets us in a peculiarly subtle and difficult aspect on the very threshold of the poem. The first book seems, even to a careful reader, to be a perfect and indivisible whole; yet it is here that the severest battles of the critic have been fought. Lachmann and his school have rightly felt that if the book could once be disintegrated in spite of its apparent solidity, the task of separation would be disproportionately facilitated for the rest of the *Iliad*.

The weak points on which Lachmann fixed are two. The first is the inconsistency involved in 423, where it is said that all the gods went 'yesterday' to the Aethiopians; whereas Apollo is elsewhere conceived as still shooting his darts at the Greeks, and in 474 as present at Chryse; while Hera and Athene are watching the strife in the assembly, the latter descending to Troy and returning to Olympos μετὰ δαίμονας ἄλλους. The second is found in ἐκ τοῖο 493, which refers back, not to the day indicated in the preceding lines, as we should expect, but to the interview between Thetis and her son which ended in 424, and since which at least one night, and apparently several, have passed.

The conclusion drawn by Lachmann is that the first book consists of an original 'lay,' 1-347, with two 'continuations,' (a) 430-92, (b) 348-429 and 493 to the end. Of these he thinks that (a) *may* be by the poet of the original lay, but that (b) is certainly of different origin, and not very skilfully adapted to the place where it is found.

We will first take (a), the episode of the restoration of Chryseis. The vague reference of ἐκ τοῖο, though not indefensible (as the preceding lines naturally lead the thought back to the point to which ἐκ τοῖο belongs, cf. 488 with 422), is certainly not what we should expect. Further, the whole episode can be cut out without being missed—we have only to make 496 3 follow 429 immediately—and is of no importance to the story. A large portion consists of lines which are found in other parts of the Homeric poems; and of these one at least, 463, seems to be more at home in the third book of the *Odyssey* than here, while 469-70 are not in harmony with a well-marked Homeric custom. According to the usual Greek ritual, the purifications of 312-17 should not precede but follow the removal of the plague by Apollo. There is therefore very strong ground for holding that Lachmann is right in saying that 'continuation (a)' is not an integral part of the original lay; but if the two are once separated, we can no

longer admit the possibility that they are by the same author ; the continuation must, from the evidence of borrowing, be of a very much later date. But it is most skilfully introduced into a pause in the main action, and offers a pleasing contrast, with its peace and feasting, to the stormy scenes with which the book opens and continues.

This, however, is a subordinate matter ; the real question is, whether the original story of the Menis contained the promise of Zeus to Thetis that he would bring disaster upon the Greeks to revenge the insult offered to Achilles. The inconsistency as to the whereabouts of the gods cannot be denied ; is it inexplicable ? We can hardly say so. The consistency with which the Epic poet, composing for hearers and not for readers, is concerned, is the consistency of the moment. The consistency of details in different scenes is of less importance, so long as they are not conspicuous enough to affect our understanding of the main story. This is not the only place where the poet may have hovered vaguely between the divine power of omnipresence and the limitations of the anthropomorphic body. We will say, then, that the contradiction is real and disquieting, but not convincing.

That Lachmann's original lay was ever really an independent poem, as he would have us believe, it is hard to think, and few are now found to hold that a great poet, such as he who composed this debate, would have left the quarrel truncated and without a conclusion. That the opening of the book, prologue and all, is the beginning of a poem of the Wrath, which went on through the defeat of the Greeks and the death of Patroklos to the slaying of Hector, seems as certain as anything in this thorny and obscure matter can be certain. But we must not forget that the more ancient any portion of the *Iliad* is, the more it has been exposed to weathering ; and that one effect of the continual process of growth and adaptation has been to obscure and smooth down the rough joints. Hence in this oldest portion critical analysis is peculiarly difficult. But one consideration must be added which lends some weight to Lachmann's separation of 'continuation (b).' In the Introduction to B it will be pointed out that there is some evidence of a different continuation of the quarrel scene ; a continuation in which the dispute is laid at once before an assembly of the whole army, and the visit of Thetis to Zeus left unnoticed. This version was a parallel one, and A, as it stands, may have been adapted from the two. It is not in our power to say which of the two was older ; time has effected a union which shews but the slightest scar, yet we cannot deny the mark, and can only interpret it in the way which seems best to account for the facts. And the facts are certainly to be accounted for on this supposition. The first part of A really belongs closely to a certain part of the assembly scene in B, especially to the speech of Thersites ; it does not belong so closely to the scenes between Achilles and Thetis, and between Thetis and Zeus. In this form of the story it was the mere absence of Achilles from the field, not the interposition of Zeus, which brought about the rout of the Greek army in A. This is mere hypothesis, but it is a possible hypothesis, and it agrees with much that we shall find later, all pointing to the gradual composition of the *Iliad* by the more or less perfect fusion of different versions, knitted together from the first by the fact that all alike are outgrowths from the Story of the Wrath, but otherwise independent.

ΙΛΙΑΔΟΣ Α

Λοιμός. Μῆνις.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος
οὐλομένην, ἣ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκε,
πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδι προΐαψεν
ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν
οἰωνοῖσί τε πᾶσι, Διὸς δ' ἐτελείετο βουλή,

5

1. ἡ δὲ δοκοῦσα ἀρχαία Ἰλιάς, ἡ λεγομένη Ἀπελλικῶντος (ἀπ' ἐλικῶνος MS. corr. Nauck), προοίμιον ἔχει τοῦτο· Μούσας ἀείδω καὶ Ἀπόλλωνα κλυτότοπον, ὡς καὶ Νικάνωρ μέμνηται καὶ Κράτης ἐν τοῖς διορθωτικοῖς· Ἀριστόξενος δ' ἐν α' Πραξιδαμαντίων φησὶ κατὰ τινὰς ἔχειν Ἑσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι, ὅπως δὴ μῆνις τε χόλος θ' ἔλε Πηλεΐωνα, Λητοῦς τ' ἀγλαὸν υἱόν· ὁ γὰρ βασιλῆϊ χολωθεῖς, Osann *Anec. Romanum* p. 5. 3. πολλὰς: πολλῶν Matranga *Anec.* 500. ||
ψυχὰς: κεφαλὰς Ap. Rhod.; cf. A 55. 4-5 ἀθ. Zen. 4. δ' ἐλλώρια
CHPST al. 5. πᾶσι: Zen. δαῖτα? (v. *infra*) || βουλή: βουλῇ Nik. ap. Eust.

1. θεά, the Μοῦσα of α 1, who tells the poet the history which he has to relate; see B 484-92, and compare χ 347 αὐτοδίδακτος δ' εἰμί, θεὸς δέ μοι ἐν φρεσὶν οἶμας παντοίας ἐνέφυσεν, and θ 44, 64, 488 ἡ σέ γε Μοῦσ' ἐδίδαξε, Διὸς πάϊς, ἡ σέ γ' Ἀπόλλων. Πηληϊάδεω, originally no doubt Πηληϊάδα(ο). This is one of a class of patronymics formed with a double suffix, the adjectival -ιο- and the purely patronymic -αδη-ς: while the commoner form Πηλε-ίδη-ς has only one. Cf. B 566.

2. οὐλομένην, *accursed*; it bears the same relation to the curse δλοιο as ὀνήμενος (β 33) to the blessing δναιο, and means 'that of which we say δλοιο.' It is best regarded as a purely metrical variant of ὀλόμενος, which occurs in the same sense in Trag. (Eur. *Hel.* 231, *Phoen.* 1029, *Or.* 1363, *Herc.* 1061); see Schulze *Qu. Ep.* pp. 192 ff. μυρία, *countless*; in its later sense, 10,000, the word is accented μύριοι.

3. Ἰφθαίμος here, as in 24 other places (Knös), does not admit an initial F and never requires it. Thus connexion with *Fis*, *Fίφιος* is impossible, in spite of the nearness of sense. For a suggested etymology see Collitz in *AJP.* viii. 214-7. The feminine ἰφθίμη is also found, but only applied to women—e.g. T 116. Ἀἰδι, a metaplastic dative of Ἀΐδης, which in H. always means the *god*, not his realm—with the exception, apparently, of Ψ 244. προΐαψε: *pro* implies 'forth on their way,' as in *προπέμπειν*, *προιέναι* (195, 442, etc.). *ιαπ*- = *iac*-, so that *προΐαψεν* = *pro-iec-it* exactly.

4. αὐτοῦς: the *body* is to Homer the real self, the ψυχή is a mere shadow; cf. Ψ 65, where the soul of Patroklos is πάντ' αὐτῷ εἰκυῖα, like the real man.

5. πᾶσι, i.e. all that chose to come: a perfectly natural expression. The reading δαῖτα ascribed to Zen. is not mentioned in the scholia, which merely

ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.

τίς τάρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθεὶς
νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί, 10
οὔνεκα τὸν Χρύσην ἠτίμασεν ἀρητῆρα
Ἀτρεΐδης. ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος

6. τινὲς γρ. διὰ στήτην ἐρίσαντο Eust. 8. σφῶϊ(ν) Zen. and others.
11. ἠτίμασεν ART¹(?) Ambr.¹ Lips.² Vr. a: ἠτίμας' L: ἠτίμασεν DU Ambr.²:
ἠτίμας' Ω. 14. στέμματ' Ar. Ω: στέμμα τ' Eton. Vr. a.

say that he athetized 4-5. The only authority for the statement is Athenaeus (i. p. 12), on whom no reliance can be placed. But the reading is in itself vigorous and poetical. In fact the metaphor is so natural that we cannot even argue with confidence that Aischylos had δαῖτα before him when he wrote (*Supp.* 800) κυσὶν δ' ἐπειθ' ἔλωρα κάπι-
χωρίοις | ὄρνισι δειπνον οὐκ ἀναίνομαι
πελεῖν: or Eur. *Hec.* 1077 σφακτὰν
κυσὶ τε φονίαν δαῖτ' ἀνήμερον, *Ion* 505
πτανοῖς ἐξώρισε θοίαν θηροῖ τε φονίαν
δαῖτα (Soph. is neutral, *Aj.* 830 ριφθῶ
κυσὶν πρόβλητος οἰωνοῖς θ' ἔλωρ). In all
these cases there is an apparent echo of
the present passage, and δαῖτα if a real
variant is much older than Zen. The
argument against it in Athenaeus (often
ascribed, though without ground, to
Ar.), that H. never uses δαῖς except of
human banquets, is not even based on
fact, see Ω 43. On the whole δαῖτα
seems intrinsically a better reading, but
we have no right to leave the uniform
tradition of the mss.

6. ~~ἐξ~~ οὗ may refer to the preceding
line, 'the will of Zeus was being ful-
filled from the time when' (so Ar.); or
better, to δειδε in the first line, 'take
up the song from the point when,' as in
θ 500 φαῖνε δ' ἀοιδὴν, ἐνθεν ἐλών, ὡς αἰ
μέν, κτλ. The extraordinary variant
διὰ στήτην (ἐρίσαντο) was explained to
mean 'on account of a woman' (!)

8. τάρ: an enclitic particle recognised
by Herod. (and perhaps Ar.), from τ' ἀρ,
as γάρ from γ' ἀρ. It does not of course
make any perceptible difference here if
we write τ' ἀρ (with mss. except A);
but see 65, 93. The combination is a

favourite in questions; B 761, Γ 226,
Λ 656, etc. ἔριδι goes with ξυνέηκε,
'pitted them in strife.' σφῶε: according
to the rule of Ar. this form belongs to
the 3rd person. Zen. here and elsewhere
read σφῶϊ, which Ar. confined to the 2nd
person. It is, however, possible that the
distinction is a mere fiction. Cf. Brug-
mann *Gr.* ii. p. 804, and App. A.

11. Both ἀτιμάω and ἀτιμάζω occur
in our texts, but the aor. is elsewhere
only ἠτίμησεν, and ἀτιμάζω is peculiar
to the *Odyssey*. Rhythm, how-
ever, is a strong argument here in
favour of ἠτίμασεν in place of the
vulgate ἠτίμησ'. Nauck indeed wishes
to expel ἀτιμάω from the text of Homer
altogether; but v. Curtius *Vb.* i. p. 341 n.
τὸν Χρύσην . . ἀρητῆρα: a use of
the article which 'is scarcely to be
paralleled in Homer.' In other ex-
amples with a proper noun it is used
with an adversative particle (αὐτάρ, μέν,
δέ), and only of a person already men-
tioned, e.g. B 105 (Monro). It would
simplify this passage if we could take
Χρύσης as an appellative, 'that man of
Chryse, even the priest'; but there
seems to be no other instance either of a
local name thus formed in -ης, or of a
person addressed directly by a local name,
as in 442 ὦ Χρύση. Payne Knight conj.
τα, Nauck τοῦ, for τόν.

13. λυσόμενος: the mid. of the person
who offers the ransom, the act. of him
who accepts it, e.g. 20.

14. ἔχων is subordinate to the preced-
ing participles, indicating a detail, and
not co-ordinate with λυσόμενος, expressing
the main object of his journey. It is
therefore best to retain the vulg. instead

χρυσέωι ἀνὰ σκήπτρῳι, καὶ λίσσετο πάντας Ἀχαιοὺς, 15
'Ατρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·

“Ἄτρεΐδαι τε καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοὶ,
ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
ἐκπέρσαι Πριάμοιο πόλιν, ἐὺ δ' οἴκαδ' ἰκέσθαι·
παῖδα δ' ἐμοὶ λύσαιτε φίλην, τὰ δ' ἄποινα δέχεσθαι, 20
ἄζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.”

ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε· 25
“μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω
ἢ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα,

15. λίσσετο AT (supr. ε): ἐλίσσετο Ω. 16. τινὲς ἀτρεΐδας An. 20.
ἱμοὶ: ἱμῶν P. || λύσατε CDPT Vr. c: λύσα+τε R. || δέχεσθαι ADH (supr. ε)
ΓΤU (supr. ε) Vr. c: δέχεσθε Ω: τὸ δὲ δέχεσθαι ἀντὶ προστακτικοῦ ἀπαρέμφατον
Schol. T. 24. Ἀτρεΐδῃ Ἀγαμέμνονος Zen. 27. αὖτις CHR Bar.

of reading στέμμα τ' with Bentley (to agree with στέμμα in 28). The στέμμα is the *Apollinis infula* of *Aen.* ii. 430, a wreath of wool wrapped round the staff in token of suppliantship; cf. the ἐριό-στέπτος κλάδος of *Aisch. Supp.* 23. It is probably the fillet worn, in ordinary circumstances, by the priest himself, or possibly, as has been suggested, the wreath from the image of the god.

15. See on Γ 152. λίσσετο is preferable to ἐλίσσετο, as it is very rare to find a vowel left short before the first letter of this word (*H. G.* § 371). But v. II 46.

18. Bentley conj. ὅμμι θεοὶ μὲν δοῖεν, as the synizesis of θεός in H. is very improbable (§ 251 is the only other case); but Platt points out that this puts μὲν in the wrong place. He suggests τοι for θεοί (which can be spared, cf. E 383, O 115, etc., and particularly *Hymn. Cer.* 135). But Plato had θεοί, *Rep.* iii. 393. Brandreth δοῖεν μὲν θεοὶ ὅμμιν.

20. mss. are divided between λύσατε and λύσατε. The former is practically equivalent to λύσαι τε, the reading of Apio and Herodorus adopted by Wolf. This involves changing τὰ δ' into τὰ τ' (with Wolf) or καὶ (with Ap. and Her.). Bentley conj. λύσαντε. But the text may pass, as the opt. is well suited to a suppliant. As between δέχεσθε and δέχεσθαι there is nothing to choose; in either case the change of mood is rather

harsh. See *H. G.* § 299 b, and for the article τὰ δ' ἄποινα, 'on the other hand accept ransom,' § 259. 1.

22. ἐπευφήμησαν, *gave pious assent*, probably by shouting; hardly by silence, as in the later use of the word. For the use of the infin. to express *purpose*, *H. G.* § 231.

24. οὐμῷ is not a 'whole and part' construction with Ἀγαμέμνονι, but a locative, *in his soul*, as appears from numerous other passages.

26. For κιχείω many would read κιχῶ, but we have no right to neglect the consistent ancient rule by which in such forms εἰ is written before ω and ο, as it may represent a real difference of pronunciation (*H. G.* App. C). It is not necessary to supply any verb before μή, which is an independent prohibitive particle; the literal meaning is 'Far be the thought that I shall find thee.' *H. G.* § 278; *Delbrück S. F.* i. 22. Thus the constr. supplies the missing imperative for the 1st person (*M. and T.* § 257). The same explanation can be given in 28, though here the μή-clause is obviously far on its way to become subordinate. The progress of μή οὐ to complete subordination may be followed through 565, K 39, O 164, Ω 569 (the only other cases in H. of μή οὐ with subj.) to the change of mood in Ω 584 (*M. and T.* § 263).

μή νύ τοι οὐ χραίσμηι σκῆπτρον καὶ στέμμα θεοῖο.
τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν
ἡμετέρωι ἐνὶ οἴκωι ἐν Ἀργεῖ, τηλόθι πάτρης,
ἱστὸν ἐποιοχόμενην καὶ ἐμὸν λέχος ἀντιόωσαν.
ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι."

30

ὥς ἔφατ', ἔδδεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθωι,
βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.
πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾶθ' ὁ γεραιὸς
Ἀπόλλωνι ἄνακτι, τὸν ἡύκομος τέκε Λητώ·
"κλυθὶ μέν, ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας
Κίλλάν τε ζαθέην Τενέδοιό τε ἱφι ἀνάσσεις,
Σμινθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,

35

29-31 ἀθ. Ατ. (see below). 33. ὥς φάτο L. || ἔδδεισε(ν) Ω: ἔδεισεν Ar. ?
(see Did. on O 123). 34. ἀκέων Zen. 39. ἔρεψα: [ἔρε]ψα H^m.

28. **χραίσμηι**: app. an aor., but irregular in stem (*H. G.* § 32, 3). There is no clear evidence for a pres. **χραισμέω**, though we have fut. **χραισμήσει** (Υ 296), and aor. **χραισμήσαι** (Λ 120, etc.).

29-31 ἀθετοῦνται, ὅτι ἀναλύουσι τὴν ἐπίτασιν τοῦ νοῦ καὶ τὴν ἀπειλήν. ἡσμένισε γὰρ καὶ ὁ Χρύσης εἰπούσης (ἀπυσνούσης? Cobet) αὐτῆς τῷ βασιλεῖ. ἀπρεπὲς δὲ καὶ τὸ τὸν Ἀγαμέμνονα τοιαῦτα λέγειν. 'Quod autem dixit patri gratum esse filiam suam esse Regis concubinam, Alexandriae fortasse in aula dissoluta verum esse poterat, sed non apud heroicae aetatis homines'—Cobet (*M. C.* p. 230, in an amusing essay on ἀπρεπῆ). It is in such judgments that Ar. appears at his worst.

31. **ἀντιόωσαν** with acc. only here; cf. Soph. *Aj.* 491 τὸ σὸν λέχος ξυνῆλθον, *Trach.* 159 ἀγῶνας ἐξιὼν (*going forth to meet*), Pind. *N.* i. 67 ὅταν θεοὶ γιγάντεσσιν μάχαν ἀντιάδωσιν, Eur. *Phoen.* 817 ἡ δὲ ξύναιμον λέχος ἦλθεν. This suggests that the acc. is that of the *end*, after the implied verb of motion (*coming to my bed to meet me*), rather than the 'adverbial acc.' of *H. G.* § 136(1). **ἐποιοχόμενην** implies the walking backwards and forwards which was necessary with the ancient loom.

33. **ἔδεισεν** if read by Ar., must be a piece of genuine tradition from the form **ἔδφεισεν**. For the article in ὁ γέρων and ὁ γεραιός see *H. G.* § 261, 3.

37. Killa is placed by Strabo on the gulf of Adramytteion, near Thebe. The historical Chryse was on the west coast

of the Troad, though others, hard put to it to explain why Chryseis was captured at Thebe (see 366), knew of a Chryse close to Killa, afterwards deserted (Strabo pp. 604, 612-3). The alternative explanation was that she was on a visit to relatives at Thebe. Cf. note on 184. **ἀμφιβέβηκας**, *standest round about*, as protecting deity, like a warrior protecting a fallen friend, e.g. P 4. Cf. Aisch. *Sept.* 174 ἰὼ φίλοι δαίμονες λυτήριοι ἀμφιβάντες πόλιν.

38. **ἀνάσσεις**, *protectest* by thy might, rather than *rulest*; see note on Z 402.

39. **Σμινθεῦ**, lit. 'Mouse-god'; Apollo was worshipped under this title in the Troad, as at Smyrna as 'Locust-god,' Παρνόπιος. Strabo (p. 606) knows of several places named Sminthia, as far as Rhodes. The Sminthian temple near Cape Lekton existed to historical times; and even on late coins of Alexandria Troas Apollo appears with a mouse at his feet. Mr. Lang argues that this indicates the amalgamation of the Greek Apollo with a local mouse-god, originally a tribal totem. The common explanation is that the word is a familiar abbreviation of **Σμινθοφθόρος**, destroying the field-mice or voles which ravaged the vineyards: οἱ γὰρ Κρήτες τοὺς μύας σμίνθους καλοῦσιν Schol. A (see Frazer's note on Paus. x. 12. 5). Only a few years ago Thessaly was seriously injured by an invasion of these little pests. Others see in the mouse the symbol of plague, which would be especially suitable here. In Herodotos the destruction of the army of Sennacherib

ἢ εἰ δὴ ποτέ τοι κατὰ πῖονά μῆρί' ἔκη
ταύρων ἢδ' αἰγῶν, τόδε μοι κρήνηνον ἐέλδωρ·
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν." 40

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,
βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
τόξ' ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην. 45
ἔκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὤμων χωόμενοιο,
αὐτοῦ κινηθέντος· ὁ δ' ἦϊε νυκτὶ εἰκώς.
ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκε·
δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.

οὐρῆας μὲν πρῶτον ἐπώιχετο καὶ κύνας ἀργούς, 50
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφίεις
βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

ἐννῆμαρ μὲν ἀνὰ στρατὸν ὦιχετο κῆλα θεοῖο,
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη. 55

41. τόδε: τὸ δέ Ατ. 42. τίσειαν Zen. (?) Ω: τίσαιεν Ατ. ? (see Ludw. *ad loc.*).
46-7 4θ. Zen. 46. ἔκλασαν T¹ Lips.¹ 47. εἰκώς: ἐλυσεῖς Zen. (Schol.
M 463). 51. βέλος γ' S. || ἀφίεις S Mosc. 3.

is attributed not to a plague but to a host of field-mice which gnawed the Assyrian bow-strings in the night. A somewhat similar story connected with the colonization of the Troad is told by Strabo (p. 604). In 1 Sam. vi. 4 golden mice are offered as a propitiation when visited by a plague (W. Robertson Smith *Kinship and Marriage in Early Arabia* p. 302, where further evidence is given for a Semitic mouse-god). ἔρεψα seems to indicate the most primitive form of temple—a mere roof to protect the image of a god standing in a grove; for it was to groves, not to buildings, that sanctity originally belonged. Temples are rarely mentioned in H.; we hear only of those of Apollo and Athene in Troy, and of Athene at Athens. See note on E 446. χαρίεσσα seems to be proleptic, *for thy pleasure*. For the construction of the prayer cf. E 115.

40. πῖονα μῆρία: see note on 460.

42. For the form τίσαιεν, probably read here by Ατ., see note on Ω 38.

47. αὐτοῦ, 'he' emphatic, 'the god'; a use which reminds us of the Pythagorean αὐτὸς ἔφα. We should have expected the word to imply an opposition to some other person as in

51; merely to contrast the god with the arrows seems weak. It was probably this which induced Zen., followed by Bentley and Bekker, to athetize this and the preceding line; but the couplet is too fine to be sacrificed.

50. ἐπώιχετο, *visited*; the word is used in this sense only of attacks made by a god or under immediate divine inspiration; v. note on K 487.

51. αὐτοῖσι, *the men*.

52. The position of βάλλ' is the most emphatic possible; the same effect is obtained by Milton, 'Over them triumphant death his dart | Shook; but delayed to strike.' ἔχεπευκός, lit. *having sharpness*. For the form of the compound see H. G. § 124 d. πευκ- is doubtless conn. with Lat. *pug-*, *pungo*, cf. περιπευκός Α 845, πευκεδανός K 8.

53. The rhythm of this line is very strange; the connexion of the preposition with its case is so close as hardly to admit a caesura; but there is no other in the third or fourth foot, cf. Σ 191. ἐννῆμαρ . . τῇ δεκάτῃ: the regular formula for a vague number of days; Z 174, Ω 610, and elsewhere often.

55. τῷ ἐπὶ φρεσὶ θῆκε: so Θ 218, λ 146 ἔπος ἐρέω καὶ ἐπὶ φρεσὶ θήσω, etc.

κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.
οἱ δ' ἐπεὶ οὖν ἤγερθεν ὀμηγερέες τε γέγοντο,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
“ Ἀτρεΐδῃ, νῦν ἄμμε πάλιν πλαγχθέντας οἶω
ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,
εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶι καὶ λοιμὸς Ἀχαιούς.
ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν ἢ ἱερῆα
ἢ καὶ ὄνειροπόλον, καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν,
ὅς κ' εἴποι ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
εἴ ταρ ὃ γ' εὐχολῆς ἐπιμέμφεται ἢ δ' ἐκατόμβης·

60

65

56. ὀρήτο Zen. 59. παλιπλα(γ)χεύοντας Ω (-τα S: παλιπλαχεύοντας, D: παλιπλαγε- P). 60. οἴ κεν Zen.: αἴ κεν C. 61. πόλεμος δ' αἰῶ Mosc. 1 (πόλεμος θαμά?). 62. ἀλλά γε P (this variant is almost always found in some MS. and will not be again recorded). 63. αἶθ. Zen. 64. εἴπη H (supr. οἱ) L. 65. εἴ ταρ Herod. A: εἴ τ' ἄρ Ω. || ἡδ' Ω (ἡδ' A). [All printed edd. hitherto have read εἴ τ' ἄρ' . . εἴ θ', but εἴ θ' appears to have no MS. authority whatever, and is presumably a conj. of Demetrius Chalcondylas, editor of the *editio princeps*, 1488. Cf. on 93.]

A rather commoner phrase is ἐνὶ φρεσὶ (θυμῶι, στήθεσσι), which shows that ἐπὶ φρεσὶ is to be taken in a locative sense.

56. Note the variant ὀρήτο (δρητο) ascribed to Zen., and compare δρηαι § 343. The form in -η- agrees with the Ionic colouring of our present text; δρατο would be the old non-thematic form, but ὀράτο is more probably due to Attic influence than to a survival from a prae-Ionic text.

59. παλινχεύοντας, *foiled*, lit. driven from the course; cf. B 132 οἳ με μέγα πλάζουσι. The MSS. write παλιμπλαγχθέντας in one word, which is so far right, as it indicates that πάλιν is to be taken in a purely local sense. There is an old and wrong explanation, that πάλιν means 'once again,' and contains an allusion to the legend, unknown to Homer, of a previous expedition against Troy in which the Greeks had lost their way, and invaded Mysia by mistake. See note on B 276.

60. εἴ κεν with the opt. assumes as a mere supposition, which is expressed as unlikely ('remoter and less emphatic,' *M. and T.* § 460), while in the next line εἰ with the future indic. assumes as a vivid probability. After οἶω ἀπονοστήσειν it comes in like a sudden correction of a too confident expression.

62. ἐρείομεν is an anomalous form, and should come from a present *ἐρημι (*H. G.* § 80). The -ο- cannot, of course,

stand in the pres. subj. of a thematic form. Nauck writes ἐρώμεθα (cf. θ 133); Schulze ἐρήομεν, Fick ἐρεύομεν, as aorist (ἐρεῦναι like χεῦναι). The ἱερεὺς is mentioned merely as an authority on ritual (65), not as a diviner; for the Homeric priest as such seems to have had no functions of divination; there are no omens from sacrifices.

63. ὄνειροπόλος, either a dreamer of dreams, one who has converse with the god in sleep; or an interpreter of the dreams of others. In the absence of any other mention of professional dreamers or interpreters in H. (which doubtless led Zen. to reject the line) we cannot decide between the two. The root πολ seems to have been a very primitive word for agricultural and pastoral duties; cf. οἰωνοπόλος beside αἰ-πόλος (βου-κόλος is probably from the same root *kar*, Curt. *Et.* p. 470). It thus means 'one who attends to dreams,' or perhaps, as we might say, 'cultivates' them; compare the double significance of Lat. *col-ere*.

64. ὅτι is the rel. pron., not the adverb, and is, like τόσσον, an adverbial acc., expressing the content of ἐχώσατο: cf. ε 215 μή μοι τόδε χῶεο, and E 185.

65. For ταρ see on l. 8. Herodianos expressly read it here, not τ' ἄρ, on the ground οὐκ ἐστίν ὁ τέ σύνδεσμος· ἐπεφέρετο γὰρ ἂν ἕτερος τέ. He thus distinctly excludes the accepted but purely conjectural reading εἴ θ' for ἡδ'. Granting

αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.”

ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὃχ' ἄριστος,
ὃς ἤϊδη τά τ' εἶντα τά τ' ἐσσόμενα πρό τ' εἶντα, 70
καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω
ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων.
ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν.
“ὦ Ἀχιλεῦ, κέλεαί με, διίφιλε, μυθήσασθαι
μῆνιν Ἀπόλλωνος, ἐκατηβελέταο ἄνακτος. 75
τοιγὰρ ἐγὼν ἐρέω, σὺ δὲ σύνθεο καί μοι ὄμοσον
ἦ μὲν μοι πρόφρων ἔπεςιν καὶ χερσὶν ἀρήξειν.

66. ΚΝΙΣΗΣ Ar. : κνίς(ς)ης Ω : κνίσσης R : *τινὲς κνίσσης* is implied in Did. 68. *ἐκαστόν* Zen. 69. Κάλχας : μάντις Zen. 70. ἦθαι J¹P Mor. Vr. b, Mosc. 1². 73. ὃ Ar. ACD¹GT *al.* : ὃς D²HJP¹ (?) Ambr. *al.* : ὃς μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα Zen. 76. ἐπὶ ῥέω J¹.

the existence of *ταρ*—and the analogy of *γάρ* shews that it is at least possible—there is no reason for disregarding the unanimous tradition. The case is precisely the same in 93, where the corresponding conj. *οὐθ'* has supplanted the only attested reading *οὐδ'*. For the use of the gen. cf. *H. G.* § 151 c, and for other cases of *res pro rei defectu* (vow and hecatomb *not paid*) E 178, Φ 457. A colon is put at the end of the line (with Caer), because the following *αἶ κε* is not a continuation of the preceding line, but recurs to the opening of the sentence (62), ‘in the hope that.’

66. It will be observed that the rams and goats seem to represent the ‘hecatomb,’ which here does not consist of 100 or of any oxen. It may indeed be doubted if the *-βη* represents *βούς* at all. (Platt explains the word as ‘one hundredth of the oxen’ a man has; but even that does not suit this place.)

67. *βούλεται* after *αἶ κεν* must be subj., and is therefore an erroneous form, as the subj. of thematic verb-stems must have the long vowel (*H. G.* § 82). Read *βούλητ'* with P. Knight and Curtius (*Vb.* ii. 72).

69. *ὃχ'* : a word which only occurs in the phrase *ὃχ' ἄριστος*, and is of quite uncertain origin. It is generally compared with *ἔξοχος*, where, however, the idea of *eminence* is given by the *ἐξ*.

71. *ἡγέομαι*, with dat. = *to guide*, as

X 101, ψ 134, etc. ; with gen. = *to command*. *εἴσω* is a pure adv., the acc. giving the idea ‘to Ilios’ (*H. G.* § 140, 4), and *εἴσω* being added = *inside*. This is always the use of *εἴσω* in *Il.*, and virtually makes *εἴσω* = *εἰς*. In *Od.* there is one instance (θ 290) of the ‘quasi-prepositional’ use with gen. familiar in later Greek. The earlier history of the expedition is evidently presumed as a familiar story. The *μάντις* was in historical times a regular official in every Greek army.

73. *ἐν φρονέων* may be either (1) *with good sense*, opposed to *ἀφρονέων*, O 104 ; or (2) *with good intent*, opposed to *κακῶς φρονέων*. This double meaning runs through later Greek : e.g. (1) Aisch. *Prom.* 385 *κέρδιστον εὖ φρονούντα μὴ δοκεῖν φρονεῖν*, and (2) *Ag.* 1436 *Αἰγισθος ὥς τὸ πρόσθεν εὖ φρονῶν ἐμοί*.

74. It would seem natural to write *Διὶ φίλε* as two words (*H. G.* § 124 f), but for the analogy of *δυπετής*, where the second element cannot have been independent. Probably, therefore, the combination was at an early date felt as a real compound. So also we have *ἀρηϊφάτος* beside *ἀρηϊκτάμενος* (*Ἀρηϊκτάμενος*), *πυριηκής* beside *δουρικλυτός*, etc.

76. Cf. Z 334, ο 318, π 259. *κύθεο*, *mark my words*, as T 84, ρ 153.

77. *ἦ μὲν* is the regular Homeric formula of swearing, Att. *ἦ μὴν*. The short vowel is confirmed by the metre in

ἥ γὰρ οἶομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
Ἀργείων κρατέει καὶ οἱ πείθονται Ἀχαιοί.

κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρηϊ. 80

εἷ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελέσσηι,
ἐν στήθεσσιν ἐοῖσι. σὺ δὲ φράσαι, εἷ με σαώσεις."

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"θαρήσας μάλα εἶπὲ θεοπρόπιον, ὃ τι οἶσθα. 85

οὐ μὰ γὰρ Ἀπόλλωνα δῖφιλον, ὦι τε σύ, Κάλχαν,
εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,

οὐ τις ἐμεῦ ζώντος καὶ ἐπὶ χθονὶ δερκομένοιο

σοὶ (κοίλῃσι παρὰ νηυσὶ) βαρείας χεῖρας ἐποίσει

σμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἵπησι, 90

ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὔχεται εἶναι."

καὶ τότε δὴ θάρσησε καὶ ἡὔδα (μάντις ἀμύμων)

80 ἀθ. Zen. || κρείσσω Zen. 81. καταπέψοι (C *supr.*) Laud. Vat.: καταπέψῃ S (*supr.* οἱ). 82. τε A[D]U Eton.: γε Ω. 83. φράσων Zen. Par. d. || σαώσης D¹. 85. οἶσεας Zen. ? 86. κάλχα Zen. D Par. c. 88. ζώντος D. 89. κοίλαις G. || ἐφῆσαι Vr. a. 90. εἵποις R. 91. ἀχαιῶν Ar. Zen. Aph. Sosigenes [S ?]: ἐνὶ στρατῶι Ω.

Ξ 275, T 261. μέν and μήν are of course only two forms of the same word.

78. ἄνδρα is of course the object of the transitive χολωσέμεν.

80. χέρηϊ: another form of χερείωνι, with the weak comp. stem -ισ- or -ισ- (cf. -ισ-τος and Lat. *mag-is*, *mag-is-ter*). See H. G. § 121 and note on the analogous πλέες, B 129. χέρηϊ will then stand for χέρει, εἰ being altered to η on the analogy of the other forms mentioned in H. G. App. C, 4. See also Δ 400, Ξ 382.

81. καταπέψῃ, *swallow down*, lit. *digest*, as we say 'stomach.' Cf. on B 237, and Pindar O. i. 55 κατ. μέγαν ὄλβον. χόλον, as sudden anger, is contrasted by γε with κότον, enduring resentment. ὅφρα may mean *until*, but the omission of κε indicates rather that it is final. εἷ περ τε . . . ἀλλὰ τε: τε here marks the two sentences as being correlative; so K 225 (q.v.), Δ 161.

83. φράσαι, *consider*; neither act. nor mid. means *say* in Homer.

85. θεοπρόπιον: the neuter form occurs only here in H. (and possibly Z 438, where however it is merely a question of accent), and seems harsh in

the immediate neighbourhood of the commoner θεοπροπίη (87). Hence both θεοπροπιῶν and -πέων (Nauck, as 109) have been conjectured here. But θεοπρόπιον is well established in Herod. (e.g. i. 54, 68). θεοπρόπος is probably one who prays to a god (προπ- is perhaps conn. with Lat. *prec-*, *procus*, etc.). In Herod. it is used of one who consults an oracle (i. 67). (Cf. [θ]ιοπροπίοντος Οἰνοχίδαο, Collitz 494, 17, from Or-chomenos.)

88. Cf. π 439. βλέπειν is commonly used in Attic in the sense of *living*; e.g. Eur. Alc. 143 καὶ πῶς ἂν αὐτὸς καθάνοιτε καὶ βλέποι; This line and the next contain three sins against old Epic prosody, the contracted ἐμεῦ and ζώντος, and κοίλῃσι for κοίλησι. Van Leeuwen and others have removed them, but only by rewriting the couplet after the model of the line in π, which has the older forms (οὔτις σοὶ παρὰ νηυσὶ βαρ. χ. ἐποίσει, ζώντος γ' ἐμέθεν καὶ ἐ. χθ. δ.).

91. εὔχεται does not imply any boastfulness in our sense of the word, but merely a naive consciousness of his position. False modesty is unknown to the Homeric hero.

“ οὐ τὰρ ὃ γ' εὐχολῆς ἐπιμέμφεται οὐδ' ἐκατόμβης,
 ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων
 οὐδ' ἀπέλυσε θυγάτρα καὶ οὐκ ἀπεδέξατ' ἄποινα, 95
 τούνεκ' ἄρ' ἄλγε' ἔδωκεν ἐκηβόλος ἠδ' ἔτι δώσει.
 οὐδ' ὃ γε πρὶν Δαναοῖσιν (ἀεικέα λοιγὸν) ἀπώσει,
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
 ἀπριάτην ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην
 εἰς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν.” 100
 ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
 ἦρως Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφὶ μέλαιναί

93. οὐ τὰρ Herod. : οὐτ' ἄρ' (ἄρ) Ω. || οὐδ' Ω : οὐθ' [G ? U ?] : οὐτ' J. See on 65. I can find no explicit statement that οὐθ' appears in any MS. 94. ἠτίμας LS. 96 ἀθ. Ar. || ἐκατηβόλος S. 97. ΔΑΝΑΟΪΣΙΝ ΑἰΚΕΑ ΛΟΙΓὸν ἀπώσει Ar. Rhianos Massil. : ΛΟΙΜΟΪΟ ΒΑΡΕΙΑΣ ΧΕΪΡΑΣ ΑΦΕΞΕΙ Zen. Ω. 100. ΤΟΤΕ : αἶ Zen.

93. See on 65.

94. ἠτίμας—Nauck ἠτίμασσ' : see on 11.

97. ΔΑΝΑΟΪΣΙΝ ΑἰΚΕΑ ΛΟΙΓὸν ἀπώσει : so the editions of Ar. and Rhianos, and the Μασσαλιωτική. MSS. give ΛΟΙΜΟΪΟ ΒΑΡΕΙΑΣ ΧΕΪΡΑΣ ΑΦΕΞΕΙ, *he will not withhold his hands from the pestilence*, which is meaningless. To translate 'he will not keep off (from us) the heavy hands of the pestilence' involves a very un-Homeric personification of ΛΟΙΜΟΣ, which is not much improved by Markland's conj., κῆρας for χεῖρας (cf. υ 263, φ 548) ; moreover this leaves no subject for the verbs in the next line. Still, in face of the almost unanimous tradition, the text, like Zen.'s φίλον ἦτορ in Z 285, looks very like a bold ancient conj. to avoid an obvious difficulty.

98. ἐλικώπιδα, with the masc. ἐλικώπες ('Αχαιοί), has been variously explained : (1) by the ancients *black-eyed*, but ἐλικός in such a sense has no better authority than the glossographers, weakly supported by a quotation from Kallimachos ; (2) *with round eyes*, ἐλιξ = *curved* ; but ἐλιξ rather means 'twisted,' and is not used of a circular curve ; (3) *rolling the eyes* ; (4) *sparkling-eyed* (root σελ- of σέλας : so Ameis). The choice lies between (3) and (4), of which the former seems preferable. The epithet well expresses a vivacious keen spirit, such as the Greeks were conscious of possessing ; while, as applied to a woman,

it will imply eagerness and youthful brightness. It is therefore needless to look beyond the familiar sense of *Φελικ-* for an interpretation. ἐλικοβλέφαρον Ἀφροδίτην in Hesiod *Th.* 16 must imply a loose use of βλέφαρον as = ὄμμα, cf. ἐγὼ σκοτώσω βλέφαρα καὶ δεδορκότα, Soph. *Aj.* 85 and elsewhere in Trag.

99. ἀπριάτην and ἀνάποινον were regarded by Ar. as adverbs—perhaps rightly. ἀπριάτην is certainly so used in ξ 317 ; for the form cf. ἀντιβίην, etc.

103. ἀμφὶ μέλαιναί is the Alexandrine reading ; most edd. give ἀμφιμέλαιναί. The phrase recurs in P 83, 499, 573 (δ 661 is probably imitated from this passage). It means literally *his midriff black (with anger) was full of fury on both sides* (above and below). This connection of ἀμφὶ with φρένες is common ; e.g. Γ 442 ἔρος φρένας ἀμφεκάλυψε, Z 355 πόνος φρένας ἀμφιβέβηκε, and other instances in *H. G.* § 181 ; φρένας ἀμφιγεγηθώς *Hym. Apoll.* 273. For the epithet μέλαιναί, as expressing deep emotion, cf. Aisch. *Pers.* 113 ταῦτά μοι μελαγχίτων φρήν ἀμύσσεται φόβῳ, *Cho.* 413 σπλάγχνα δέ μοι κελαινοῦται, *Theog.* 1199 κραδίην ἐπάταξε μέλαιναν, as well as the Homeric κραδίη πόρφυρε. This (Autenrieth's) explanation seems much superior to the ordinary interpretation of ἀμφιμέλαιναί as 'lying in the midmost darkness of the body,' which is hardly Homeric either in thought or expression ; but the com-

πῖμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἵκτην.
 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπε· 105
 " μάντι κακῶν, οὐ πῶ ποτέ μοι τὸ κρήγυον εἶπας·
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρέσιν μαντεύεσθαι,
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτ' ἐτέλεσσας.
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
 ὥς δὴ τοῦδ' ἔνεκά σφιν ἐκήβόλος ἄλγεα τεύχει, 110
 οὔνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλὰ ἄποινα
 οὐκ ἔθελον δέξασθαι,—ἐπεὶ πολὺ βούλομαι αὐτὴν
 οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
 κουριδίης ἀλόχου, ἐπεὶ οὐ ἐθέν ἐστι χερεῖων,

106. εἶπας Ar. Eust. : εἶπες A Cant. Vr. c A, Lips. : εἶπας CJTU¹ : εἶπας Ω.
 108. οὔτε τι Ar. Aph. Ω : οὐδέ τι A supr. (T.W.A.) DU¹ : οὔτ' εἶπ Bar. || εἶπες
 DH¹T || οὔτ' ἐτέλεσσας Ar. Aph. : οὐδ' ἐτέλεσσας Ω. 110 ἀθ. Ar. 113.
 ῥα om. Lips. || Κλυταιμνήστρης : A has two dots above the κ to mark it as
 wrong (T.W.A.).

pound may be explained as proleptic, 'so as to become darkened all about' (with anger). Although in P 499, 573, anger is not in question, yet both refer to moments of strong emotion. The metaphor seems to come from the surface of water darkened by a breeze blowing over it ; cf. Ω 79, and especially Ξ 16 ὥς δτε πορφύρῃ πέλαγος . . ὥς ὁ γέρων ὤρμεινε. So καλχαίνειν in Soph. Ant. 20, where see Jebb's note.

105. κάκ' ὀσσόμενος, δτι ἀπὸ τῶν ὀσων κακῶς ὑπιδόμενος, οὐκ ἀπὸ τῆς ὀσσης, τῆς φωνῆς, κακολογήσας, Ariston. The verb is always used of the mind's eye in the sense of *boiling* ; θυμός is generally added, e.g. κ 374, σ 154, Σ 224.

106. κρήγυον, a doubtful word ; it evidently means *good*, though in late Greek it is sometimes used in the sense of *truce*. But the line labours under many suspicious irregularities—the use of the article, the neglected F of *Feἶπας*, and the lengthening of τὸ by position in the fourth thesis. Furthermore, τὸ κρήγυον in the sense *that which is good* is Attic, and unexampled in H. τὰ κακά in the next line, *those evil things of thine*, is entirely different. Hence Bentley's τὰ κρήγυα is but a partial remedy, and there seems to be some grave corruption. As we know nothing of the origin of κρήγυον, the υ may, for all we can tell, have been long ; we could then read οὐ πῶ ποτέ μοι κρήγυον

εἶπας, and the ms. variants may point to something of the sort. For the form εἶπας see H. G. § 37.

107. For the personal constr. φίλα ἐστὶ μαντεύεσθαι cf. Δ 345 φίλ' ὀπταλέα κρέα ἐδμεναι, ρ 347 αἰδῶς οὐκ ἀγαθὴ κεχρημένω ἀνδρὶ παρεῖναι, etc. ; see H. G. § 232.

112. βούλομαι, *prefer*, as in 117, A 319, Ψ 594, and often ; and with πολὺ, P 331. This sense is still more emphatically brought out in the following compound, προβέβουλα (the perf. is ἀπ. λεγ. in Greek outside the *Anthology*). It is in this sense of *choice* that βούλομαι differs from ἐθέλω, not in any subtle difference as to the efficacy of the wish. αὐτῇν, emphatic, as opposed to the ransom.

113. This is the only occurrence of the name of Klytaimnestra in the *Iliad*. It will be seen that A has an indication of what is now generally acknowledged to be the correct form, Κλυταιμνήστρη, given by the best mss. of Aischylos and Soph., though the rest have the faulty -μνήστρη.

114. κουριδίης, a difficult word ; the most plausible, but not entirely satisfactory, explanation is that of Curtius (*Stud.* i. 253), who derives it from κείρω, and refers it to the custom of cutting the bride's hair before marriage ; hence 'wedded.' So κούρος from the custom of cutting the πλόκαμος θρεπτήριος at the age of puberty.

οὐ δέμας οὐδὲ φυήν, οὐτ' ἄρ φρένας οὔτέ τι ἔργα. 115

ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·

βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.

αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος

'Αργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικε·

λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλῃ." 121

τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·

“ Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων,

πῶς τάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί ;

οὐδέ τί πω ἴδμεν ξυνήϊα κείμενα πολλά,

ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, 125

λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.

ἀλλὰ σὺ μὲν νῦν τήνδε θεῶι πρόες, αὐτὰρ Ἀχαιοὶ

τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἶ κέ ποθι Ζεὺς

116. ἄμεινον : ἄριστον L. 117 ἀθ. Zen. || **σόον** (σῶον) Ω : σῶν Ar. : **σάον** Apoll. *de Coni.* 120. **λεύσατε** G : **λεύσετε** *multi.* || **τό γε** : τότε Vr. a. 122. **φιλοκτεανέστατε** Aph. (acc. to Seleukos *ap.* Eust.). 123. **τάρ** A : γάρ Ω. 124. **πω** : που Ar. Aph. (A *supr.* but ου dotted, T.W.A.).

115. The distinction of δέμας and φυή is not quite clear. From phrases like δέμας πυρός it would seem natural to take δέμας as 'outward appearance' generally ; φυή as 'growth,' i.e. 'stature.' But this latter meaning belongs to δέμας in E 801 Τυδεὺς τοι μικρὸς μὲν ἔην δέμας. Perhaps we may render 'stature and figure' with about the same degree of vagueness. Cf. N 432 κάλλει καὶ ἔργοισιν ἰδὲ φρεσί.

117. *ὅτι Ζηνόδοτος αὐτὸν ἡθέτηκεν ὡς τῆς διανοίας εὐήθους οὐσης. οὐ δεῖ δὲ αὐτὸν ἰδίαι προφέρεισθαι, ἀλλὰ συνάπτειν τοῖς ἀνω· ἐν παρενθέσει* (MS. ἐν ἡθει) γὰρ λέγεται, Ariston., rightly. (For the emendation of ἐν ἡθει see Verrall on Eur. *Med.* 148 ; so in Schol. A on A 234, E 150.) **σόον** is preferable to the σῶν of Ar., a contracted form not elsewhere found in H. except in the nom. σῶς in X 332. But the correct form is σάος : see note on I 424.

118. γέρας, the gift of honour to the king, set aside before the division of the spoil.

119. οὐδὲ ἔοικε, perhaps 'it is not even decent,' much less reasonable.

123. τάρ : see on 8. It is to be preferred as the rarer form, and has prob-

ably often been supplanted by γάρ in similar passages.

124. κείμενα πολλά go together, a common store laid up in abundance. **ξυνήϊα** recurs as an adj. in Ψ 809. **πω** here, as often in H., in any wise ; it is not restricted, as in later use, to the sense yet.

125. τὰ μὲν is here the relative, *what we have plundered out of the towns, that is divided.* But this use of τὰ is not consistent with the usual practice by which the art. when used as a relative must follow the noun or pronoun to which it refers, and we ought probably to read ἀλλὰ θ' ἃ μὲν (see H. G. § 262). Even then ἐξεπράθομεν is curious ; elsewhere πέρθειν is used only with city, not booty, as the object. The preceding ten years of war have been mainly occupied in plundering neighbouring towns ; Achilles counts twenty-three such forays in I 328, and they are alluded to elsewhere.

126. λαοὺς is perhaps to be taken after ἐπαγείρειν, in the sense *to gather again from the people*, with the double acc. usual after verbs of taking away. ἐπι- thus expresses, as often, the idea of going over a space, or round a number of people, e.g. ἐπινεῖμαι, ἐπιπωλεῖσθαι, ἐπιστρωφᾶν (Paley).

δῶσι πόλιν Τροίην εὐτείχεον ἑξαλαπάξαι."

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 130

" μὴ δ' οὕτως, ἀγαθὸς περ ἐὼν, θεοείκελ' Ἀχιλλεῦ,
κλέπτε νόωι, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.

ἢ ἐθέλεις, ὅφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὕτως
ἦσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;

ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135

ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται.

129. Τροίην Zen. : τροίην Ar.
133. ἔχεις C. 136. ἄρσαντες Ar. A.

132. νόωι : νόον U.

133-4 ἀθ. Ar.

129. Τροίην, Ar., as an adj., a *city of Troas*, not 'the town of Troy.' It might appear in that case better to read Τρωίην, the usual form of the adj. (v. Cobet *M. C.* 252); but as Τρωίος generally, though by no means always, stands with the first syllable in thesis, it is probable that it should itself be written Τρώϊος: see van L. *Ench.* p. 84. Ar. held that H. does not use the expression πόλις Τροίη for 'the town of Troy,' but πόλις Τρώων, though in λ 510 πόλις Τροίη (Ar. Τροίη) must mean 'Troy'; and there seems no reason to reject this sense here. Zoilos, the famous Ὀμηρομάστιξ, accused Homer of solecism in this line for using a plural verb instead of a singular; he must therefore have read δῶσι, which was probably indeed the original form of the 3rd sing. subj., answering to **ālāt*, not a contraction of δῶησι: see *H. G.* § 81, and Mulvany in *C. R.* x. p. 25. Brandreth after P. Knight reads δῶησι Τροίην.

131. περ seems here to have merely its original force of 'very,' rather than of 'though,' which indeed belongs properly to the participle. The meaning is 'Being a very great warrior (the Hom. sense of ἀγαθός), be content with that, and do not attempt to outdo me in cunning too.'

132. νόωι is here instrumental rather than locative; lit. 'by thought' as opposed to brute force. Cf. Soph. *El.* 56 λόγῳ κλέπτοντες, and Ξ 217 πάρφασις, ἥ·τ' ἔκλεψε νόον πύκα περ φρονέοντων: and for παρελεύσεαι, ν 291 κερδαλέος κ' εἶη καὶ ἐπὶ κλοπῆς, ὅς σε παρέλθοι, ε 104 παρεξελεῖν Διὸς νόον. So Theog. 1285 δόλῳ παρελεύσεαι.

133. Three ways of translating this line have been proposed. (a) 'Wouldest thou, while thou thyself keepest thy

prize, have me for my part sit idle with empty hands?' (b) 'Wouldest thou, in order that thou mayest keep,' etc. (c) 'Dost thou wish that thou shouldest keep thy prize, but that I should sit,' etc. In favour of the construction of ἐθέλειν with ὅφρα instead of the infin. in (c) E 690 is quoted, λελημένος ὅφρα τάχιστα ὦσαι Ἀργείους, and so Δ 465; but in neither of these passages is it necessary to join ὅφρα with the participle. Cf. also Z 361 θυμὸς ἐπέσσεται ὅφρα. In Π 653 ὅφρα with the opt. seems to be epexegetic of εἶναι: but that single passage does not justify our assuming so harsh a construction here, especially as there is nothing in the way of the natural construction αὐτὸς μὲν ἔχειν. Both (a) and (b) give a good sense, (a) referring to the distance of time at which the recompense is to be made (128), (b) to Achilles' refusal to accord the restitution at all. But (b) is preferable, firstly, because ὅφρα when it stands alone is commonly a final particle; in the sense of ἕως it is regularly followed by τόφρα (not always, v. Ψ 47, Δ 346; *H. G.* § 287); and secondly, because for ἔχῃς we want in this sense ἔχεις (which C reads). The αὐτὰρ is not of course logical, but the interposition of an adversative particle to accent the contrast between the two persons is a perfectly natural anacoluthon. A very similar instance is I' 290 εἰ δ' ἂν . . αὐτὰρ ἐγώ. κέλεαι is paratactic = *seeing that thou biddest me*. Ar. athetized the two lines on subjective and insufficient grounds.

136. It seems natural to take ὅπως ἀντ. ἔσται in the sense 'be sure that the recompense is adequate'; but this construction, though found in Herod. and Attic, is not Homeric; and the clause ἄρσαντες κατὰ θυμόν should come

εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
 ἄξω ἐλών· ὁ δέ κεν κεχολώσεται, ὃν κεν ἵκωμαι.
 ἀλλ' ἢ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς, 140
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν,
 ἐν δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θείομεν, ἂν δ' αὐτὴν Χρυσηΐδα καλλιπάρηιον
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω,
 ἢ Αἴας ἢ Ἰδομενεὺς ἢ δῖος Ὀδύσευς 145
 ἢ ἐσύ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὅφρ' ἡμῖν ἐκάεργον ἰλάσσαι ἱερὰ ρέξας."
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
 πῶς τίς τοι πρόφρων ἔπεις πείθηται Ἀχαιῶν 150
 ἢ ὁδὸν ἐλθέμεναι ἢ ἀνδράσιν ἱφί μάχεσθαι;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν
 δεῦρο μαχηςόμενος, ἐπεὶ οὐ τί μοι αἵτιοί εἰσιν·

137. δώουσαι G Par. h (k supr.). 139 δθ. Ar. 140. αὖθις CD. 142.
 ἐν δ' ἐρέτας Ar.: ἐς δ' ἐρέτας Ω (εἰς Vr. b). Cf. 309. 143 δθ. Zen. || αὐτῇ
 L. 147. ἡμῶν Herod. AT¹U. 149. κερδαλεόφρων Q Vr. c. 150. πείσονται S.
 151. ἐλθέμεναι τ' S.

in the apodosis rather than the protasis. We may take ἀλλ' (135), in connexion with what precedes, as 'Very well, if they will give me a prize, such that the recompense is fair (I will do so).' Bayfield ingeniously suggests that ἀρσαντες κατὰ θυμόν is itself the apodosis, the verb διδόντων being supplied from the protasis, *let them give it to meet my wish*. The idiom by which a verb common to two clauses is expressed in one only is not rare in later Greek (Kühner ii. p. 1079); but clearness requires that the two clauses should be distinctly separated, by particles or otherwise, which is not the case here. Nor does the idiom recur in H. with the doubtful exception of I 46 (q.v.). But there is no doubt that this gives the best sense. δώουσαι (135) echoes Achilles' δώσουσι (123). Note that there is no appreciable difference between εἰ with fut. ind. and εἰ κε with aor. subj.

137. There is some doubt as to the punctuation here, some putting a colon after ἔλωμαι, but this makes the repetition of the participles ἰὼν . . ἐλών very awkward. That given in the text is

unobjectionable. 139 was rejected by Ar. as superfluous and εἰρησ. This athetesis is accepted by those who would banish κε with the fut. ind. from the text of Homer; but the grounds given by Ar. are not convincing, and the omission of the line would damage the effect.

140. μεταφρασόμεσθα, i.e. we will postpone the consideration of this for the present.

144. ἀρχός is predicate: *let one, a member of the council, be in command*. For those who had the right to be summoned to the royal βουλή see B 404.

146. ἐκπαγλος is not entirely a word of blame, cf. Σ 170. It is perhaps for ἐκ-πλαγ-λος (root πλακ-), meaning 'vehement,' 'violent.'

149. ἐπιειμένε: cf. ι 214 μεγάλην ἐπιειμένον ἀλκήν, γ 205 δύναμιν περιθεῖναι, *to clothe as with armour*. κερδαλεόφρον, *greedy*, or perhaps *crafty*; cf. Z 153 Σισυφος, ὃ κέρδιστος γένητ' ἀνδρῶν.

150. πείσονται: a subjunctive expressing submission, *how is any one to obey?* Cf. H. G. § 277.

151. ὁδόν, whether military or diplomatic. ἱφί: v. I' 375.

οὐ γάρ πώ ποτ' ἐμὰς βούς ἤλασαν οὐδὲ μὲν ἵππους,
οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ 155
καρπὸν ἐδηλήσαντ', ἐπεὶ ἡ μάλα πολλὰ μεταξύ,
οὔρεά τε σκίοεντα θάλασσά τε ἠχέεσσα·
ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,
τιμὴν ἀρνύμενοι Μενελάωι σοί τε, κυνῶπα,
πρὸς Τρώων· τῶν οὐ τι μετατρέπῃ οὐδ' ἀλεγίζεις· 160
καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
ὦι ἔπι πολλὰ μόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
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Τρώων ἐκπέρσωσ' ἐν ναιόμενον πτολίεθρον·
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χεῖρες ἐμαὶ διέπουσ', ἀτὰρ ἦν ποτε δασμὸς ἴκηται,
σοὶ τὸ γέρας πολὺ μεῖζον, ἐγὼ δ' ὀλίγον τε φίλον τε
ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
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οὐ γάρ πώ ποτ' ἐμὰς βούς ἤλασαν οὐδὲ μὲν ἵππους,
οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ 155
καρπὸν ἐδηλήσαντ', ἐπεὶ ἡ μάλα πολλὰ μεταξύ,
οὔρεά τε σκίοεντα θάλασσά τε ἠχέεσσα·
ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,
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αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὄφρ' ἐν εἰδῆις 185
 ὅσσον φέρτερός εἰμι σέθεν, στυγέηι δὲ καὶ ἄλλος
 ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην."
 ὥς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
 στήθεσσιν λασίοισι διάνδιχα μερμήριξεν,
 ἣ ὅ γε φάσγανον ὄξυ ἐρυσσάμενος παρὰ μηροῦ 190
 τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίζοι,
 ἥε χόλον παύσειεν ἐρητύσειέ τε θυμόν.
 ἕως ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη 195
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη,
 ἄμφω ὁμῶς θυμῶι φιλέουσά τε κηδομένη τε.
 στή δ' ὄπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
 οἴωι φαινομένη, τῶν δ' ἄλλων οὐ τις ὀράτο.
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω
 Παλλάδ' Ἀθηναίην· δεινὸν δέ οἱ ὅσσε φάανθεν. 200
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα/

186. *στυγέει* JPR: *στυγέοι* Bar.
ἐναρίζοι H²JPRST: *ἐναρίσει* G Vg a.
 193. *ὥρμαινε* D. 195-6 *ἀθ.* Ar.
τινὲς (Zen.?) An., Par. c *surp.*

189. *μερμήριζεν* GHL Cant. 191.
 192 *ἀθ.* Ar. (see note on 188 below).
 197. *πανθῆν δὲ κόμην . . πηλεΐωνος*
 198. *ὄρητο* U: *ὄρητο* Zen. C. Cf. 56.

185. τὸ *σόν* may be an Attic corruption: *τέον* P. Knight (see 207, Z 407, 490, Π 40, Σ 457). But the article has a certain emphasis, 'that γέρας of thine.'

187. *ἴσον* is an adverb, *ἰσαγορῆσαι* μοι (schol.), not an adj., as it would then rather be *ἴσος*. Cf. ο 377 *ἀντία δεσποίνης φάσθαι*.

188. *ἐν* is here still an adverb, *within*, 'his heart in his shaggy breast.' *λασίοισι*, according to the Schol. A, because they cover the heart, *ἐν ἧ ἐστὶ τὸ πυρῶδες καὶ θερμόν καὶ μανικόν τῆς ψυχῆς . . ἣ θερμὴ γὰρ αἰτία τῆς ἐκφύσεως τῶν τριχῶν*. So Hentze quotes Galen, *de Temp.* *εἰ τις ἰκανῶς εἴη δασὺς τὰ στέρνα, θυμικὸν ἀποφαίνονται*.

189. *διάνδιχα μερμήριζεν*: see note on Θ 167, (ὁ ὀβελός) *ὅτι δύο ἐμερίμνησεν οὐκ ἐναντία ἀλλήλοις, ὅπερ ἐκλαβὼν τις προσέθηκεν* "ἥε χόλον παύσειεν," and on 192, *ὅτι ἐκλύεται τὰ τῆς ὀργῆς* (the picture of passion is weakened): *διὸ ἀθετεῖται*—Ariston. These remarks are perfectly right; *διάνδιχα μερμήριξεν* means 'he had "half a mind,"' and does not

require two alternatives expressed; and 192 entirely spoils the picture.

191. *ὁ δέ* as often repeats the subject of the first clause; the contrast is with *τοὺς μὲν*.

193. *ἕως* scanned as a trochee represents of course an original *ἦος* (*ēios* acc. to the rule of our mss.), clearly by an error in transcription of an old Attic (H)EOΣ. This is the only scansion of the word in *Il.* except in P 727; the alternative form *εἰως* is equally *ἦος* (but *τέως* is — in T 189, Ω 658). In *Od.* the scansions — or — (synizesis) are commoner. See van L. *Ench.* pp. 550 f.

195-6 were rejected here by Ar. as wrongly anticipated from 208-9 (which Zen. athetized); it is not for the poet but for the goddess to give this information.

197. *στῆ*, *came up*; this is the usual sense of the aor. *ἔστην*.

200. *οἱ* may refer to Athene—*her* eyes gleamed terrible; or to Achilles—*terrible* shone her eyes *on him*. Cf. T 17, which is in favour of the former view.

γ' αὐτ', αἰγίοχοιο Διὸς τέκος, εἰλήλουθας ;
 ὕβριν ἰδῆις Ἀγαμέμνονος Ἀτρεΐδαο ;
 ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὁῖω·
 περσπλίησι τάχ' ἄν ποτε θυμὸν ὀλέσσηι." 205
 ' δ' αὐτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 οὐ γὰρ παύσουσα τέον μένος, αἶ κε πίθῃαι,
 ὅθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
 ὁμῶς θυμῶι φιλέουσά τε κηδομένη τε.
 ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί· 210
 ἦ τοι ἔπεσιν μὲν ὀνειδίσον ὥς ἔσεται περ.
 ἵαρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 ὅτε τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
 εἵνεκα τῆσδε· σὺ δ' ἴσχειο, πείθεο δ' ἡμῖν."

γτ': αὐ PS Mosc. 2. 203. Ἰδῆις Zen. GJR Par. c f: Ἰδῆι Ar. Ω.
 ισοαι Ar. Par. f: τετελέσσαι Ω: τετελεσμένον ἔσται Zen. 205.
 !)CD(R¹!)STU Harl. b¹. 207. τεόν Harl. c d, Par. d e h, Eust.:
 208-9 ἀθ. Zen. 212. τετελέσσαι ὁῖω Zen. 213. τοι: coi H.

α, again, an expression of
 implying 'one vexation after
 Cf. 540.

; vulgate ἰδῆι for Ἰδῆις might
 l if written ἰδῆ(αι), but the
 form is late. Ar. preferred
 in this verb there appears to
 distinction whatever in sense
 ie active and middle voices.
 ilarly ἰδον . . ἰδωμαι, l. 262.)
 bj. the latter is commoner,
 ie 1st pers. pl., where ἰδόμεθα
 nd. See also Γ 163, Δ 205,
 2. The hiatus after ἵνα and
 ted F of *Ἰδῆις* suggest that
 ng, especially as the word is
 ily Odyssean, recurring in *Π*.
 : (ὕβριζοντες Α 695, ὕβριστήισι
 a very late passages).

α, soon, never 'perhaps' in
 it the word has little force.
 i subj. as a solemn threat see
 75 b. For the scansion of
 α (ī in thesis) cf. *τριηκόσι*
 note on Α 678. This seems
 e licence. The various diffi-
 is short speech, and the dis-
 one, strongly contrasting with
 est that 201-5 may be a later

υκῶπις, either 'bright-eyed'
 'grey-eyed.' See Paus. i. 14. 6
 e in the temple of Hephaistos,

τὸ δὲ ἀγαλμα ὁρῶν τῆς Ἀθηνᾶς γλαυκοὺς
 ἔχον τοὺς ὀφθαλμούς, Λιβύων τὸν μῦθον
 ὄντα εὗρισκον. τούτοις γὰρ ἐστὶν εἰρημένον
 Ποσειδῶνος καὶ λίμνης Τριτωνίδος θυγατέρα
 εἶναι, καὶ διὰ τοῦτο γλαυκοὺς εἶναι ὥσπερ
 καὶ τῷ Ποσειδῶνι τοὺς ὀφθαλμούς. Cicero
 (*Nat. Deor.* i. 30, 83) says that Neptune's
 eyes were sky-blue, which is in favour of
 blue rather than grey as the colour of
 Athene's eyes. See Frazer's note ad loc.
 As with other colour-words, we have
 considerable latitude of explanation. The
 simple γλαυκός is used in H. only once,
 of the sea (Π 34), with γλαυκιδῶν Υ 172,
 which can have no distinct reference to
 colour. As the owl is Athene's bird,
 some would translate 'owl-eyed,' and
 explain by an owl-totem identified with
 the goddess. But any such sense must
 have completely disappeared by Homeric
 times. See on 39.

211. ὥς ἔσεται περ is the object of
 ὀνειδίσον, *cast in his teeth how it will*
be, what will follow, as Achilles pro-
ceeds to do. Cf. φ 212 σφῶϊν δ' ὥς ἔσεται
 περ ἀληθείην καταλέξω, and so τ 312,
 γ 255 ; and for the construction of ὀνει-
 δίζειν, Β 255 ὀνειδίζειν ὅτι . . διδοῦσιν :
 cf. I 24, σ 380. ὀνειδίζειν occurs without
 an expressed object only in H 95 (where,
 however, see note).

213. παρέσσεται, *shall be laid before*
thee. τρὶς τόσσα : cf. Ω 686.

τὴν δ' ἀπαμβρόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “χρὴ μὲν σφωϊτερόν γε, θεά, ἔπος εἰρύσσασθαι, 216
 καὶ μάλα περ θυμῶι κεχολωμένον· ὥς γὰρ ἄμεινον·
 ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ.”

ἦ καὶ ἐπ' ἀργυρέῃ κώπῃι σχέθε χεῖρα βαρεῖαν,
 ἀψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθησε 220
 μύθῳ Ἀθηναίης· ἦ δ' Οὐλυμπόνδε βεβήκει
 δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλεΐδης δ' ἐξαὐτίς ἀταρτηροῖς ἐπέεσσιν
 Ἀτρεΐδην προσέειπε, καὶ οὐ πῶ λῆγε χόλοιο·
 “οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο, 225
 οὔτε ποτ' ἐς πόλεμον ἅμα λαῶι θωρηχθῆναι
 οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν

216. μὲν : με G. 219–20. ὥς εἰπὼν πάλιν ὥσε μέγα ξίφος, οὐδ' ἀπίθησε Zen. 222 δύναται ἀθετεῖσθαι Schol. BL (Ar. ?). 223. ἐπαυθεῖς C. 225–33 ἀθ. Zen.

216. σφωϊτερόν, because Athene speaks for Here as well as for herself. εἰρύσσειν, *to observe*, from (σ)ρῦ, (σ)ερῦ = Lat. *serv-are*. It is now generally recognised that this is the root, and that the verb has nothing to do with *φέρω* = *δραω*, though the forms are very similar, and in the numerous cases where the verb is used of the dead and wounded *δραω* *away* or *saved* from the enemy either root gives an equally good sense. The chief forms of the verb are (1) non-thematic pres. ῥύσθαι, ῥύατ', ῥύσκειν; (2) thematic ῥύομαι (ῡ and ῥ): (3) aor. ἐρρύσατο, ῥύσασθαι, fut. ῥύσομαι (from σρῦ): (4) aor. εἰρυσάμην (ἐ-σερῡ-), ἐρύσ(σ)ασθαι, etc., fut. ἐρύσσεται, ἐρύεσθαι: (5) perf. εἰρυμαι, etc. (= *se-stu-mai*). This leaves εἰρύσσασθαι here and elsewhere, εἰρύσσονται Σ 276, εἰρύμεσθα, to be explained as due to the analogy of εἰρυμαι regarded as a present. The varying quantity of the υ naturally arises from the mutual influence of the forms (σ)ρῦ and (σ)ερῦ. (So Schulze *Qu. Ep.* 325–9; cf. also van L. *Ench.* p. 406.) None of these forms require, and few admit, a *F*, which is rarely absent where the verb means *to draiw* (ι 194 = κ 444 is apparently a mistaken adaptation of ξ 260 = ρ 429). The active forms are all from *φέρω*, *to draiw*. The ambiguous forms are chiefly those of the 1 aor. middle, and the perf. and plpf.

218. The τ' is called a 'gnomic' τε.

It may, however, be for ται (cf. 170); or possibly we should read *δε τε* for *δε κε*, in which case the repeated τε will simply mark the correlation of the two clauses, as often in gnomic lines; v. on 81, and *H. G.* § 382. The αὐτοῦ at the end, however, seems so weak as to raise a more serious doubt as to the authenticity of the line, which is in itself rather flat, and precisely of the sort which would be likely to be interpolated in the age of Hesiod or the 'seven sages' (Döderlein conj. αὐ τοῦ).

219. σχέσε must be taken here as aor., not imperf. (see note on N 163), as ἦ καί always introduces an action coincident with the words: *he stayed his hand*.

221. βεβήκει: 'the pf. βέβηκα expresses the attitude of walking, the step or stride; hence βεβήκει, "was in act to go," comes to mean "started to go" (not "had gone").'—Monro.

223. ἀταρτηροῖς, a word of doubtful origin; Hesych. ἀταρτᾶται· λυπεῖ, βλάπτει. Cf. β 243 Μέντορ ἀταρτηρέ.

225. For the dog as the type of shamelessness cf. 159, and the curious compar. κύντερος. οἶνοβαρές: cf. ι 374 οἶνοβαρείων, γ 139 οἶνω βεβαρηώς, τ 122.

226. Observe the distinction between πόλεμος, open battle in which the whole host (λαός) is engaged, and λόχος, the heroic 'forlorn hope,' reserved for the élite (ἀριστῆες). As a test of courage the λόχος is vividly described in N 275–86.

τέτληκας θυμῶι· τὸ δέ τοι κῆρ εἶδεται εἶναι.
 ἢ πολὺ λῶϊόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 δῶρ' ἀποαιρεῖσθαι, ὅς τις σέθεν ἀντίον εἴπηι· 230
 δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
 ἢ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 ἀλλ' ἔκ τοι ἐρέω καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
 ναὶ μὰ τόδε σκῆπτρον· τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους 235
 φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,
 οὐδ' ἀναθηλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψε
 φύλλά τε καὶ φλοιόν· νῦν αὐτέ μιν χίες Ἀχαιῶν
 ἐν παλάμῃς φορέουσι δικασπόλοι οἳ τε θέμιστας
 πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·
 ἢ ποτ' Ἀχιλλῆος ποθὴ ἴξεται νίης Ἀχαιῶν 240
 σύμπαντας· τότε δ' οὐ τι δυνήσεται ἀχνύμενός περ
 χραιομεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνοιο

230. δῶρα ἀποαιρεῖσθαι G. || εἴποι R (and S *supr.*). 235. φύα P. 236.
 ἀναθηλήσει Q : ἀναθηλήσει S (*supr.* η over α). || ἔλεψε(ν) LS. 238. παλάμῃς
 Harl. c d, Par. b f j, Et. Mag. : παλάμῃς Ω. 239. ὄρκος ἐσσεῖται G. 240. εἴ
 ποτ' S. 241. σύμπαντας Q. || τότε Ar. A : τοῖς Ω (Par. k has τοῖς in ras.). ||
 δυνήσεται PR Vr. a¹, Mosc. 1 2.

228. κῆρ: cf. Γ 454 ἴσον γὰρ σφιν πᾶσιν ἀπὴχθετο κηρὶ μελαίνῃ.

230. ἀποαιρεῖσθαι: so 275, but ἀφαιρείται, 182, etc. There is no plausible explanation of these occasional signs of an evanescent initial consonant, and the contraction is suspicious. (Brandreth conj. ἀπαιρεσθαι, but there is no similar use of the word in Greek, cf. Φ 536.)

231. δημοβόρος, devourer of the common stock. For δῆμος in this sense compare B 547, A 704, Σ 301. For the exclamatory nom. H. G. § 163. οὐτιδανοῖα, men of naught; cf. 293-4, which explain the γάρ, 'else,' in the next line. For the form compare ἡπεδανός by ἡπιος. For λωβήσαιο we should rather have expected the aor. indic.; cf. on Δ 223, E 311.

234. The σκῆπτρον does not belong to Achilles, but is that which is handed by the herald to the speaker as a sign that he is 'in possession of the house.' See K 321, Σ 505, Ψ 568, β 37. So in the Ellice Islands in the Pacific Ocean the natives 'preserved an old worm-eaten staff, which in their assemblies the orator held in his hand as the sign of having the right to speak' (Tylor *Anthropology* p.

374). Virgil imitates the passage in *Aen.* xii. 206-11. He may have read κόμην for τομήν, *posuitque comas et brachia ferro.*

235. πρῶτα, at the first, i.e. once for all, just as in T 9; cf. A 6, Z 489, γ 183, 320 (with M. & R.'s note). So *ubi primum*, 'as soon as ever.'

238. δικασπόλος, *qui ius colit*, see on 63; the σ, however, is strange, as compounds are very rarely formed directly from the acc. See, however, H. G. §§ 124 f. Brugmann, *Gr.* i. 172, compares μογοστόκος for μογόνος-τοκος. θέμιστας εἰρύαται, *guard (216) the traditions*, which are deposited as a sacred mystery in the keeping of the kings. So in old Iceland and Ireland law was a tradition preserved entirely by the special knowledge of a few men; the plur. θέμιστες is used exactly in the sense of our 'precedents.' See note on I 99.

239. πρὸς Διός, like *de par le Roi*, by commission of Zeus. Cf. ξ 57 πρὸς γὰρ Διὸς εἰσι ξεῖνοι, and I 99. Or we may take it with θέμιστας, laws given by Zeus. ὄρκος is here used in the primitive sense of the object sworn by.

242. ὑπό, because πίπτωσι is in sense a passive, as P 428; so also with φείγω, πάσχω, etc.

θυήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις
χωόμενος, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας."

ὥς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245
χρυσείοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός·

Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ
ἡδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,
τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή. 250

τῶι δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδὲ γένοντο
ἐν Πύλῳ ἡγαθέῃ, μετὰ δὲ τριτάτοισιν ἄνασσαν.

ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
"ὦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαῖαν ἰκάνει· 255

ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες,
ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῶι,
εἰ σφῶϊν τάδε πάντα πυθόλατο μαρναμένοιιν,
οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.

245. Πηλεΐδης: χωόμενος Athen. xi. 488. 247. δὲ: δ' ὁ J. 249.

γλώττης CP. || γλυκίω Zen. 251. αἳ οἱ Zen. 253. ὃ Ar. Ω: ὅς H²PQ.

254. ἀχαιίδα JP: ἀχαιϊάδα C. 255. γηθήσαι (C suppr.) P(R suppr.): γηθήσαι Q(H

suppr.). 258. βουλὴν Ar. A (suppr. ᾧ, T.W.A.) C¹Q Par. d: βουλαὶ Ω (C

suppr.). || μάχεσθαι: μαχηταί Et. Mag.

244. ὃ τ', sc. ὃ τε = ὅτι τε. On the difficult question of the elision of ὅτι see *H. G.* § 269 ad fin.

246. The 'golden nails' here seem to be a mere ornament; in the case of the sword in A 29 they doubtless fasten the blade to the handle. See Helbig *H. E.*² pp. 377, 333 f.

249. The καὶ is very unusual as introducing a purely exegetical sentence—in this case merely an expansion of what has already been said. Compare, however, T 165 with note.

250. Nestor is represented as having lived through more than two generations, and still being a king in the third; i.e. between his 70th and 100th years, if with the Greeks we count three γενεαὶ to a century. In γ 245 he is said to have reigned over three generations, which seems to be an instance of the growth of the legendary into the miraculous. μερόπων, an epithet of which the real sense was in all probability forgotten in Homeric days, as it is used only in purely stereotyped connexion with ἀνθρωποι (exc. B 285, q.v.). We can only say with confidence that it does

not mean 'articulate,' μερίζοντες τὴν δπα, as in so ancient a word the F of Fόψ would not be neglected. The other derivations which have been proposed are quite problematical.

251. τράφεν ἡδὲ γένοντο: for the ὅστερον πρότερον cf. μ 134 θρέψασα τεκούσά τε μήτηρ, and elsewhere. ἐφείατο is probably plpf., but it might be aor. τράφεν: see on B 661.

252. ἡγάθεος, an epithet, like ζάθεος, applied only to places; no doubt both mean 'divine,' as they are only applied to localities connected with particular gods. We should perhaps read ἀγάθεος (from ἀγαν), the first syllable being lengthened metrically: see App. D. ἡγ. is used of Pytho (θ 80), Lemnos (B 722), and Νυσήϊον (Z 133). Some take it to be another form of ἀγαθός, which is, however, never applied to localities.

257. For the construction πυθέσθαι τινος for περὶ τινος (lit. 'if they were to hear all this about you fighting') cf. λ 505 Πηλῆος ἀμύμονος οὐτι πέπυσμαι, O 224, etc.; so λ 174 εἰπεῖν τινος, Δ 357 ὥς γινῶ χωόμενιο: cf. *H. G.* § 151 d.

258. Construe περὶ μὲν βουλὴν Δα-

ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο.
 ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἤε περ ὑμῖν 260
 ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἷ γ' ἀθέριζον.
 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,
 οἶον Πειρίθοόν τε Δρύαντά τε ποιμένα λαῶν
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον
 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισι]. 265
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·
 κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,
 φηρσὶν ὄρεσκώιοισι, καὶ ἐκπάγλως ἀπόλεσσαν.
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθών,
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· . 270

259. ἐμοῖο S Vr. b. 260. ἐγὼν P. || ὑμῖν Zen. CGPU (*supr.* η): ἡμῖν
 Ar. Ω. 265 om. Ω: *habent* H^mJ (νόθος ὁ στίχος οὗτος) RT^m Harl. a, Vr. a,
 Mosc. 2 (*man. rec.*), Par. j. 268. θάρσιν PQ²T² Lips. Vr. b. || ὄρεσκώιοισι G. ||
 ἐκπ-ἀγλως T. 269. ἐγὼν P.

ναῶν, περίεστε δὲ μάχεσθαι: cf. τ 326
 περίεμι γυναικῶν. For the co-ordination
 of substantive and infin., O 642 ἀμείνων
 παρτοίας ἀρετάς, ἡμὲν πόδας ἡδὲ μάχεσθαι.

260. ὑμῖν, so Zenod.; Ar. read ἡμῖν,
 thus saving Nestor's politeness at the
 cost of his point. Ar. objected to Zen.'s
 reading ἐφύβριστος ὁ λόγος: in other
 words, he wished to import into heroic
 language the conventional mock-modesty
 of the Alexandrian Court. The whole
 meaning of Nestor's speech is that he
 himself is the peer of better men than
 those he is advising (v. Cobet *M. C.*
 p. 229).

262. Cf. ζ 201 οὐκ ἔσθ' οὗτος ἀνὴρ
 κερὸς βροτῶς οὐδὲ γένηται. The sub-
 junctive being a more archaic form of
 the fut. perhaps suggests a solemn and
 prophetic tone.

263. οἶον Πειρίθοον: accus. by attrac-
 tion to the case of τοίους, for οἶος ἦν
 Πειρίθοος. The names are those of the
 chiefs of the Lapithai.

265. This line, which is quoted by
 Pausanias x. 29. 10, is found also in the
 pseudo-Hesiodic 'Shield of Herakles,'
 182. Theseus is mentioned again only
 in λ 322, 631, both doubtful passages;
 the latter indeed is expressly said by
 Heraeus of Megara (*ap.* Plutarch, *Thes.* xx.)
 to be an interpolation of Peisistratos to
 please the Athenians. It is, however, a
 question if the same may not be equally
 mid of the whole reference to the

Lapithai; it is doubtful if there ever was
 a Peirithoos in any but Attic legend.

268. The fight of the Centaurs and
 Lapithai is mentioned at some length in
 φ 295-304, and is alluded to in B 743,
 where the word φῆρες is again used. It
 is commonly said to be an Aeolic
 form for θῆρες, 'wild men'; but for
 this there is only the authority of
 grammarians, and both H. and Pindar
 seem to use it as a tribal name. The
 identification with θῆρ may well be a
 later fancy (Meister *Dial.* i. 119).
 There is no allusion in H. to the
 mixed bodies of the later legend, and it
 is possible that he conceived them as
 purely human beings (note, however,
 the opposition to ἀνδρες in φ 303); the
 myth may very likely refer to ancient
 struggles with a primitive race of
 autochthones. The present passage
 seems to imply the existence of a
 prae-Homeric epic dealing with the
 story. The last half of the compound
 ὄρεσκῶιοι is possibly connected with
 κοῖ-τος (κεῖμαι), and means 'couching
 in the mountains'; or else with κῶς
 or κόος = a cave (Hesych.); cf. ι 155
 αἶγας ὄρεσκῶιους. In that case we should
 read ὄρεσκῶιος for -κόφ-ιος. ὄρεσκοος
 occurs in Aisch. *Sept.* 532.

270. ἀπίης is generally derived from
 ἀπό as = *distant*; but there is hardly
 a Greek analogy for such a formation.
 It is used by Aisch., Soph., and others,

καὶ μαχόμεν κατ' ἑμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὐ τις
 τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.
 καὶ μὲν μεν βουλέων ξύνιεν πείθοντό τε μύθωι.
 ἀλλὰ πίθεσθε καὶ ὑμμες, ἐπεὶ πείθεσθαι ἄμεινον.
 μήτε σὺ τόνδ' ἀγαθὸς περ ἐὼν ἀποαίρεο κούρην, 275
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἱες Ἀχαιῶν.
 μήτε σύ, Πηλεΐδῃ, θέλ' ἐριζέμεναι βασιλῆϊ
 ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτοῦχος βασιλεύς, ὧι τε Ζεὺς κῦδος ἔδωκεν.
 εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280
 ἀλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἀτρεΐδῃ, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἐγώ γε
 λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν

271. ἔμ' αὐτὸν Ar.: ἐμωυτὸν Zen. 272. μαχέοιτο DH²U². 273. ξύνιεν
 Ar. A[H] Par. e¹(?) f¹(?): ξύνιον Ω (ξυνήϊον P). 275. τόν γ' Eton.: τὸν R.
 277. πηλεΐδ' ἤθελ' AQ(R?)U Lips. Eton. 281. ὃ γε GL.

as a name of Peloponnesos (ἀπία γῆ), and may be the same here in spite of the difference of quantity. For a suggested etymology see Curtius *El.* p. 469.

271. κατ' ἑμ' αὐτόν, 'for my own hand,' as we say; as a champion acting independently. Cf. in a slightly different sense B 366 κατὰ σφέας μαχέονται.

272. βροτοὶ ἐπιχθόνιοι together form the predicate. μαχέοιτο, like μαχέονται 344, is a highly doubtful form; the stem μαχε(σ) is implied in μαχέσ(σ)ομαι, but nowhere else appears in the pres. The best emendation is Platt's μαχέσαιοτο, *would have fought* (*J. P.* xxiii. 211); this use of the opt. to express past time (*H. G.* § 300 c) appears to belong properly to the aor. (A similar case is T 171, where many mss. give μαχέεσθαι for μαχέσασθαι.) See note on E 311.

275. ἀποαίρεο: for this syncopated form (for -ρεύο) cf. *H. G.* § 5 (and Fritzsche in *Curt. Stud.* vi. 128); so Ω 202, β 202, etc. ἀπαίρεο Brandreth. See note on 230.

277. Aristarchus read Πηλεΐδῃθελ', or, as we should write it, Πηλεΐδῃ ἔθελ', on the ground that ἐθέλειν is the only Homeric form. But it is better to admit the possibility of a single appearance of a form so common in later Greek than to have recourse to an unparalleled crasis, rendered the harsher by the slight pause after Πηλεΐδῃ. (See *H. G.* § 378.)

278. οὐχ ὁμοίης = 'very different' (from common men); *litotes*, cf. E 441;

non simili poena, *Aen.* i. 136. It has been objected, with force, to this line and the next that they are a pointless generality here, as Achilles is just as much a σκηπτοῦχος βασιλεύς as Agamemnon; the real ground for his yielding is given by 281. For the form ἔμμορε see *H. G.* § 23 (2).

280. The antithesis of καρτερός and φέρτερος ('in greater place') is the same as in 178, 186. The similarity of the terminations has its effect, though they are of course different in origin and meaning as well as accent.

282-4. The connexion of thought in these three lines is not very clear, and has given rise to suspicions of interpolation, which do not seem justifiable. The reiterated entreaty, the almost pathetic appeal to personal influence, is entirely in accordance with Nestor's character, human nature, and the necessities of the situation, which is not one where we need demand strict logical consistency. Nestor, after appealing equally to both, ends with an especial prayer to Agamemnon, who is obviously the offending party. αὐτὰρ ἐγώ γε, 'Nay, it is I, Nestor, who ask it.' There is no antithesis with σὺ δέ, which is merely the common use of the pronoun after a vocative; αὐτὰρ is not adversative except in so far as it marks the transition to a new line of remonstrance.

283. Ἀχιλλῆϊ may be taken with χόλον (*thine anger with Achilles*), or

ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο."

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285

“ναὶ δὴ ταῦτά γε πάντα, γέρον, (κατὰ μοῖραν) ἔειπες.

ἄλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,

πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,

πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι ὅτω.

¶ εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔόντες, 290

τούνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;

τὸν δ' ἄρ' ὑποβλήδην ἠμείβετο δῖος Ἀχιλλεύς·

“ἦ γάρ κεν δειλὸς τε καὶ οὐτίδανός καλεοίμην,

εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅττι κεν εἵπηις·

286. ἔειπες PQRSU Mosc. 1 2.
πείσεσθαι Mosc. 1.

287. πάντων περιέμμεναι Eust.

289.

293. κε Q. || δειλός (om. τε) PQ.

better, on account of the order of the words, with μεθέμεν as a sort of dat. commodi, *relax in favour of Achilles*. Cf. φ 377 μέθιεν χαλεποῖο χόλοιο Τηλεμάχῳ. μέγα is perhaps an adverb, such as continually precedes πάντες: cf. 78 μέγα πάντων Ἀργείων κρατέει, and ἐν πάντα, μάλα πάντα, ἅμα πάντα, often.

287-9. The tautological repetitions of these three lines are very suitable to unreasoning fury; they have to do duty for arguments.

289. **σημαίνειν** with dat. = *to give orders*, as B 805. **τινα**, *one*, a general expression in form, though Agamemnon is of course thinking of himself. Nägelsbach compares Soph. *Ant.* 751. ἡδ' οὖν θανέεται καὶ θανοῦσ' ὀλεῖ τινά (sc. ἐμέ).

291. **προθέουσιν**—(ἡ διπλῇ) *ὅτι συνήθως ἐαυτῷ προθέουσι τὰ ὀνείδη*, i.e. the plural verb with the neuter plural is in accordance with the poet's practice. This shows that Ar. took ὀνείδεα as nom., but we are not told how he explained the line. Ameis (followed by Monro) takes the words to mean 'do his revilings therefore dash forward (like spearmen themselves, cf. the phrase πολὺ προθέσκε X 459) for him to speak them?' Monro compares, for the 'half-personified' ὀνείδεα, Herod. vii. 160 ὀνείδεα κατιόντα ἀνθρώπῳ φιλέει ἐπανάγειν τὸν θυμόν (though the other passage which he quotes from i. 212, κατιόντος τοῦ ὄλου ἐς τὸ σῶμα, seems to weaken the relevancy of this, as shewing that the metaphor is material, not personal); and for the use of προθέω, ω 319 ἀνὰ ρίνας . .

δριμὺ μένος προὔτυψε (where again μένος is rather a physical conception than a personification, cf. μένος πνέοντες). The extreme harshness of this metaphor has led most recent editors to regard ὀνείδεα as the object, and προθέουσι as another form for προτιθέασιν, 'do they set before him (i.e. allow him) revilings for him to utter?' This certainly gives a better sense, but no satisfactory analogy for the form of the verb has been given (there is a doubtful ἀνέθει in an Ionic inscription, *C. I.* 1195; see Curtius *Verb.* i. 213). Bekker suggests προθέωσι as aor. subj. The mood might be explained as one of expectation: 'are we to look for them to suggest words of insult?' But the form with the short stem-vowel is entirely unexampled, and I see no choice but to regard the passage as hopelessly corrupted.

292. **ὑποβλήδην**, *interrupting*; ὑποβαλὼν τὸν ἴδιον λόγον Schol. B. Cf. ὑββάλλειν T 80, and for the form παραβλήδην Δ 6. Observe that Achilles begins without the usual formula of address.

294. **ὑπείξομαι**: future rather than aor. subj., cf. 61. There is a slight change of attitude, as so often happens, after the opt. καλεοίμην: what Achilles in 293 conceives only as a supposition he here vividly realizes as an admitted fact (this is of course the same, however we take ὑπείξομαι). ὑπείξομαι should be ὑποφείξομαι, and various conjectures have been proposed to restore the full form, but none seem satisfactory (ὑπίσχομαι Brandreth).

ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἐμοί γε 295
 σήμαιν'. οὐ γὰρ ἐγὼ γ' ἔτι σοι πείσεσθαι ὁτῶ.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆισι.
 χερσὶ μὲν οὐ τοι ἐγὼ γε μαχήσομαι εἵνεκα κούρης
 οὔτε σοὶ οὔτε τῶι ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες.
 τῶν δ' ἄλλων, ἃ μοι ἔστι θοῇ παρὰ νηὶ μελαίνῃ, 300
 τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
 εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἶδε.
 αἰψά τοι αἶμα κελαινὸν ἐρωήσῃ περὶ δουρί."
 ὥς τῷ γ' ἀντιβίοισι μαχεσσαμένῳ ἐπέεσσιν
 ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἶσας

296 ἀθ. Ar. (ὁ λογγῖνος περισσὸν φησι τοῦτον τὸν στίχον J^m). || ἔγωγε τί QR
 Vr. a, Mosc. 2. || πείσεσθαι H Mosc. 1. 298. οὔτι GHPRSU. || μαχήσομαι
 Ar. Aph. Antimachos, Mass. Argol. Sinop. ACDJT Vat. Vr. a, Mosc. 1 2: μαχέ-
 σομαι GHPQRSU. || οὔνεκα J. 299 om. Q. || ἐπεὶ ῥ' ἐτέλει ἀφέλεσθαι Zen.
 301. φέρης I¹U Par. f¹ (?) h. || ἔν ἐλῶν AT Bar. || ἐμοῖο PQS. 304.
 μαχεσσαμένῳ Ω: μαχῃσαμένῳ Ar.

295. (ἡ διπλῇ) ὅτι κοινὸν τὸ ἐπιτέλλεο
 καὶ ὁ γὰρ περισσός. οὕτως δὲ γίνεται
 περισσὸς ὁ ἐξῆς· διὸ ἀθετεῖται, Ariston.
 (emended by Cobet); i.e. Ar. obelized
 296 on the ground that σήμαινε had
 been added in order to supply a verb
 which was wrongly supposed to be re-
 quired by the second clause of 295.
 This is a fertile source of interpolation
 of whole lines; e.g. Ω 558, Φ 570.

298. χερσὶ μὲν, as though he meant
 to continue, 'but by abstention from
 war I will.' But in 300 the course of
 thought is changed, and τῶν ἄλλων is
 made the antithesis to κούρης. The mss.,
 as often, vary between μαχήσομαι and
 μαχέσσομαι. But the weight of tradi-
 tion, confirmed by the mss. of Herodotos,
 is strongly in favour of (Ionic) fut.
 μαχήσομαι, aor. μαχέσ(σ)ασθαι. See
 Schulze *Q. E.* p. 450, *H. G.* § 63. Ar.
 preferred -ησ- for both tenses, but this
 takes no account of the short form
 μαχέσασθαι.

299. ἀφέλεσθέ γε δόντες: Achilles re-
 cognizes that the γέρας is a free gift, not
 a matter of right, like the share of the
 spoil.

302. In εἰ δ' ἄγε the εἰ is clearly inter-
 jectional, as in I 46 εἰ δὲ . . . φευγόντων.
 Lange calls it an 'adhibitive' particle,
 by which the speaker appropriates, as
 by the 'prohibitive' μή he puts away, a

thought, supposition, or, as here, com-
 mand. Nikanor, followed by van L.,
 however, separates the εἰ here from εἰ, *if*,
 writing εἴ (εἴα) for εἰ δ'; cf. Lat. *eia age*.
H. G. § 320. For the δ' see on 340.

303. ἐρωήσῃ only in this line (= π
 441) means *flow*. The connexion of this
 with the usual sense, *to hang back*, and
 of both with the subst. ἐρωή, is very
 obscure.

306. εἶσας, a form found only in the
 fem. with cases of νηῦς, ἀσπίς, δαίς: in *Od.*
 only with φρένας, and once besides B 765.
 In the last passage it clearly means *isos*,
 and with νηῦς and ἀσπίς this gives a
 good sense, 'even,' i.e. *trim* of the
 ship, *well-balanced* of the shield. (To
 take πάντοσ' εἶση as 'equal in all direc-
 tions,' i.e. *circular*, is intolerably mathe-
 matical and prosaic. That the ponderous
 Mykenean shield should be 'well-
 balanced on every side' was a matter
 of life and death to the wearer.) With
 δαίς it cannot mean strictly, if we push
 the word, *equally* divided (see on H
 320), but a banquet where some receive
 a larger portion in virtue of their dignity
 may yet be 'fair.' Still this account
 of the word has not satisfied all com-
 mentators; anciently it was often ex-
 plained to mean 'good' (εἶσον· ἀγαθόν,
 Hesych.); recently it has been pro-
 posed to refer it to root *Fi*κ, 'seemly'

ἦϊε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν,
 Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε πρόερυσσεν,
 ἐν δ' ἐρέτας ἔκρινεν εἴκοσιν, ἐς δ' ἐκατόμβην
 βῆσε θεῶι, ἀνὰ δὲ Χρυσηΐδα καλλιπάρηιον 310
 εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.
 οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
 λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
 οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἄλα λύματ' ἔβαλλον,
 ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας 315
 ταύρων ἠδ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρύγετοιο·
 κνίσῃ δ' οὐρανὸν ἴκεν ἐλισσομένη περὶ καπνῶι.
 ὥς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
 λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλλῆϊ,
 ἀλλ' ὃ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπε, 320
 τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε·
 “ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλλῆος·
 χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηιον·
 εἰ δέ κε μὴ δώησιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται.” 325
 ὥς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε.

309. ἐν δ' ἐρέτας Ar. Par. k: ἐς δ' Ω. 311. ἄνὰ δ' GP Harl. a, Vr. A: ἀνὰ δ' S. 312. ἀπέπλεον Vr. a¹. 314. ἀπολυμαίνοντο GH. || λύματα βάλλον Ar. U. 317. κνίσῃ ATU: κνίσῃ Ω. || ἦκεν DHQR. 324. δώωσιν GH (surp. κ). 326. κρατερὸς L.

(the form *εἰσος* is found in Doric), or *Φιδ*, 'conspicuous' (?). All this seems needless.

307. The story of Troy is regarded as familiar, even apart from the *Iliad*; for Patroklos, like Agamemnon in l. 7, is first introduced by his patronymic alone.

313. *ἄνωγε* is in form an imperf. from *ἀνώγειν*, which is a secondary pres. from the perf. *ἄνωγα*. In use, however, it is an aor. and is so found in the famous Cypriote inscr. from Idalion (Collitz no. 60), Ἡδαλιέφεσ ἀνωγον Ὀνάσιλον κτλ. A sigmatic aor. occurs in O 295, κ 531, *Scut. Her.* 479 (ἀνώξαι). See van L. *Ench.* p. 468.

314. Perhaps the Greeks had abstained from ablution during the plague in sign of mourning, and now typically threw off their sin, the restitution having been made. εἰς ἄλα, because θάλασσα κλύζει πάντα τὰνθρώπων κακά (Eur. *I. T.* 1193). λύματα, *defilement*, as in Ξ 170 (Ἥρη)

ἀπὸ χροὸς ἱμερόεντος λύματα πάντα κάθηρεν. Thus it is meant that they washed in the sea, not that they washed on land and threw the defiled water into the sea. Cf. καθάρματα in Aisch. *Cho.* 98. The Neapolitans used to practise an annual lustration in the sea down to 1580 A.D., doubtless a survival from Greek times.

317. περὶ καπνῶι: for περὶ meaning *inside* cf. X 95, of a snake, ἐλίσσόμενος περὶ χειρὶ, and II 157 περὶ φρεσὶν ἀσπετος ἀλκή. So περὶ δέλματι, φόβωι, etc., lit. *compassed by fear*, Pind. *P.* v. 58, Aisch. *Pers.* 696, *Hymn. Cer.* 430, etc. Cf. Δ 46.

320. Both these names are legendary names of heralds generally; for the hereditary heralds of Sparta were called Talthybiadae, and Eurybates is the herald also of Odysseus, B 184.

325. ῥίγιον: a comparative (cf. ῥίγιστα E 873) formed directly from the substantive ῥίγος, cf. κύντερος, ἐχθίων, κύδιστος, κέρδιον.

τὼ δ' ἀέκοντε βάτην παρὰ θῖν' ἄλὸς ἀτρυγέτοιο,
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.
 τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηὶ μελαίνῃ
 ἤμενον· οὐδ' ἄρα τὼ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330
 τὼ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῇα
 στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
 αὐτὰρ ὁ ἔγνω ἥισιν ἐνὶ φρεσὶ φώνησέν τε·
 “χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν·
 ἄσσον ἵτ'· οὐ τί μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335
 δ σφῶϊ προῖει Βρισηΐδος εἵνεκα κούρης.
 * ἀλλ' ἄγε, διογενὲς Πατρόκλεις, ἔξαγε κούρην
 * καὶ σφωῖν δὸς ἄγειν. τὼ δ' αὐτὼ μάρτυροι ἔστων
 πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δ' αὖτε 340
 χρεῖῳ ἐμείῳ γένηται ἀεικέα λοιγὸν ἀμῦναι
 τοῖς ἄλλοις. ἦ γὰρ ὃ γ' ὀλοιῇσι φρεσὶ θύει,
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,

328. δ' om. P. 332. οὐδέ τι Ar. Ω: οὐδέ τε ap. Did. | προσεφώνουν S.
 333. δ* T. 335. ὑπαίτιοι H²QS Laud. 336. δ Ar. [A]C[R][S]T Lips. Mosc. 1¹:
 δς Ω. || σφῶϊν Zen. (A syr.) Harl. c d, Par. a¹ h j, Mosc. 1: σφῶς King's. 337.
 πατρόκλεις Mor.: πατροκλῆς U¹. 338. σφῶϊ U. || μάρτυρες G: μάρτυρε C.
 340. ἀπηνέος: Σέλευκος ἐν τῇ πολυστίχῳ γρ. ἀναιδέος Did. 341. ἐμοῖο
 PQS Vr. b. || ἀμύνειν C (γρ. ἀμύναι man. rec.). 342. ὀλοιᾷ(ι)σι AT:
 ὀλοᾷ(ι)σι(ν) Ω. 343. τι: τοι J syr.: οὐδ' ἔτι I).

331. ταρβήσαντε: the aor. seems to mean 'struck with alarm' at his look (δεινὸς ἀνὴρ· τάχα κεν καὶ ἀναίτιον αἰτιώωτο, Patroklos says, A 654); while the pres. αἰδομένῳ implies their permanent respect. For the juxtaposition of the two ideas compare the favourite δεινὸς αἰδοῖός τε.

334. Διὸς ἄγγελοι: cf. Θ 517 κήρυκες δίφιλοι. The herald has no connexion with Hermes till post-Homeric times.

336. For the difference between σφῶϊ and σφωῖν (338) see on l. 8.

339. πρὸς, before the face of; the phrase occurs occasionally in later Greek, e.g. Xen. Anab. i. 6, 6 βουλευόμενος δ τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων. Hence the use in oaths and entreaties, πρὸς πατρός γονάζομαι, etc. It seems to be derived from the purely local sense, as in πρὸς ἄλός, 'in the direction of the sea,' πρὸς Διὸς εἰρίσται 239, q.v.; cf. Z 456.

340. τοῦ βασιλῆος ἀπηνέος, him the king untoward. The order of the words shews that τοῦ is not the article. ἀπηνής, lit. with averted face (cf. Skt. āna = mouth, face; πρηνής, ὑπήνη = that which is under the mouth), of one who turns away from the suppliant; opposed to προσήνης. It seems best to follow the unanimous ms. tradition in writing δ' αὖτε, though the δ' must represent δῆ. But the vowel so often coalesces with another that it is necessary to assume that δῆ had a weak form δέ (cf. μέν by μήν), the spelling δῆ being retained to distinguish it from the adversative particle when the vowel was not elided (cf. van L. Ench. p. 587, and H. G. § 350, where it is noted that the δ' in εἰ δ' ἄγε is the same). αὖτε, hereafter, as E 232, H 30, etc.

343. 'To look before and after' is, as in Hamlet, the prerogative of reason, which argues from the past to the future.

ὅππως οἱ παρὰ νηυσὶ σόοι μαχέονται Ἀχαιοί.”

ὥς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ, 345

ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρηιον,

δῶκε δ' ἄγειν. τῷ δ' αὖτις ἵτην παρὰ νῆας Ἀχαιῶν,

ἣ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεὺς

δακρύσας (ἐτάρων ἅφαρ ἔζετο νόσφι λιασθεῖς

θῖν' ἔφ' ἄλὸς πολιῆς, ὁρόων ἐπὶ οἶνοπα πόντον. 350

πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς.

“ μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυιθάδιόν περ ἑόντα,

τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίσαι

Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.

ἣ γάρ μ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων 355

ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”

ὥς φάτο δάκρυ χέων, τοῦ δ' ἔκλυε πότνια μήτηρ

ἡμένη ἐν βένθεσσιν ἄλὸς παρὰ πατρὶ γέροντι.

345. ἐπιπείθεθ' L.	346. ἄγε PT.	347. αὖτις C.	350. ἐπὶ οἶνοπα :
ἐπ' ἀπείρονα Ar.	351. ἠράσσατο G.	ὀρεγνύς : ἀναπτάς Zen. (? χεῖρ' ἀνα-	
πιπτάς Cobet) : τινὲς ἀνασχῶν Schol. T.	352. γε : τε S.	353. τιμὴν μὲν	
Vr. a.	355. γὰρ (om. μ') H.		

344. ὅππως : here an adv. of manner, 'how his men can fight,' clearly shewing the transition to the final use. **μαχέονται** is quadruply wrong : (1) the hiatus is intolerable ; (2) -αντο for -αίατο is not Homeric ; (3) **μαχε-** is not the pres. stem (see on 272) ; (4) the opt. is the wrong mood (*M. and T.* § 322). Barnes's conj. **μαχεοίαιτ'** removes only the first two difficulties. Porson conj. **μαχέωνται**, Thiersch **μαχέονται** (fut. indic., B 366) ; the latter is best, cf. *H. G.* § 326 (3).

350. ἐπὶ οἶνοπα : so MSS. ; Ar. ἐπ' ἀπείρονα, perhaps on the ground that οἶνοπα is inconsistent with πολιῆς. But, if the epithets are to be pressed, it might be urged that there is very vivid truth in the contrast of the 'purple deep' with the greenish grey of the shallow water near the shore, which is almost always the meaning of ἄλς. Φ 59 is almost the only exception. Ameis thinks that the 'infinite' sea intensifies the feeling of despair and desolation — a German rather than a Greek idea.

352. There seems to be a mixture of two trains of thought in this speech. It opens as though μιν. περ ἑόντα were a parenthetical complaint, 'Mother— for you did give me life, of however

short a span.' But this apparently subordinate clause is then made one part of the emphatic antithesis of the entire sentence, 'since my life is short, it should at least be glorious.' The sentence, like the 'two-sided' similes (see on M 151), buds out into new relations while it is being uttered. It is possible, but more prosaic, to leave μιν. περ ἑόντα out of sight altogether as a mere parenthesis, and take ἔτεκες as involving the claim, the divinity of his mother being understood : 'since you, a goddess, bore me, the gods should have dealt better by me.'

353. ὄφελλεν = ὠφείλε, not to be confused with the quite distinct ὀφέλλω = *augeo*. See note on Z 350.

356. αὐτός, by his own arbitrary will, not in the name of justice. ἀπούρας = ἀπό-*Fpa*-s, root *Fep*, short form *Fpa* (= *Fp*) ; the long form is found in ἀπό-*Fερσε*, etc., Z 348, Φ 283, 329 (van L. *Ench.* p. 379, *H. G.* § 13).

358. The πατὴρ γέρων or ἄλιος γέρων is known to later mythology as Nereus, but is never named in Homer. (In δ Proteus also is called ἄλιος γέρων.) The nymphs are named *Νηρηίδες* only in a passage of doubtful authenticity, Σ 38, 52.

καρπαλίμως δ' ἀνέδνυ πολίῃς ἄλως ἤνυτ' ὁμίχλῃ,
καί ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος, 360
χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
“τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
ἐξαύδα, μὴ κεῦθε νόωι, ἵνα εἶδομεν ἄμφω.”

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
“οἶσθα· τί ἦ τοι ταῦτ' εἰδυίῃσι πάντ' ἀγορεύω; 365
ὠιχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,
ἐκ δ' ἔλουν Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηιον.
Χρύσης δ' αὖθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος 370
ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἑκατηβόλου Ἀπόλλωνος

359. ἡύε' ὁμίχλῃ Vg. a² b. 362. σε: σου Q. 365. ἀγορεύω QT
Eton. Vat. Lips. 366-92. ἀλλότριοι οἱ ἐπιφερόμενοι στίχοι εἴκοσι ἑπτὰ An.
366. ἱερὸν R. 370. αὖθ': αὖ A (supr. ε' T.W.A.) Vat.

361. κατέρεξε, *stroked*, so E 424 *καρρέζουσα*. This can hardly be connected with the ordinary sense of (F)ρέζω: Autenrieth refers it to root *reg* of ὀ-ρέγ-ω.

365. ταῦτ' εἰδυίῃσι, i.e. ταῦτα *Ἰδύίῃσι*. This, the only correct form of the fem. part., has been preserved by some of the mss. in the phrase *ἰδυίῃσι πρᾶπιδεσσι* (608, Σ 380, 482, T 12), but is elsewhere restored by conjecture only. Cf. I 128.

366-92 were condemned by Ar. as superfluous, and contradictory of 365. The real objection is, of course, that they are not required, at least from 368, for the sake of the hearer. But the frequent verbal repetition of messages shews what the Epic poet and his hearers liked. For Θήβῃ see notes on 37, B 690, Z 397. Why Chryseis was taken here instead of in her own home we are not told.

ἱερός, *holy*, because a city is an institution to which men submit without asking why; it is a bond imposed by a higher power, and is hence dedicated to a deity. So *ἱερὸν τέλος* K 56, of a dignity. 'The impersonal and inanimate, when it exercises power, is divine . . . Sea, river, and night are divine as well as *ἱερὸν* . . . The fish that breathes in water where men die

is *ἱερός* . . . Human power and soul, ascribed to an indefinite godhead, are the *ἱερὸν μένος*, kings are *διογενεῖς*. The official, as his insignia denote, is dedicated; he belongs not to himself but to his office, the impersonal divine which we call *duty*' (W.-M. H. U. p. 106). But it must be admitted that this is not satisfactory as regards the fish; it is tempting to seek, with Frazer, a less subtle explanation in a 'taboo' or religious scruple against the eating of fish, which agrees with the well-known fact that Homeric heroes do not eat fish except as a last resource (see 'Taboo' in *Encycl. Brit.*). Some would recur to the supposed primitive sense of *ἱερός*, *strong* (Skt. *ishiras*); but in Greek any such meaning, if it ever existed, must have long died out, for all the derivative forms (cf. *ἱερεύω*) are entirely restricted to the sense *sacred*. Those who are not satisfied with this explanation will find ample discussion from other points of view in Schulze *Q. E.* 207 ff., Mulvany *J. P.* xxv. 131 ff.

367. ἤγομεν is properly used of *living* things; here, in spite of the neuter *πάντα*, Achilles is thinking mainly of the captives.

372-79 are *verbatim* from 12-25.

χρυσέωι ἀνὰ σκήπτρῳι, καὶ λίσσετο πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375
 ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
 αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε.
 χῳόμενος δ' ὁ γέρων πάλιν ὤιχετο· τοῖο δ' Ἀπόλλων 380
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
 θνήσκον ἐπασσύτεροι, τὰ δ' ἐπώιχετο κῆλα θεοῖο
 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο. 385
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστὰς
 ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστί.
 τὴν μὲν γὰρ σὺν νηϊ θοῇι ἐλίκωπες Ἀχαιοὶ
 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390
 τὴν δὲ νέον (κλισίηθεν) ἔβαν κήρυκες ἄγοντες
 κούρην Βρισηῆος, τὴν μοι δόσαν υἷες Ἀχαιῶν.
 ἀλλὰ σύ, εἰ δύνασαι γε, περισχέο παιδὸς ἐοῖο·
 ἐλθοῦς' Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δή τι
 ἦ ἔπει ὤνησας κραδίην Διὸς ἠὲ καὶ ἔργῳι. 395
 πολλάκι γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι

374. Λίσσετο Ar. AT Lips.: ἐλίσσετο Ω. 375. ἀτρεΐδῃ H. || (After this line
 Q repeats lines 17–21.) 377. ο' om. G. 381. μάλια: ρά νυ in the 'Cyprian
 and Cretan' acc. to Seleukos ap. Did. 383. ἐπασσύτερον Q (glossed πυκνό-
 τερον). 388. δ δὴ καὶ DR. || τετελεσμένος H. 393. κύ: κύ γε P. || ἐοῖο
 Zen. HL Cant. Vr. b, Harl. c d, Par. a d¹ (ἐῖος in ras.) e (in ras.?) f j k (γρ. ἐῖος),
 and γρ. JPR Par. e: ἐῖος (ἐῖος) Ar. Ω. 396. ἐνὶ μεγάροισιν U. 396–406
 ἀθ. Zen.

383. ἐπασσύτεροι: usually derived from
 ἀγχι; cf. ἀσσοτέρω, ρ 572, τ 506. The υ
 is called Aeolic. But Brugmann refers it
 to ἐπ-αν-σ(ε)ύ(ω), separating it from ἀσσον.
 The sense is much the same, *close upon*
 or *hurrying up*.

385. ἐκάτοιο, a short and almost
 familiar form (*Kosename*) for ἐκατηβόλος.
 Fick has shewn that this method of
 shortening is one which has very largely
 prevailed in the formation of Greek
 proper names.

388. The rhythm—a single word of

two spondees filling the two first feet—
 is almost unique in Homer, and some
 suspicion attaches to ν ἐφ. added to make
 position. μῦθον ἐπηπείλησεν Nauck, cf.
 ν 127.

393. ἐοῖο, thy: see App. A.

396. σεο must go with ἀκουσα. πατρός
 = my father's (Peleus'). Zenod. athetized
 396–406, probably on the ground that it
 was superfluous for Achilles to tell his
 mother what she had done. But here
 of course the enlightenment of the
 reader is sufficient justification.

οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
 ὅππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 Ἦρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσας δεσμῶν,
 ὥχ' ἐκατόγχειρον καλέσας' ἐς μακρὸν Ὀλυμπον,
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων· ὁ γὰρ αὐτε βίῃι οὐ πατρὸς ἀμείνων·
 ὅς ῥα παρὰ Κρονίῳνι καθέζετο κύδει γαίων. 405
 τὸν καὶ ὑπέδδεισαν μάκαρες θεοὶ, οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,

400. Παλλὰς Ἀθήνη: Φοῖβος Ἀπόλλων Zen. 401. τὸν (om. γ') D. 402. ἐκατόγχειρα Q: ἐκατόνχειρον DP. 403. Βριάρεων Mosc. 3. || θεοί γ' ἄνδρες S. || ἄνδρες: ἄλλοι Q. 404. βίῃι: βίῃη Ar.: Ζηνόδοτος γράφει δ γὰρ αὐτε βίῃι πολὺ φέρτατος ἦεν τῶν (MS. φέρτατος ἀπάντων, corr. Bentley) ὁπόσοι θαίους' ὑπὸ Τάρταρον εὐρώεντα An. 405. καθέζετο Vr. b. 407. μιν: μοι Q (so Dion. Hal. Ant. p. 106). || νῦν μνησάσα G.

400. As the Scholiast remarks, these three divinities were the allies of the Greeks, which would be a strong argument for Thetis' prayer for help to the Trojans. For Παλλὰς Ἀθήνη Zenod. read Φοῖβος Ἀπολλών, which, as Ariston. remarks, ἀφαιρεῖται τὸ πιθανόν, spoils the effectiveness of the appeal.

403. The other instances in Homer of double names in the language of men and gods are B 813 τὴν ἧ τοι ἄνδρες Βατίειαν κικλήσκουσιν, ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης, Ξ 290 ὄρνιθι, ἦν τ' ἐν ὄρεσσι χαλκίδα κικλήσκουσι θεοί, ἄνδρες δέ κύμινδιν, T 74 ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δέ Σκάμανδρον. Cf. κ 305 μῶλυ δέ μιν καλέουσι θεοί, μ 61 Πηλεΐδης δὴ τοι τὰς γε θεοὶ μάκαρες καλέουσιν. The natural supposition would be that the 'divine' words are archaic survivals, perhaps from an older race. It is sometimes said that the divine name has usually a clearer meaning than the human, and that the Greeks therefore regarded their own tongue as divine, and others as the languages of mere men. But this is only the case with the χαλκίς and κύμινδιν, and possibly Ξάνθος and Σκάμανδρος, which, however, look like different renderings of the same foreign word. μῶλυ is not a Greek form, nor is the theory borne out by isolated instances elsewhere, e.g. Diog. Laert. i. 119 ἔλεγεν (ὁ Φερεκύδης) ὅτι οἱ θεοὶ τὴν τράπεζαν θυωρὸν καλοῦσιν. Again the Pelasgian Hermes was called

Ἴμβρος: compare with this the statement of Steph. Byzant., Ἐρμοῦ, ὃν Ἴμβρον λέγουσι μάκαρες. Both Βριάρεων and Αἰγαίων may be equally referred to Greek roots (βρι of βριαρός, βριθύς, and αἰγίς, cf. Αἰγαῖον πέλαγος). The father of Briareus was, according to the legend, Poseidon, who himself was sometimes called Αἰγαίων or Αἰγαῖος.—The legend is one of a number referring to revolts against the Olympian gods, as of the Titans, Prometheus, etc. αὐτε, again: as Poseidon, in union with the other gods, was stronger than Zeus, so his son again was stronger than he. To avoid the synizesis in Βριάρεων van L. suggests Βριάρην, the gen. of which, Βριάρηος, is quoted from Ibykos.

405. γαίων occurs only in this phrase, E 906 of Ares, Θ 51 and Λ 81 of Zeus. The line in E was rejected by Ar. on the ground that Ares could hardly be said to 'rejoice in his glory' immediately after his ignominious defeat by a mortal. But Hentze suggests that κύδος may refer rather to the outward splendour of a divinity (cf. κυδαίνω E 448), so that the phrase means 'brilliant with splendour.'

406. οὐδέ τ' ἔδησαν: read οὐδέ F' ἔδησαν. The loss of F' = ε can be traced in many places—nowhere more clearly than in Ω 154, q.v. The fact was first discovered by Brandreth, and has been systematically investigated by van Leeuwen. See H. G. § 391.

αἶ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
γνώι δὲ καὶ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισε."

τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
"ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα;
αἶθ' ὄφελος παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων 415
ἦσθαι, ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὐ τι μάλα δῆν·
νῦν δ' ἅμα τ' ὠκύμορος καὶ οἷζυρὸς περὶ πάντων
ἔπλεο· τῷ σε κακῇι αἴσῃ τέκον ἐν μεγάροισι.
τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
εἰμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται. 420
ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισι
μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·
Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
χθιζὸς ἔβη κατὰ δαίτα, θεοὶ δ' ἅμα πάντες ἔποντο·

409. ἄμφ' ἄλα G. 414. τεκοῦσα: παθοῦσα Schol. Δ 31. 417. ὠκύμορός τε καὶ
Q. 419. δέ τοι: δ' ἐπὶ P. 420. πίθηται Q. 421. Νῦν: cὺν T. 423.
ἐς: ἐπὶ C. || τινὲς γρ. μετὰ μέμνονος (μέμνονας A) αἰθιοπῆας Schol. AT.
424. κατὰ Ar. Aph. Antim. Mass. Sinop. Cypria al., Par. c²: μετὰ Ω. || ἔποντο:
ἔπονται ap. Did. (not Ar., v. Ludw. *ad loc.*): ἀνέστησαν Par. c.

409. ἀμφ' ἄλα, round the bay, where the ships were drawn up. κατὰ, as Φ 225 Τρώας ἔλσαι κατὰ ἄστυ, 'in the region of' the sterns, which were drawn up towards the land.

410. ἐπαύρωνται, ironical, 'that they may have profit of their king.' Cf. N 738 ἐπαυρίσκονται.

412. The Homeric idea of ἄτη is best explained by Agamemnon himself in T 85-136. Dawes would restore the form ἀ(φ)άτη to Homer throughout (cf. Pind. αὐάτη), but this is impossible in T 88, Ω 28; and the contracted forms of the verb ἄσατο T 95, ἄσε λ 61 (late passages all) are opposed to it. ὃ τ' = ὅτι τε, see note on 244 and H. G. § 269 (3).

414. αἰνά, adv., *curse* in my child-bearing, the same idea as κακῇι αἴσῃ in 418.

416. The omission of the substantive verb with an adverb is perhaps unique. For the use of adverbs with εἰμί see Z 131 δῆν ἦν, H 424 διαγνῶναι χαλεπῶς ἦν, I 551 Κουρήτεσσι κακῶς ἦν, and cf. Δ 466 μίνυνθα δέ οἱ γένεθ' ὁρμή.

418. κακῇι αἴσῃ must have the same sense as αἶσα above, and therefore mean *to an evil fate*; cf. X 477 ἰὴν ἄρα γεινός-

μεθ' αἴσῃ, H 218 προκαλέσσατο χάρμη, and perhaps II 203 χόλῳι ἄρα σ' ἔτρεφε μήτηρ. αἶσα is one of the Homeric words which the Cyprian inscriptions have shewn us yet alive in the primitive sense of *measure*: τῷ Διὸς τῷ Φοίνῳ αἶσα ἔτι γ' ἔχες (Collitz no. 73). Cf. also Hegesandros ap. Athen. viii. 365 δ' Ἀργεῖοι . . καλέουσι . . τὴν μερίδα αἶσαν. τῷ, not τῶι, is the reading of A in all passages where it means *therefore*; and with this grammatical tradition agrees. It seems to be a genuine relic of the old ablative; compare πῶ with πῶς, and perhaps οὕτω with οὕτως. (M. L. Earle in C. R. xi. 243 would read τῶς here, so *ill-starred* did I bear thee. This seems very probable; there is no place for an inferential particle here.)

423. For the theories which have been founded on the absence of the gods here as compared with 222 see the Introduction. For the journey of the gods to the Aethiopians compare α 22-26, where Poseidon alone is entertained by them. They dwell on the extreme limits of the world, by the stream of Ocean.

424. κατὰ Ar., μετὰ MSS. κατὰ

δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε, 425
καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
καί μιν γουνάσομαι, καί μιν πείσεσθαι ὅτῳ."

ὥς ἄρα φωνήσας ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῦ
χωόμενον κατὰ θυμὸν ἐυζώνοιο γυναικός, 430
τὴν ῥα βίῃ ἀέκοντος ἀπηύρων. αὐτὰρ Ὀδυσσεὺς
εἰς Χρύσην ἵκανε ἀγων ἱερὴν ἐκατόμβην.

οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηϊ μελαίνῃ,
ἰστὸν δ' ἰστοδόκῃ πέλασαν προτόνοισιν ὑφέντες 435
καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς.

ἔκ δ' εὐνάς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν.

ἔκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,

ἔκ δ' ἐκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι.

ἔκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο.

τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440
πατρὶ φίλῳ ἐν χερσὶ τίθει, καί μιν προσέειπεν.

"ὦ Χρύση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
παῖδά τε σοὶ ἀγέμεν Φοῖβω θ' ἱερὴν ἐκατόμβην

425. αὖτις C. 428. ἡ μὲν ἄρ' ὥς εἰποῦς J. || ἀπεβήσατο DGH¹JPQU.
429. χωόμενος L. 432. ἐντὸς: ἐντὺς Ar. 434. ὑφέντες Zen. Ω: ἀφέντες
Ar. 435. προέρεσαν Ar. Argol. Sinop. Sosigenes: προέρυα(ς)αν Ω. 443.
σοὶ: σὴν J²Q.

means 'in the matter of a banquet,' cf. *H. G.* § 212 (3); *μετά* would be 'to look for' a banquet, which is a somewhat undignified expression as used of a god. The variant *ἔπονται* for *ἔποντο*, mentioned by Did., is an attempt to get over the contradiction of the line with the presence of the gods in the camp: 'they are following (going to follow) him (to-day?).' But *ἔπεσθαι* in Greek always means 'to accompany,' or some immediately related notion. It never means 'to follow' at an interval.

426. *δῶ* is generally explained as = *δῶμ*, an old *m*-stem, cf. *ἐνδον* = *ἐν δομ*. Brugmann, *Gr.* § 223 ad fin., mentions the suggestion that it is originally = our *to*, Germ. *zu*, a heavier form of the enclitic *-δε*, and got the meaning 'house' only from its accidental resemblance to *δῶμα* in the common phrase *ἡμέτερον δῶ* = *ἡμέτερόν δε*.

430. On the question of the genuineness of this episode (to 489) see Introduction. *βίῃ ἀέκοντος* seems to be a

pleonastic expression, 'in spite of him unwilling.' We cannot construe *ἀέκοντος* with *ἀπηύρων*, as verbs of robbing take a double acc.

432. For *ἐντός* Ar. read *ἐγγύς*, but this is not necessary, as *ὄρμον* in 435 is the mooring-place inside the harbour, and is not identical with *λιμὴν*, as he probably considered.

433. *στεύλαντο*: the mid. may mean 'furled *their* sails,' but in this sense it occurs only here. *στεύλάν τε* has been conjectured by Wakefield.

434. The *ἰστοδόκη* was a crutch, a forked piece of wood at the stern of the ship, into which the mast was lowered by slackening the forestays. See diagram and Excursus in M. and R. pp. 541-3.

436. The *εὐναί* are heavy stones with hawsers thrown out to moor the bows of the ship, while the stern is secured by the stern ropes (*πρυμνήσια*) to moorings on shore, probably to a stone with a hole set up for the purpose (*τρητὸς λίθος* v 77).

ρέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,
ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν." 445

ὥς εἰπὼν ἐν χερσὶ τίθει, ὃ δὲ δέξατο χαίρων
παῖδα φίλην. τοὶ δ' ὦκα θεῶι κλειτὴν ἑκατόμβην
ἐξείης ἔστησαν εὐδμήτον περὶ βωμόν,
χερνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
τοῖσιν δὲ Χρύσης μεγάλ' εὐχετο χεῖρας ἀνασχών. 450
"κλῦθί μεν, ἀργυρότοξ", ὃς Χρύσῃν ἀμφιβέβηκας
Κίλλάν τε ζαθέην Τενέδοιό τε Ἴφι ἀνάσσεις.
ἦδη μὲν ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
τίμησας μὲν ἐμέ, μέγα δ' Ἰψασ λαὸν Ἀχαιῶν.
ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ. 455
ἦδη νῦν Δαναοῖσιν (ἀεικέα λαιγὸν) ἄμυνον."

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ οὐλοχύτας προβάλλοντο,
αὔερυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,

444. δθ. ΑΓ. || ἱλασόμεσθα ACHR *al.*: ἱλασώμεσθ' P. (*supr.* ο) Vr. b A: ἱλασώμεσθ' Vr. a: ἱλασώμεσθ' S: ἱλασώμεσθα G: ἱλασώμεσθ' Lips.: ἱλασώμεσθα D: ἱλασώμεσθ' U: ἱλασώμεσθα Q: ἱλασώμεσθ' T¹. 445. νῦν ἐπ' ἀργ. Q. || κήδε': πύματ' J. 446-7. ὥς εἰπὼν (εἶπεν Wolf) τοὶ δ' ὦκα θεῶι ἱερὴν ἑκατόμβην Zen. 447. τοῖ: οἱ Ambr. || κλειτὴν Ω: ἱερὴν ΑΓ. 449. ἀνέλοντο: προβάλλοντο Eust. 451. μεν: μοι *ap.* Did. 453. εἰ δὲ μὲν Q: ἢ μὲν δὲ Schol. Σ 75 (ἢ μὲν δὲ seems to be Bekker's conj. from Π 236). 458. προβάλλοντο: ἀνέλοντο R. 459. αὔερυσαν AG: ἀνέρυσαν Eust. and γρ. J: αὐ ἔρυσαν Ω. || ἔδειραν Q.

449. χερνίψαντο, a ἀπαξ λεγόμενον in Homer, unique in form among Greek compounds. The pres. χερνίπτομαι occurs frequently in Attic, e.g. Aristoph. *Pax* 961. οὐλοχύτας, barley grains; so οὐλαί γ 441, the Attic ὀλαί. They appear to have been merely bruised—a relic, such as often appears in ritual, of a forgotten time before grinding was invented. The usual course seems to have been to cast them into the fire, but occasionally they were thrown on the victim's head. 458 below would suit either. ἀνέλοντο, 'took up in their hands from the basket.' Compare the whole description of the sacrifice in γ 430-63, and in Aristoph. *Pax* 948 sqq.

454. τίμησας, an 'explicative' asyndeton, merely expanding the sense of ἔκλυες. Bekker would read τιμήσας, which however is not necessary. Ἰψασ, *didst smite*, Lat. *ic-ere*; cf. *ἰπούμενος*, *crushed down*, Aisch. *P. V.* 365. So ἴψεται B 193.

459. αὔερυσαν, for ἀF-*φέρυσαν* by assimilation from ἀν-*φέρ*, 'they *dreiw* back, lifted up (the head)' (Att. ἀναρρύω) partly perhaps for convenience of cutting the throat, partly in sign of dedication to the heavenly gods. (Compare ἀνασχόμενος ξ 425, ἀνελόντες γ 453.) So victims to Chthonian powers were killed into a pit, οὕτω γὰρ θύουσι τοῖς χθονίοις, τοῖς δὲ οὐρανίοις ἀνω ἀναστρέφοντες τὸν τράχηλον σφάζουσιν (schol. Ap. Rhod. I 587): Κυμαίων δὲ ἔθος, αἰτούντων τὸν θεὸν ἀπὸ τῶν κάτω ἐπὶ τὰ ἀνω αὐτοὺς ἔλκειν (Schol. B here). Cf. also Cecil Smith's paper on 'Nike sacrificing a Bull,' *J. H. S.* vii. 275 sqq. (See Schulze's excellent discussion, *Qu. Ep.* 56-60.) In Pindar *O.* xiii. 80 ἀναρίηι is explained by the Schol. σφάζηι, θύηι. Most mss. give αὐ ἔρυσαν, which cannot be right, as αὐ never = κατόπισθε: in Θ 324-5 the repetition of αὐ would be intolerable.

- • μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 460
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καίε δ' ἐπὶ σχίζῃσι ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 465
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο, 470
 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,

462. σχίζαις G. 463. After this add 463^b σπλάγχνα δ' ἄρ' ἀμπαράντες
 ὑπάρχον (ὑπερεῖχον J) ἡφαίστοιο (= B 426) JLQRT^m Harl. b, Par. d fm. 464.
 μᾶρε κάη Ar. (? see Ludw. *ad loc.*). || σπλάγχνα πάσαντο Ar. 465. ἔπειραν
 SU. 468. οὐδέ τε P: οὐκέτι Eust.: οὐδ' ἐπὶ Vat. Mor. Bar. 470. κρατῆρας
 QR: κατατῆρας J. || ἐπέψαντο J. 471. ἐπαρξάμενοι Cram. *Epim.* 107. 27.

460. *μηρούς*, the thigh bones with the flesh adhering. These are covered with a layer of fat doubled over them, and pieces of flesh from other parts of the body are laid upon them (*ὠμοθετεῖν*, from *ὠμός*, cf. ξ 427) in order to symbolise an offering of the whole animal. *μᾶρα* in 464 seems to be identical with *μηρούς*, but, like the commoner *μηρία*, is only used in the sacrificial sense; so B 427, γ 179, μ 364, ν 26.

461. *δίπτυχα*, acc. singular, 'making it (the fat) into a fold.'

462-3. Cf. γ 459, where the lines are certainly more appropriate, as the *νέοι* there are Nestor's sons, who help him with the sacrifice. Here the idea of *young* men is not in place. The *πεμπώβολα* must have been five-pronged forks stuck into the meat to hold it over the fire. Eustathios says that the use of five prongs for the purpose was peculiar to Kyme in Aiolis, the other Greeks using only three. (Engelmann has shewn, *Jahrb. d. d. arch. Inst.* vi. 173, that the forks figured in Helbig, *H. E.*² 354-5, are kitchen utensils used for fishing *boiled* meat from the caldron, cf. 1 Sam. ii. 13, and could not have been used for Homeric sacrifices, which are always roast.)

464. For *μᾶρ' ἐκάη* there is a curious old variant, said to have been approved by Ar., *μῆρε κάη*, where *μῆρε* is supposed

to be a dual = *μηρώ*. The 'tasting' of the entrails at this stage seems to have been symbolical, unless it means simply that they were more rapidly cooked than the other parts, and thus formed a 'first course.'

465. *ἀμφί*, an adverb; they pierced them with spits *on both sides*, i.e. so as to make the spit project on both sides.

468. For *εἴςῃς* see on 306.

470. *ἐπεστέψαντο*, *filled to the brim* cf. *ἐπιστεφέας οἶνοιο* Θ 232, β 431. It was a misinterpretation which led to Virgil's *socii cratera coronant*, and the actual crowning of the goblet with flowers.

471. *ἐπαρξέσθαι* denotes the libation of a few drops taken by a ladle from the mixing bowl, *κρητήρ*, and poured into the drinking cups (*δεπάεσσιν* being a locative dat.). *ἀρχεσθαι* is particularly used of ritual acts of all sorts, and *ἐπὶ* implies 'going round' the guests. They first poured out these drops to the gods and then had their cups filled to drink. (See Buttman *Lexil.* p. 169 and M. and R. on γ 340.) The difficulty here is that the libation is mentioned when the drinking is ended (*πόσιος* 469), contrary to the rule. The whole passage from 451 to 486 entirely consists of lines or phrases appearing elsewhere, except 456, 472, 474, 478

οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο,
καλὸν ἀεΐδοντες παιήονα, κοῦροι Ἀχαιῶν,
μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
ἦμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε, 475
δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν.
τοῖσιν δ' ἴκμενον οὖρον ἴει ἐκάεργος Ἀπόλλων.
οἱ δ' ἰστὸν στήσαντ' ἀνά θ' ἰστία λευκὰ πέτασσαν· 480
ἐκ δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κῦμα
στείρῃι πορφύρεον (μεγάλ' ἴαχε νηὸς ἰούσης·
ἦ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
νῆα μὲν οἷ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485
ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν,
αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.
αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισι

474 ἀθ. Ar. 481. ἐκ δ' : ἐνε' J. 484. κατὰ Ar. Ω : μετὰ ADGT
Harl. a, Cant. Vr. A Lips. Mosc. 1 Vat. Bar. 486 om. T^t. || ψαμάθοιο JPQRT^m,
Mor. Cant. Lips. Vr. a b : ψαμάθου G Vr. c, Mosc. 3. || ἔρματα H²Q. 488-
92 Zην. ἠθέτηκεν, τὸν δὲ οὐτέ ποτ' ἐς πόλεμον (491) οὐδὲ ἔγραφεν.

and it seems to be betrayed by this oversight as an unskilfully made cento—unless, with Düntzer, it be preferred to reject 469–74 altogether. Ar. athetized 474 partly because he did not allow the meaning *sing* to μέλπειν (see on N 637), partly on account of the tautology; and the two participles, with κοῦροι Ἀχαιῶν interposed evidently by an adaptation of X 391, are certainly awkward.

472. πανημέριοι must = 'all the rest of the day' in which the assembly and voyage to Chryse have already happened. For this use compare παννυχίη β 434 (with 388), πᾶν ἡμαρ Σ 453.

473. παιήονα, a hymn of rejoicing, not necessarily to Apollo, see X 391. τὸ καλὸν ἀντὶ τοῦ καλῶς, Ariston., rightly.

474. ἐκάεργον, here apparently *Averticus*, the 'keeper afar' of pestilence; the opposite and complementary function to that of Ἐκηβόλος, and fitly mentioned now that his anger is appeased.

477. ἠριγένεια, *early-born*; ἡρι = ἡρι- from *ausser-i*, whence also ἀριστον, the early meal.

479. ἴκμενον, a word of unknown origin, found four times in *Od.* but only

here in *Il.* Whatever the derivation it must mean 'favourable.'

480. στήσαντο, like στείλαντο 433. Here we could equally read στήσαν τ'.

481. πρῆσεν : the word means to *puff*, *spirt out*, *blow*, and is used (1), as here, of air; (2) of fire = *burn*, πυρί or πυρός being generally added in Homer; (3) of fluids, e.g. Π 350 (αἷμα) . . ἀνὰ στόμα πρῆσε χανών. Only the sigmatic forms are found in H., with the exception of ἐνέπρηθον I 589.

482. στήρι, *the stem*; the *solid* beam which had to take the shock when the vessel was beached. πορφύρεον, a word which seems to be properly used, as here, of the dark colour of disturbed waves; cf. notes on 103, E 83, Ξ 16 (πορφύρεον), Π 391.

483. διαπρήσσουσα here, with the addition of κέλευθον, shews the transition from the primary meaning 'to pass over' (root *πρα* of *περά-ω* etc.) to that of 'accomplishing.'

486. ἔρματα, *shores*, either large stones or beams of wood, set so as to keep the ship upright. The line seems to come from *Hymn. Ap.* 507. Cf. B 154, Δ 117.

διογενὴς Πηλῆος υἱός, πόδας ὠκὺς Ἀχιλλεύς·
οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν 490
οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
αὐθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.
ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἡώς,
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔοντες
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθεται ἐφετμέων 496
παιδὸς ἐοῦ, ἀλλ' ἥ γ' ἀνεδύσετο κῦμα θαλάσσης,
ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε.
εὔρεν δ' εὐρύοπα Κρονίδην ἄτερ ἤμενον ἄλλων
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο καὶ λάβε γούνων 500
σκαιῇ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα
λίσσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

489. ΠΗΛῆΟΣ Harl. a, Mosc. 1: πηλέος [AL]H¹J: πηλέως Ω. 490. ΟΥΤΕ
ΠΟΤ': οὐδέπω P¹: οὐδέ ποτ' LP². || ἐς Q. 491. εἰς HJRU. || πόλεμόν γ'
Draco de Metr. 492. αὐτὴν καὶ P. || πτόλεμόν [ACS]: πόλεμόν Ω. 493.
This line has the obelos in A, but no Schol. to explain it; possibly Ar. athetized
(Ludw. ad loc.). 495. ἐφετμάων H. 496. ἐοῖο Q. || ἀνεδύσετο Ar. Mosc. 1
(A supr.): ἀνεδύ(ς)ατο Ω. 497. οὐλυμπόνδε J (supr. τε) PQ. 501.
δ' ἄρ': δὲ Eust.: δ' αὖ L.

489. υἱός as an iambus, see P 575. In the older Attic inscriptions υῖος and υἱός are used indifferently; in the later υἱός is the regular form, the ι becoming semivocalic and then falling out; G. Meyer Gr. § 130. The synizesis of Πηλέως or Πηλέος is not Homeric.

490. κυδιάνειραν, elsewhere an epithet of μάχη only; cf. I 441 ἀγορέων ἵνα τ' ἄνδρες ἀμικρεπέες τελέθουσιν. These assemblies and battles must be taken as falling within the twelve days after the quarrel.

491. φίλον in this and similar phrases simply = *his own*, ἐόν: see on 167.

493. ἐκ τοῖο, sc. from the interview with Thetis. This vague reference becomes far more intelligible if we omit 430-89.

496. The acc. κῦμα is strange, cf. 359, ε 337, where we find the gen. which we should expect. ῥίμφα and κοῦφα have been conjectured.

497. ἡερίῃ either = *ἡύτ' ὁμίχλη* (359), or better 'in the early morning,' from ἥρι, see 477. This is clearly the meaning in ι 52. Cf. also 557, Γ 7.

498. It has been debated from old

times whether εὐρύοπα is from *φόψ* voice, or from root *ὀπ* to see. The former would of course express the far-reaching voice of the thunder. In favour of this it may be said that the compounds of *ὀπ* make -ωπα, not -οπα, cf. ἐλικῶπις, εὐώπιδα, etc.; and there can be no doubt of the derivation from *φόψ* in Pindar's Κρονίδαν βαρυόπαν στεροπᾶν πρύτανιν, P. vi. 24. The word is generally a nom. On the analogy of βαρυόπαν we ought perhaps to read εὐρύόπαν for the accus. Otherwise we must assume a second nom. *εὐρύοψ.

500. αὐτοῖο: cf. αὐτοῦ in 47. For the suppliant's attitude cf. Θ 371 γούνατ' ἔκυσσε καὶ ἔλλαβε χειρὶ γενείου: in K 454 the touching of the chin only is mentioned. This act perhaps symbolises the last resource of the disarmed and fallen warrior, who can only clasp his enemy's legs to hamper him, and turn aside his face so that he cannot see to aim the final blow, until he has at least heard the prayer for mercy.

501. On the analogy of Θ 371 ἔλλαβε χειρὶ γενείου it would seem that ὑπό is here an adverb, 'taking him by the chin beneath.'

“ Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ’ ἀθανάτοισιν ὄνησα
ἢ ἔπει ἢ ἔργωι, τόδε μοι κρήνην ἐέλωρ·

τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων 505

ἔπλετ’· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

ἀλλὰ σύ πέρ μιν τῖσον, Ὀλύμπιε μητίετα Ζεῦ·

τόφρα δ’ ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ’ ἂν Ἀχαιοὶ
υἱὸν ἐμὸν τίσωσιν ὀφέλλωσιν τέ εἰ τιμῇ.” 510

ὥς φάτο· τὴν δ’ οὗ τι προσέφη νεφεληγερέτα Ζεὺς,

ἀλλ’ ἀκέων δὴν ἦστο. Θέτις δ’ ὥς ἤψατο γούνων,

ὥς ἔχετ’ ἐμπεφυῖα, καὶ εἶρετο δεύτερον αὐτῆς·

“ νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,

ἢ ἀπόειπ’, ἐπεὶ οὗ τοι ἔπι δέος, ὅφρ’ ἐν εἰδῶ 515

ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεὸς εἰμι.”

τὴν δὲ μέγ’ ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·

“ ἢ δὴ λολύγια ἔργ’, ὃ τέ μ’ ἐχθοδοπῆσαι ἐφήσεις

Ἡρῆι, ὅτ’ ἂν μ’ ἐρέθῃσιν ὄνειδέοις ἐπέεσσιν.

ἢ δὲ καὶ αὐτῶς μ’ αἰεὶ ἐν ἀθανάτοισι θεοῖσι 520

505. μοι: μου HP. 510. τιμῇ DJQ (*supr.* A) Vr. b, A. 512. ἀκέων Vr. a. 513. ἤρετο HPRU¹: ὃ δ’ Ἰξίων εἶρε τὸ (ἔγρετο, Schol. Lips.). || αὖθις G Ambr. 515. οὗτι C¹DGP. || ἔπι: ἐπὶ PU². || εἰδῶις Suid. i. 2. 519. Ἡρῆ Ar. (? see Ludw. *ad loc.*). || ὄνειδέοις DH¹JPQT¹ (a constantly recurring variation).

505. The μοι long in *thesi* can hardly be right. Nauck conj. υἷα μοι τίμησον, Menrad τίμησόν σύ μοι υἱόν, Platt τίμησον δὴ μ’(οι) υἱόν. For ἄλλων after the superlative cf. Z 295, Ψ 532, ε 105, Soph. *Ant.* 100 κάλλιστον τῶν προτέρων φάος (with Jebb’s note), 1212 δυστυχεστάτην κέλευθον ἔρπω τῶν παρελθουσῶν ὁδῶν, and numerous others. The gen. means ‘doomed to swiftest death as compared with all others’; it is ablatival, and ‘expresses the point from which the higher (here the highest) degree of a quality is separated,’ *H. G.* § 152.

506. ἔπλετο, ‘he was made before . . but now in addition.’

510. ὀφέλλωσι τιμῇ, generally translated *augeant eum honore*, ‘exalt him with honour’; but Hentze suggests that τιμῇ is rather the *fine* paid; so that the words mean ‘make him rich with recompense.’ This is a thoroughly Homeric idea, see note on 158. ὀφέλλωσι is not elsewhere used with a personal object.

512. ὥς . . ὥς, ‘as she had embraced him, so she clung to him.’ Theo-

kritos’ ὥς ἴδον, ὥς ἐμάνην, Virgil’s *Ut vidi ut perii*, seem to rest on a misunderstanding. See, however, note on Ξ 294.

513. ἐμπεφυῖα, a hyperbolical expression for ‘clinging close,’ as in ἐν δ’ ἄρα οἱ φῦ χειρὶ, and so περιφύσα τ 416, προσφύς μ 433.

515. δέος, *no reason to fear* (any superior court of appeal). Cf. M 246 σοὶ δ’ οὐ δέος ἔστ’ ἀπολέσθαι, and θ 563.

518. λολύγια ἔργα, an exclamation, ‘sad work,’ as we say; it is hardly necessary to supply ἔσται if we read ὃ τε with Bekker; ὅτε gives a rather weaker sense. See *H. G.* § 269 *ad fin.* οἷω λολύγι’ ἔσεσθαι occurs in Φ 533, Ψ 310. ἐχθοδοπῆσαι: ἄπαξ εἰρημένον, but ἐχθοδοπός occurs in Attic, and seems to be related to ἐχθος as ἀλλοδαπός to ἄλλος. Ar. is said to have put a stop after ἐφήσεις, and read Ἡρῆ for Ἡρῆ (but Ludwig doubts this). In any case such an order of the words would not be Homeric.

520. καὶ αὐτῶς, *even as it is*; compare the use of καὶ ἄλλως, ‘even at the best of times.’

νικεῖ, καί τέ μέ φησι μάχη Τρώεσσιν ἀρήγειν.
 ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ
 "Ἡρῃ· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσω.
 εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποίθῃς·
 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον
 τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν
 οὐδ' ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανεύσω."

525

ἦ καὶ κυανέησιν ἐπ' ὄφρυσιν νεῦσε Κρονίων·
 ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
 κρατὸς ἀπ' ἀθανάτοιο, μέγαν δ' ἐλέλιξεν Ὀλυμπον.
 τῷ γ' ὥς βουλευσάντε διέτμαγεν· ἦ μὲν ἔπειτα
 εἰς ἄλλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,

530

522. αὖτις CGQ. || μή τι αἱ ἀριστάρχου καὶ αἱ ἄλλαι σχεδὸν ἀπασαι διορθώσεις
 Did.: μή σε Ω. 524. τοι: τῇ Vr. a, Eust. || ἐπινεύσομαι ap. Did. and Athen.
 ii. 66. || πεπείσας Q: πεπείσας L (συγγ. οι). 526. τέκμωρ H (συγγ. ω) R (τέκμωρ
 R^m). 527. ὅτι κεν: ὅπερ ἔν Stob. Fl. xi. 6. 528. κυανέοισιν CH (συγγ. η)
 JPR. 529. ἐπερρώσαντο Enst. || ἄνακτι Harl. a. 530. κρητὸς Zen. 531.
 διέτμαγεν Ar. Ω: διέτμαγον GPQR (U² συγγ.) Lips. Vr. a¹, A Mosc. 1² 3¹.

525. ἐμέθεν γε: Zeus perhaps means that he alone is not required to swear; even Hera has to take an oath (Ξ 271, O 36).

526. τέκμωρ: see note on H 30. ἐμὸν, anything of mine (or possibly any τέκμωρ of mine). This use is, however, very strange; ἐμοὶ would seem more natural. παλινάγρετον, from ἀγρέω, which is said to be the Aiolic form of αἰρέω. But it occurs in Aisch. Ag. (lyric), Archilochos and Theognis, as well as in Sappho and Aiolic inscriptions. (The identity of the two words is very doubtful. Smyth's attempt to prove it, A.J.P. vii. 382, takes no account of ἄγρα.) For the use of 'take back' = *revoké* compare Δ 357 πάλιν δ' ὃ γε λάξετο μῦθον.

528. ἐπι-νεῦσε go together in the sense of κατανεύω above (Did. mentions indeed a variant ἐπινεύσομαι in 524). κυανέοισιν can mean only 'dark'; cf. Ω 94 κάλυμμα . . κυάνεον, τοῦ δ' οὐ τι μελάντερον ἐπλετο ἔσθος. These lines are said by Strabo to have inspired Pheidias with the conception of his famous statue of Zeus at Olympia.

530. ἐλέλιξεν: Dawes explained the verb as a mere blunder for ἐφέλιξεν, and it appears that in almost every case in H. sense requires and metre permits some form of *φέλισσω*. The three ex-

ceptions are this line, Θ 199, X 448, where the sense needed is *shook*, which can hardly be got out of *φέλισσειν*. It seems necessary, therefore, to postulate for these cases, and for ἐλελίχων (Pind. P. ii. 4, vi. 50, Soph. Ant. 153) a verb ἐλελίξειν = *shake*. ἀστεροπὰν ἐλελίξαις Pind. N. ix. 19, ἔγχος . . σειόμενον ἐλέλικτο N 558 are ambiguous, as the two verbs come near together in the sense 'brandish.'

532. The hiatus at the end of the first foot without a pause is harsh, though not unexampled (see on B 87). Darbishire (Rel. Phil. p. 51) would read *ἄλτο*, *siccooped*, deriving it from root *uel* of *ἀλεῖς*, *vol-v-o* etc. From the meaning 'to gather one's self together' he deduces that of *siccooping*, through phrases like *ὀλμῃσε ἀλεῖς*, and *σικοιῖναι* is more natural than 'leapt like a hawk' in *ἱρηξ ὥς ἄλτο* Σ 616. Still it is rather violent to say that Thetis 'gathered herself together into the sea.' Moreover, the only other case where the digamma would be useful is H 15, where ἐπιδάλμενος certainly means *jumping*, not *siccooping*. All other forms of the word (not of course including ἐάλην, etc.) are neutral or reject the digamma, even in some places where we should equally like to say *siccooped*. Tradition varies as to the accent and breathing of the word; the

Ζεὺς δὲ ἔον πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστησαν
 ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
 μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες· 535
 ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη
 ἡγνοίησεν ἰδοῦσ' ὅτι οἱ συμφράσσατο βουλὰς
 ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος.
 αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·
 “ τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλὰς ; 540
 αἰεὶ τοι φίλον ἐστὶν ἐμεῦ ἀπονόσφιν ἔοντα
 ἱκρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
 πρόφρων τέτληκας εἰπεῖν ἔπος, ὅττι νοήσης.”
 τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
 “ Ἥρη, μὴ δὴ πάντας ἐμούς ἐπιέλπεο μύθους 545
 εἰδήσειν· χαλεποὶ τοι ἔσονται ἀλόχῳ περ εἴσῃ.
 ἀλλ' ὅν μὲν κ' ἐπὶ κῆρ ἀκούεμεν, οὔ τις ἔπειτα
 οὔτε θεῶν πρότερος τόν γ' εἴσεται οὔτ' ἀνθρώπων·
 ὅν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
 μή τι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετάλλα.” 550

533. ἀνέστησαν : ἔποντο Eust. 534. ἐδρέων GHPR² and τινές Schol. AT.
 535. ἀντίον T : ἐναντίον R. || ἔσταν : ἀμεινον ἤλεον γράφειν Schol. BT. 536.
 ἐνὸς ἐκαθέζετ' H. 539. κερτομῖν(ι)σι JP. 540. συμφράσσεται H. After this
 P repeats 538. 541. τοι : τι J : σοι Eust. || ἐμοῦ G. 543. νοήσεις
 [AD]JQRT¹U : νοήσεις Ω. 546. χαλεποὶ γὰρ Q. 549. δέ κ' : δ' ἄν Eust. ||
 ἐγὼ Q. || ἐθέλωμι Q (συγγ. οἱ) : ἐθέλωμι Ω. 550. μή τε cū L Vr. b. ||
 διήρεο D. || μήτε μετάλλα P.

regular form would of course be ἀλτο, but the best ancient authorities decide for the anomalous ἀλτο.

533. The hiatus in the middle of the first foot is inexcusable, and the zeugma is harsh, though it is not impossible to supply 'went' from 'leapt' or 'swooped.' The simplest correction is Brandreth's Ζεὺς δ' ἔδν or ἔ' ἐδν (reconjectured forty years later by Fick and again by Agar).

540. For τίς δ' αὖ Bekker and others read τίς δὴ αὖ. See on 340. The change is the less necessary as questions often begin with an unelided δέ, e.g. O 244, 247. On the other hand, the position of the word seems to shew that δ' stands for δὴ in H 24 τίπτε σὺ δ' αὖ. αὖ expresses vexation, like αὖτε 202.

541. It is impossible to say whether ἀπὸ νόσφιν or ἀπονόσφιν is best; the authority of grammarians is in favour of the first (cf. B 233), taking ἀπό with

ἐόντα. For the participle in the acc., though τοι has preceded, cf. H. G. § 240 ; ἐόντι would give the meaning 'when you are apart from me you like to decide.'

542. δικαζέμεν, to give decisions, as Θ 431. κρυπτάδια goes with φρονέοντα.

543. πρόφρων, of free will, ultro. It is always used as a predicate, never as an epithet. ἔπος, a matter, as when used with τελέσσαι 108.

547. For κ' Wakefield conj. σ', which makes the sentence clearer, and is adopted by van L. The omission of the subj. ἐγὼ is rare, cf. E 481. ἔπειτα, as though εἰ τινα had preceded instead of the equivalent δν.

549. ἐθέλωμι now has MS. authority; it has been hitherto adopted only on Hermann's conj., but was possibly read by Ar.; cf. Didymos on Θ 23 ἐθέλωμι, Ἀρίσταρχος ἐθέλωμι. The 1st pers. in -ωμι for -ω is an analogical formation, after -ησι beside -η. In the MSS. it has

τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια "Ηρη·
 " αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες;
 (καὶ λήν) σε πάρος γ' οὔτ' εἵρομαι οὔτε μεταλλῶ,
 ἀλλὰ μάλ' εὖκηλος τὰ φράζειαι ἄσσο' ἐθέλησθα·
 νῦν δ' αἰνῶς δειδοῖκα κατὰ φρένα, μή σε παρείπηι 555
 ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος·
 ἡερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων·
 τῇι σ' ὅτῳ κατανεῦσαι ἐτήτυμον, ὥς Ἀχιλῆα
 τιμήσεις, ὀλέσεις δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν."
 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 560
 " δαιμονίη, αἰεὶ μὲν ὅττει, οὔδέ σε λήθω,
 πρῆξαι δ' ἔμπης οὔ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
 μᾶλλον ἐμοὶ ἔσεται· τὸ δέ τοι καὶ ῥίγιον ἔσται.
 εἰ δ' οὔτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.

552. ἔειπας PS. 553. λίαν H. || γ' om. U. || πάρος τ' Mor. Bar. || ἔειρομαι D. || οὔτε Ar. Aph. Rhi. Ω: οὔδε ar. Did. 554. ἄσσο': γρ. ἄ κ' J. || ὅττι οἰκνισσα Dion. Sid. 559. τιμήσεις D¹LQ¹: ὀλέσεις D¹Q (?): τιμήσεις . . ὀλέσεις Ω. || πολέας: πολεῖς Zen. (πολὺς? see on B 4). || παρὰ νηυσὶν R. 560. γρ. τὴν δὲ μέγ' ὀχέσας A. 563. τοι: τι P, om. Q.

been almost entirely superseded by the familiar opt. in -αμι. Both here and in Θ 23 the opt. is, however, defensible.

553. καὶ λίαν, *most assuredly*; Θ 358, etc. For πάρος with pres. cf. Δ 264, θ 36 etc.

555. On the analogy of ε 300 δειδῶ μὴ δὴ πάντα θεὰ νημερτέα εἶπεν and the regular Attic use we should have expected here the past tense of the indic., to express a fear that something has already happened. This use of μὴ with indic., however, seems to be a comparatively late development, and there is no other case in H. Fear indeed naturally refers to something future; when we say 'I fear that a thing has happened,' we mean 'I fear that it will prove to have happened.' Thus it is natural to use the aor. subj. as in K 98, 538, Σ 8; see particularly X 455-6-7 δειδῶ μὴ δὴ . . δίηται, καὶ δὴ μιν καταπαύσῃ (see *M. and T.* § 93, 307-8). The neglected F of παρφείπηι has led to Bentley's παρέλθῃ and other conjectures. Brandreth suggests μή σε παραιφῇ, μὴ παρφείπηι, μὴ σ' ἄρα (or σέ γε) πείσῃ.

559. The fut. indic. here gives the simplest sense, ὥς (lit. 'how') expressing the content of the promise. The subj. however is defensible, and is classed

by Goodwin with λίσσομαι ὅπως (γ 19, θ 344), 'promising to act taking the same constr. as *entreating to act*' (*M. and T.* § 359, cf. *H. G.* § 285 [2]).

561. δαιμόσιος seems to mean properly one who is under the influence of a δαίμων or unfavourable divine intelligence; that is, one whose actions are either unaccountable or ill-omened. Hence it sometimes means 'fool' (δαιμόνιοι, μαίνεσθε, σ 406), B 200, I 40, N 448, 810, δ 774; or indicates severe remonstrance, B 190, I' 399, Δ 31, Z 326, 521, σ 15, τ 71, and here (this shade of meaning is hardly translatable; we say colloquially 'I am indeed surprised at you' or 'what possesses you'); or tender remonstrance, Z 407, 486, κ 472, ψ 166, 174, 264; in Ω 194, ξ 443, it perhaps expresses pity, 'ill-starred.' (This is Nägelsbach's explanation, *H. T.* p. 73.) ὅττει, 'you are always fancying, supposing,' an allusion to ὅττω in 558.

562. ἀπὸ θυμοῦ, *far away from my good will*; cf. ἐκ θυμοῦ πεσέειν Ψ 595, ἀποθύμα Ξ 261. For ἀπό = *far from* cf. Θ 213, I 353, 437.

564. τοῦτο, sc. that of which you accuse me. μέλλει, *you may be sure it is my good pleasure*; cf. the same phrase in B 116; so Ω 46, δ 377, σ 19.

ἀλλ' ἀκέουσα κάθησο, ἐμῶι δ' ἐπιπείθεο μύθωι, 565
μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπωι,
ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω."

ὥς ἔφατ', ἔδδεισεν δὲ βοῶπις πότνια Ἥρη,
καί ῥ' ἀκέουσα καθήστο, ἐπιγνάμψασα φίλον κῆρ. 570
ᾧχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανῖωνες·

τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρῃ·

"ἦ δὴ λούγια ἔργα τάδ' ἔσσεται οὐδ' ἔτ' ἀνεκτά,
εἰ δὴ σφῶ' ἔνεκα θνητῶν ἐριδαίνετον ᾧδε, 575
ἐν δὲ θεοῖσι κολωῖον ἐλαύνετον· οὐδέ τι δαιτὸς

ἐσθλῆς ἔσσεται ἥδος, ἐπεὶ τὰ χερεῖονα νικᾷ.

μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,

πατρὶ φίλῳ ἐπὶ (ἦρα φέρειν) Δίι, ὅφρα μὴ αὐτε

νικεῖνισι πατήρ, (σὺν δ' ἡμῖν) δαῖτα τaráξῃ.

εἴ περ γάρ κ' ἐθέλησιν Ὀλύμπιος ἀστεροπητῆς 580

ἔξ ἐδέων' στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.

566. εἰς' ἐν: εἰς G. 567. ἰόνθ' A: ἰόντε Zen. (ἐκ πλήρους) Eust. ||
ἀάπτους Ar. Ω: ἀέπτους Aph. (see Ludw.). 569. ἀέκουσα U¹ Vr. b. || ἐπι-
γνάψασα DPS Laud. 570. ὄχονσαν JT Eton. Lips. 572. λευκωλένῳ
Ἥρῃ: ἀμεινον γράφειν τετιμημένῃ Ἥτορ Schol. T. 573. γρ. ἥδη ἐπὶ μέλλοντος
J^m, so Eust. Et. Mag. al. 578. αὐτῇ R. 581. ἐδρέων G(R syr.) Cant.;
cp. 534. || φέρτερος Cramer An. Par. iii. 109.

567. ἄσπον ἰόνθ', ὅτι Zenodotus γράφει
ἄσπον ἰόντε. οὐκ ἔστι δέ, ἀλλ' ἀντὶ τοῦ
ἰόντος. συγχεῖ δὲ καὶ τὸ δυῖκόν—Ariston.
That is, Zenodotus took ἰόνθ' to be for
ἰόντε in the sense of ἰόντες, agreeing with
θεοί. His theory was that the dual and
plural were interchangeable—a theory
which has been held also by some modern
philologists, and receives some support
from several passages in Homer; see E
487, Θ 74. Aristarchos opposed this view,
and took ἰόνθ' here for ἰόντα (sc. ἐμέ, acc.
after χραίσμωσιν): ἀντὶ τοῦ ἰόντος meaning
that we should have expected a gen.
absolute, 'when I come near,' as the
construction χραίσμεῖν τινί τινα, 'to
ward one person off another,' is not
found elsewhere, though we have χραι-
σμεῖν τινί τι (e.g. H 144), which is perhaps
sufficient analogy. Bentley conj. ἄσπον
ἰών, while Düntzer would eject the line
altogether. ἀάπτους: Aristoph. ἀέπτους,
which is perhaps to be preferred; it
will stand for ἀ-σεπ-τους, from ἔπω,

'not to be dealt with or handled,' i.e.
irresistible. ἄσπον ἰέναι = attack, cf. O 105.

572. ἐπὶ ἦρα φέρων, doing kind
service to his mother; a very ancient
phrase, appearing in the Vedic *vāram*
bhar, lit. to bring the wishes. Ar. read
ἐπὶ ἦρα as a neut. pl., καὶ ἐπεκράτησεν ἡ
Ἀριστάρχου, καίτοι λόγον οὐκ ἔχουσα,
Schol. A. For Ξ 132 ἦρα φέροντες with-
out ἐπὶ is decisive against him; cf. also
φέρειν χάριν in the same sense, I 613,
etc. ἦρα is an acc. singular, root *var*,
to choose, desire.

575. κολωῖον, *din*; cf. B 212 κολωῖαν:
conn. with κολοῖός, 'the noisy' jackdaw.
So κολουᾶν· θορυβεῖν Hesych.

576. τὰ χερεῖονα: cf. 107 τὰ κακά
for the use of the article.

577. παράφημι, to advise; else only in
aor. (mid.) to prevail upon.

579. σύν of course goes with τaráξῃ,
not with ἡμῖν.

581. It is not necessary to supply any
apodosis after εἰ πέρ κ' ἐθέλησι: it is a

ἀλλὰ σὺ τὸν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
αὐτίκ' ἔπειθ' Ἴλαος Ὀλύμπιος ἔσσεται ἡμῖν."

ὣς ἄρ' ἔφη, καὶ ἀναίξας δέπας ἀμφικύπελλον
μητρὶ φίλῃ ἐν χειρὶ τίθει, καί μιν προσέειπε· 585

"τέτλαθι, μήτηρ ἐμῇ, καὶ ἀνάσχεο κηδομένη περ,
μή σε φίλῃν περ εὐῶσαν ἐν ὀφθαλμοῖσιν ἴδωμαι
θεινομένην· τότε δ' οὐ τι δυνήσομαι ἀχνύμενός περ
χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα 590
ῥῖψε ποδὸς τεταγῶν ἀπὸ βηλοῦ θεσπεσίῳ.

πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι
κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς εἵηεν·
ἐνθά με Σίντιες ἄνδρες) ἄφαρ κομίσαντο πεσόντα."

ὣς φάτο, μείδησεν δὲ θεὰ λευκώλενος Ἥρη, 595
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.

585. χειρὶ Ar. Aph. Sosig. Mass. [S]: χειρὶ Ω.
Did. || δὲ π HP Eton. Mosc. 3.

593. τινὲς ἐκ ΛΑΜΝΟΝ

594. σίντιοι G.

supposition made interjectionally, 'only suppose he should will to drive us away!' Bentley's *στυφελίξει*, to supply the apodosis, is far weaker. Cf. Φ 567, φ 261. Brandreth writes *στυφελίξαι*, δ γ' ἄρ.

582. καθάπτεσθαι is used here in a neutral sense, *to address*; and so β 39, κ 70; but it more generally means *to attack, revile*. Cf. γ 345.

583. Ἴλαος elsewhere has ἰ (I 639, T 178), but ἰ (or rather η: ἰλος is found in Ionic inscr.) is according to the analogy of words which have -εως in Attic.

584. ἀμφικύπελλον, *double-handled*. This interpretation, due to Aristarchos, is decisively supported by Helbig *H. E.* pp. 358-71. He derives it from *κυπέλη, conn. with κώπη, *handle*, as an Aeolic form (cf. Latin *capulus*); hence an adj. κυπέλ-ιος = κύπελλος. The explanation of Aristotle, followed by Buttmann and others, that it meant 'a double cup,' i.e. a quasi-cylindrical cup divided in the middle by a horizontal partition, so that each end would serve either as a foot or a cup, he shows to be quite untenable. The two-handled type is the commonest of all forms of drinking-cup from the earliest times—Hissarlik and Mykenai—till the latest.

590. ἀλεξέμεναι, *to keep him off*, apparently in defence of Hera; the allusion seems to be the same as in O 18-24.

For another different legend of the fall of Hephaistos from heaven see Σ 395.

591. Cf. O 23 *ρίπτασκον τεταγῶν ἀπὸ βηλοῦ*: *τε-ταγ-ῶν* is connected with Lat. *ta(n)g-o*.

593. Lemnos was sacred to Hephaistos on account of what was called the 'Lemnian Fire' on Mount Mosychlos. This is commonly taken to mean that Mosychlos was a volcano. But the present state of the island forbids the assumption of volcanic agency, and the fire was probably only a jet of natural gas, such as may have existed for a time and then disappeared. (See de Launay in *Rev. Arch.* for 1895, pp. 304-25. For the references to the Lemnian Fire see Jebb on Soph. *Phil.* 800, and pp. 242-5. The supposed disappearance of the 'volcano' Mosychlos is geologically untenable.) The Σίντιες are named as inhabitants of the island by Hellanikos *fr.* 112, while Thuk. ii. 98, 1 speaks of the Σίνται as a tribe on the coast of Thrace. What their connexion may have been with the 'Pelasgian' inhabitants of Lemnos expelled by Miltiades about 500 B.C., or with the authors of the (Etruscan?) inscription recently discovered on the island, we naturally cannot say.

596. παιδός, *from her son*; χαρὶ, *with her hand* (not 'at her son's hand'; the dat. is used after *δέξασθαι*, O 87, etc.,

αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
οἶνοχόει γλυκὺ νέκταρ, ἀπὸ κρητῆρος ἀφύσσων.
ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
ὥς ἶδον Ἥφαιστον διὰ δώματα ποιπνύοντα.

600

ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης,
οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
Μουσάων θ', αἱ ἄειδον ἀμειβόμεναι ὀπὶ καλῇ.

605

αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡέλιος,
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
ἦχι ἐκάστωι δῶμα περικλυτὸς ἀμφιγυήεις
Ἥφαιστος ποίησεν ἰδυίηισι πραπίδεςσι,
Ζεὺς δὲ πρὸς ὃν λέχος ἦ' Ὀλύμπιος ἀστεροπητής,
ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι.
ἔνθα καθεῦδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.

610

598. οἶνοχόει Ar. Aph. Zen. Antim. Argol. Mass. King's: ἐωνοχόει Q: ὠ(ι)νοχόει Ω. || κρατῆρος G. 600. ποιπνύοντα αἱ πᾶσαι (Ar. ? see Ludw.). 602. οὐδ' ἔτι D: οὐδέ τε G. 603. μὲν: μὴν Α² Mosc. 3. 606. οἱ μὲν δὴ κείοντες οὕτω πᾶσαι Did. || ἕκαστος: νέεσθαι Q. 608. ποίησεν ἰδυίηισι Ar. AL Ambr.: ποίησεν εἰδυίηισι P Eust.: ποίησ' εἰδυίη(ι)σι Ω (and γρ. Α). 609. δμ: δ (οὐ Sch. T) Zen. Par. e¹ (N add. e²). 610. ἰκάνει Q Vr. a. 611. ἔνε' ἐκάστωι Zen.

but only of *persons*, being a strict *dat. ethicus*). For the gen. cf. Ξ 203 δεξάμενοι Πείης, I 632, A 124, and particularly Ω 305 κύπελλον ἐδέξατο ἥς ἀλόχοιο.

597. ἐνδέξια, a much disputed word; see note on M 239. Of course it implies the 'lucky' direction, whatever that was.

598. οἶνοχόει is applied to *nectar* by a slight generalisation such as is common in all languages; so T 221 ἱπποὶ βουκολέοντο, *naves aedificare*, etc. (cf. the sailor's 'in Cape Town the tops of the houses are all copper-bottomed with lead').

599. Bentley's γέλος for γέλως is no doubt right here, and similar forms should be restored in other passages, and so with ἔρος. The only cases found are dat. γέλῳ σ 100, acc. γέλω or γέλῳ (read γέλον) σ 350, υ 8, 346. For ἔρως see note on Γ 442. From this passage comes the phrase 'Homeric laughter.'

603. The absence of a conjunction is curious; cf. οὐδέ μὲν in 154. Brandreth

conj. οὐδέ τε, adding 'ms. unus οὐδέ γε habet' (?).

604. Cf. ω 60 μοῦσαι δ' ἐννέα πᾶσαι ἀμειβόμεναι ὀπὶ καλῇ, where, however, the mention of nine muses is one of many proofs of the later origin of ω. For ἀμειβόμεναι cf. Virgil's *amant alterna Camenae*, *Ec.* iii. 59.

607. ἀμφιγυήεις, a disputed word, generally explained 'ambidextrous,' or *utrinque validis artibus instructus*, which overlooks the fact that there is nothing in the word to express *validis*. Probably the word really means 'with a crooked limb on each side' = *κυλλοποδίων*, from a noun *γύη = crook (cf. γύης in Lexx.). This comes to the same as the old der. from γυῖός, 'lame of both feet.' Cf. also ἀμφίγυος N 147, etc.

611. καθεῦδω occurs only here in *Il.* See note on B 2. 609-11 look very much like a rhapsodist's tag for the purpose of winding up A in recitation. Note the rare neglect of F in (F)όν in 609 (ἐς Fόν Brandreth, ἐπ' ἐFόν Bekker). B 1 follows 608 quite naturally.

B

INTRODUCTION

THE second book falls naturally into two parts so markedly distinct that most MSS. of the *Iliad* divide the Catalogue from the rest by a fresh rubric. Some, as will be seen, omit it; but the fact has no critical significance. It is due merely to the wish to reduce the cost of copying by leaving out matter which most purchasers would regard as unreadable. This is clearly shewn by the fact that all MSS. retain the prologue 484–93, which can never have been composed apart from the Catalogue. Leaving the Catalogue then for the present, we turn to the first part.

In the first book we found a marked unity of conception and development, marred at most by a somewhat superficial contradiction in a secondary point. With this book the case is very different; hardly any portion of the *Iliad* has caused such trouble to the defenders of the unity of composition. The opening lines are simple enough; with a discrepancy even more unimportant than that already noticed, the sending of the Dream carries on the story of the first book. In order to fulfil his promise to Thetis, Zeus proceeds, as a preliminary to the defeat of the Greeks, to bring them into the field against the Trojans. Elated by the dream, as we are led to suppose, Agamemnon summons the army—to lead them into battle? Nothing of the sort; he calls them to assembly, and proposes that they shall return to Greece! The only preparation for this astounding step is a most meagre and puzzling account of a council before which he lays his dream, and his decision to ‘tempt’ the army ἡ θέμις ἐστί, whatever that may mean. The proposal is a disastrous failure; the temptation is taken in earnest as it well might be. We suppose, however, that the chieftains being forewarned will at once do as they have been bidden, and step forward to stop the incipient rout. Again, nothing of the sort. The council is altogether forgotten, and nothing is done till Athene by a special interposition arouses Odysseus to intervene. By her aid he brings all back to their places, and the assembly is resumed in a speech from Thersites. This speech makes no allusion whatever to the extraordinary events which have just taken place, but turns only on the conduct of Agamemnon a fortnight before in taking Briseis from Achilles, as though this were a matter hardly over, and the cause of all the difficulty. When Thersites has been silenced, the question of retirement is once more discussed, but in terms which seem to imply that the proposal has not come from Agamemnon at all, but from his antagonist Thersites. Finally, Agamemnon sums up the debate in

brave words which are chiefly remarkable for the fact that they do not shew the least consciousness, much less contain any explanation, of the diametrically opposite tone which the king of men had employed when last on his feet.

How, then, are we to explain this wonderful medley of inconsistent and self-contradictory motives? The conclusion seems inevitable that we have a fusion of two quite different continuations of the first book. The Dream is the continuation of the promise of Zeus to Thetis. It is followed by the description of the arming of the host for battle, by the triumphant career of Agamemnon, and the sudden peripeteia in A. Read in order B 1-50, 443-83, and then go on with A 56 ff., and you have a narrative masterly in conception and smooth in execution.

But there must have been an alternative continuation of the story from the point where Agamemnon and Achilles parted in anger in A. In this version the immediate consequence of the quarrel of the chiefs was, naturally enough, an assembly called to consider the altered state of affairs. On the meeting of the army Thersites, before any one else can speak, rises and attacks Agamemnon for his lustful greed in terms strictly appropriate to the occasion; 87-99 were immediately followed by 212-42. It is Thersites who proposes flight, and breaks up the assembly; 242 was originally followed by 142-210 (143 and 193-4 we shall presently account for). By divine suggestion Odysseus stays the rout, and when the assembly is again collected replies to Thersites; 244-399 follow 210 with the change of a word or two, e.g. *Θερσίτηι δὲ μάλ' ὦκα παρίστατο κτλ.* We have now got a consistent scene in the assembly. There is no longer anything surprising in the tone which Agamemnon adopts in 370-93, and the famous words of Odysseus in 203-5 gain a fresh significance. As the book stands, there has been no *πολυκοιρανίη* at all, the army has but obeyed the commander-in-chief. But if Thersites has taken the word out of his mouth and made the proposal which the host adopts, then indeed it is time to say that 'one must be king.'

So far, then, we have found two continuations of the tale of the quarrel, consistent in themselves, but irreconcilable with one another. But as the *Iliad* crystallized, and had to be reduced into one official form for public recitation, it became needful either to sacrifice one of the versions, or to weld them together perforce. Happily for us, the latter course was adopted. The 'diaskeuast' hit upon the ingenious device of the 'temptation.' Nothing short of such an extreme device could have served him. He set to work by borrowing the speech of Agamemnon in I 17-28 (= B 110-8, 139-141), where the situation was somewhat similar; he expanded it by adding 119-38, which are a clever suggestion that the proposal was not in earnest, because the natural conclusion from the numerical superiority of the Greeks is that they should fight it out. With this expanded speech he made Agamemnon open the assembly, transferring that of Thersites to its present place, immediately preceding the reply of Odysseus. He introduced further the preparatory idea of the temptation in the council, while shewing us, in the anxious repetition of the superfluous and suppression of the essential, the straits to which he was reduced. It was hopeless to attempt to make the idea of the temptation probable; he took the best course in suggesting it in the fewest possible words, and trusting to the excellence of the material he was welding

to cover the gaping imperfection of the joints. His work might just pass muster with hearers who had been trained to acquiesce in the inequalities of a growing Epos. We who read must shut our eyes now and then, to open them again as soon as the ring of the true metal calls our attention to the splendid narrative and characterization which are at the bottom of the expansion of the Menis into the *Iliad*.

This hypothesis, which is largely founded on Erhardt's analysis, is but one out of many which have been suggested in order to bring order into the present chaos. It is violent; but no gentle measures will suffice. Whether it be approximately right or wholly wrong, the important thing to notice is that the present state of the book can hardly be explained as the result of natural growth and gradual interpolation of a 'Volksepos.' We seem to have before us the work of an arranger, working with a definite literary aim on the fusion of most intractable materials. We shall in some of the later books come on similar phenomena, though in a less aggravated form. In these phenomena lies the strongest internal evidence for such a deliberate official arrangement as that commonly ascribed to Peisistratos. Further indications of an Attic influence at work upon the book will be found in the notes.

ΙΛΙΑΔΟΣ Β

ὄναιρος. διάπαιρα.

ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ
ὔδον παννύχιοι, Δία δ' οὐκ ἔχεν ἥδυμος ὕπνος,
ἱλλ' ὃ γε μερμήριζε κατὰ φρένα, ὡς Ἀχιλλῆα
τιμήσει, ὀλέσει δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

1. ἄλλοι: Zen. ὦλλοι. 2. ἔχεν ἥδυμος γρ. J, τινές Eust.: ἔχε νήδυμος Ar.
3. ὃ γε: ὅδε C. 4. τιμήσει Nikanor Ω: τιμήσει AT. || ὀλέσει Ω:
mi T (τιμήσει' εὐκτικὸν τὸ δὲ ὀλέσει ὑποτακτικόν Schol. AT). || πολέας: πολὺς
(MS. πολὺς). Cf. A 559.

There is a slight inconsistency between this line and A 611, which it has been proposed to avoid by taking ἔχεν to mean 'did not keep hold' all night long; i.e. Zeus awoke after going to sleep. But ἔχεν implies only the absence of sleep (cf. Ψ 815), and this cannot be read into it in the absence of fuller expression. After 'sleep' and 'pass the night' are changeable expressions in A 611, cf. the use of *λαύειν* (note on I 325). It is either to assume that A 609-11 is of the nature of a movable tag (see note there), or to admit such a slight inconsistency as would hardly be noticed at a point which forms a natural break in the narrative. K 1-4 follows B in precisely the same manner, but without contradiction there is insignificant difference (note), and in any case proves nothing, in view of the doubts as to the position of K in the original poem. ἥδυμος MSS. give νήδυμος, a word which has never been satisfactorily explained, and no doubt arose, as Buttmann thought, from the adhesion of the ν which, in seven cases out of the twelve where it occurs, ends the preceding word; a phenomenon which may be paralleled in English, e.g. a *nickname* for an *ekename*, or *le* from *mine uncle* (Fr. *tante* from

la ante), a *newt* for an *eut* (other instances in Skeat's *Dictionary* under N, and Wordsworth *J. P.* v. 95. So in mod. Greek ὁ νάνδρας from τὸν ἄνδρα). ἥδυμος itself was in use as a poetical word in much later times; the scholia quote Simonides and Antimachos as employing it, and Hesiod, Epicharmos, and Alkman are attested by others. It is also in the *Hymns*, Merc. 241, 449; xix. 16. MS. evidence for it will be found (for what it is worth) also in δ 793, μ 311. It is used by Ap. Rhod. (ii. 407), and Ἄδυμος occurs as a proper name in an inscr. from Phthiotis (Collitz 1470). Ar. read νήδυμος, it may be presumed, because of the hiatus in II 454, μ 366, ν 79; of course he could not know that *ἥδυμος* began with *F*. There is no independent evidence for the form νήδυμος, except *Hymn. Ven.* 172. For the form ἥδυμος by ἡδύς cf. κάλλιμος by καλός, φαίδιμος by παιδρός (van L. *Ench.* p. 162 n.), and numerous cases of adjectives formed from other adjectives by secondary suffixes without apparent differences of meaning, *παιδιμύεις*, *θηλύτερος*, etc. etc.

4. It would be easy here to read *τιμήσει* with the edd., did not this involve ὀλέσαι, with the rare term. -αι (A 255, H 129, 130, M 334, T 81 are the

ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
 πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον ὄνειρον·
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “βάσκ' ἴθι, οὐλε ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν,
 ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
 πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὥς ἐπιτέλλω.
 θωρήξαι ἔκλεψε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται.”
 ὥς φάτο, βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσε·
 καρπαλίμως δ' ἴκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
 βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
 εὖδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.

6. ἀτρεΐδην ἀγαμέμνονα GS. 9. ἐς : δ' ἐς CGS Laud. Vr. a. 10. ἐπὶ
 τέλλω : ἀγορεύω P. 12. πανσυδίῃ GJLS Harl. a. || ἔλοι Zen. Ω : ἔλοι G
 ἔλοις Ar. (?). 14. ἐπέγναψε(ν) C¹DPRTU Lips. 15. τρώεσσι . . ἐφήπται
 δίδωμεν δέ οἱ εὐχος ἀρέσσαι Aristot. *Poet.* 25, *Soph. El.* 4 (cf. Φ 297).

only clear cases in *Il.* ; see van L. *Ench.* p. 291). On the other hand, the subj. after the historic tense is equally rare in *H.* though so common later (*M. and T.* §§ 318–20, and particularly *H. G.* § 298). A precisely similar question arises in *Il.* 646–50, q.v. As between τιμήσῃ, -ει, -ει', ms. authority is nil, but with δλέσαι and δλέσῃ it counts for something. See also A 558–60, which has, of course, had an influence on the present passage, only it seems impossible to say whether it was on the mind of the poet or of later copyists. In spite of its rarity in *H.* the subj. (or fut. ?) is a very natural and vivid way of representing what is passing through the mind of Zeus. The form πολὺς here attributed to Zen. is etymologically correct (for πολυς, *H. G.* § 100), and is probably preferable in all cases to πολεῖς or πολέας.

6. οὐλον, *baneful*, as E 461, 717, Φ 536. It is presumably conn. with δλλυμι (for δλ-νος ?). Cf. οὔλιος A 62 n. It appears to be only the particular dream which is personified ; there is no trace in Homer of a separate Dream-god.

8. To avoid the *hiatus illicitus* we may with Lange and Naber read οὐλος

ὄνειρε, cf. Δ 189 φίλος ὦ Μενέλαε, *H. G.* § 164 (θᾶσσον conj. Bentley).

13. ἀμφίς, *on two sides*, i.e. divide in counsel ; N 345.

15. ἐφήπται, lit. 'are fastened upon the Trojans,' i.e. hang over their head. So Z 241, H 402, Φ 513. The variant form of the end of the line twice given by Aristotle (see App. Crit.) is noteworthy in its bearing on the significance of ancient quotations, as it is certainly not a lapse of memory. It appears from what he says that critics were offended by the downright lie put into Zeus' mouth by the word δίδωμεν, and that Hippias of Thasos 'solved the problem' by reading διδόμεν, infin. for imper., thus leaving the actual falsehood to the dream.

19. ἀμβρόσιος, *fragrant*, as sleep commonly called γλυκὺς, besides being ἡδυμος and μελίφρων in the compass of a few lines. So νύξ ἀμβροσίη, because it gives men sleep, or perhaps because of the peculiar fragrance of a still warm night. Verrall has shewn that the idea of fragrance is always suitable to the use of ἀμβρόσιος, while there is no clear instance of its meaning *immortal* only. It is probably not a pure Greek word at all, but borrowed from the Semitic *ambar*, *ambergris*, the famous perfume.

στῇ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶι υἱὶ εἰκῶς 20
 Νέστορι, τὸν ῥα μάλιστα γερόντων τῷ Ἀγαμέμνων·
 τῷ μιν εἰσάμενος προσεφώνεεν οὔλος ὄνειρος·
 “εὔδεις, Ἀτρείος υἱὲ δαΐφρονος ἵπποδάμοιο ;
 οὐ χρὴ παννύχιον εὔδειν βουληφόρον ἄνδρ'ι,
 ὧι λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλε. 25
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σευ ἄνευθεν ἐὼν μέγα κήδεται ἥδ' ἐλεαίρει.
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίηι· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται
 ἐκ Διός· ἀλλὰ σὺ σῆισιν ἔχε φρεσί, μηδέ σε λήθη
 αἰρείτω, εὖτ' ἄν σε μελίφρων ὕπνος ἀνήη.”
 ὥς ἄρα φωνήσας ἀπεβήσετο, τὸν δὲ λίπ' αὐτοῦ 35
 τὰ φρονέοντ' ἀνὰ θυμόν, ἃ ῥ' οὐ τελέεσθαι ἔμελλον.
 φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἥματι κείνῳι,

22. προσεφώνεεν οὔλος A *supr.* (T.W.A.) Par. d, Mosc. 2 and γρ. J : προσ-
 εφώνεε θεῖος Ω. 23. ἀτρείως CDGQR Mosc. 1. 25. τ' *om.* L. 27 *ab.*
 Ar. 28. σ' ἐκέλευε HT Lips. : σε κέλευε D. 29. πανσυδίη GJLS. 31.
 ἐπέγναψε(ν) DPRTU Harl. a. 34. ἀνίη P¹ Vr. b, A : ἀνήσει Q. 35. ἀπ-
 εβήσετο AC¹T Mosc. 1 2 : ἀπεβήκατο Ω. 36. ἃ (*om.* ρ') G. || ἔμελλον Ar. G :
 ἔμελλ(ε)ν Zen. Ω. 37. πριάμοιο I¹T.

to which Oriental nations assign mythical
 miraculous properties, so that ἀμβροσία
 has taken the place of the old Aryan
ḥ-na. ἀμβροτος, though in some of
 its uses it undoubtedly means *immortal*,
 in others is a synonym of ἀμβρόσιος, the
 two senses being thus from different
 sources and only accidentally coincident
 in sound (θ 365 ἀμβρ. ἔλαιον, ε 347
 κρήδεμνον, Π 670 εἶματα, λ 330 νύξ
 ἀμβροτος, and Ξ 78 νύξ ἀβρότη = νύξ
 ἀμβροσίη). That the epithets are chiefly
 restricted to *divine* objects is clearly the
 result of popular etymology.

20. Νηληϊῶι υἱί, an unusual expres-
 sion, with which we may compare
 Τελαμώνιε παῖ Soph. *Aj.* 134. So also
 N 67.

21. γερόντων, members of the royal
 council, without regard to age ; see 53.
 Young men like Diomedes and Achilles
 belonged to the council.

22. μιν is of course acc. after προσε-

φώνεε. οὔλος is preferable to θεῖος, which
 in the *Il.* retains the original scansion
 θεῖος, *θει-* being always in thesis, cf. 41,
 56 (Ψ 689 is no exception), but θεῖος
δοιδός is common in *Od.*

27. This line occurs in Ω 174, and was
 rejected by Aristarchos here and 64, as
 the 'pity' seems out of place. σευ is
 gen. after κήδεται, not ἀνευθεν. σε is of
 course to be supplied to ἐλεαίρει, from
 σευ.

33. It is not usual for Homeric
 messengers to exceed the words of their
 message. In Θ 423-4 a similar addition
 is suspected for other reasons.

36. ἔμελλον : so Ar. for ἔμελλε. He
 preferred the plural wherever the choice
 was possible, relying on passages such as
 B 135, H 6, 102, and others, where the
 verb cannot be in the singular. As the
 tendency of corruption would be towards
 the more familiar idiom, he is no doubt
 right.

νήπιος, οὐδὲ τὰ ἥϊδη, ἃ ῥα Ζεὺς μήδετο ἔργα·
 θήσειη γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας.
 ἔγρετο δ' ἐξ ὕπνου, θείῃ δέ μιν ἀμφέχυντ' ὀμφή.
 ἔξετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος·
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον·
 εἴλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.

Ἦὼς μὲν ῥα θεὰ προσεβήσετο μακρὸν Ὀλυμπον
 Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσε
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς·
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.
 βουλὴν δὲ πρῶτον μεγαθύμων ἴξε γερόντων

38. τὰ: τὰ ῥ' J (γρ. οὐδὲ τὰ). || ἥϊδη D¹JQS Mor. || ῥα: ῥ' δ Mor
 40. διὰ: γρ. κατὰ J. 43. δὲ: δ' αὖ P Harl. a d, Par. a (γρ. τας.) k (p.
 44. ὑπὸ GJPQR¹ (altered to ὑπὸ) and ap. Eust. || ὑπεδήσατο Q. || πέδιλα
 48. προσεβήσατο CDHJPQRU: προσεβήσατο G. 49. φόως: φῶς G.
 κέλευσε(ν) CDGJRST. 53. βουλὴν Zen., αἱ κοιναί, Ω: βουλὴ Ar. Arph.
 βουλὴν) and γρ. Par. a.

40. διὰ, either *through the whole course* of battles, as we find διὰ νύκτα in a temporal sense; or better *by means of*, like ἦν διὰ μαντοσύνην A 72, διὰ μῆτιν Ἀθήνης K 497, battles being Zeus' instrument for working his will.

41. ἀμφέχυντο, *surrounded him*, i.e. rang in his ears. ὀμφή in Homer is always accompanied either with θείη or θεοῦ, θεῶν.

43. ΝΗΓΑΤΕΟΝ occurs only here and E 185 in a similar phrase. The exact meaning of the word is doubtful; it is generally derived from νέος and γα- for γ(ε)ν- of γίγνομαι, as meaning 'newly produced'; but it may be questioned whether the root γεν- is ever employed to express the production of manufactured objects, and νη- from νέφο- never coalesces to νη-, least of all in a genuine Homeric word. A derivation now widely accepted is that of Schmalfeld from Skt. *snih*, *oiled*, and thus *shining*; cf. note on Σ 596. Monro (*J. P.* xi. 61) refers it to a subst. *νήγαρ from *νήγω, related to νέω *to spin*, as τμήγω *to τέμνω* (τμε). Thus νηγάτεος = *of spun work*.

Goebel derives from νη- *priv* ἀγατᾶσθαι = βλάπτεισθαι (Hesychius) the sense *integer*, *fresh*, *not defiled*. Similarly Düntzer refers it to πρὸς ἀγος = *pollution*, as meaning *defiled*. φᾶρος, the luxurious robe of royalty, not the common of wool. Cf. note on Θ 221.

45. ἀργυρόηλον: cf. notes on and A 29, where the same (?) sword of gold. The discrepancy hardly deserve mention were it not for the excellent remark of τὰ τοιαῦτα κυρίως οὐ λέγεται, ἀλλ' ἐπιφορὰν ἐστὶ ποιητικῆς ἀρεσκείας.

46. ἄφθιτον, as the work of (see l. 101) and the symbol of a authority.

49. ἐρέουσα, *heralding the approach*; so Ψ 226 Ἐωσφόρος εἰσι φῶς ἐπὶ γαῖαν.

53. For βουλὴν of Zenod. and Aristarchos read βουλή, taking ἴξε transitive, as is usual in Homer (96 and 792). The transitive use of present stem appears to recur on Ω 553. The βουλή was composed

Νεστορέηι παρὰ νηὶ Πυλοιγενέος βασιλῆος.
 τοὺς ὃ γε συγκαλέσας πυκινὴν ἡρτύνετο βουλήν· 55
 “ κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος
 ἀμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δίωι
 εἰδός τε μέγεθός τε φυὴν τ’ ἄγχιστα ἐώικει.
 στῇ δ’ ἄρ’ ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·
 ‘ εὔδεις, Ἀτρείος υἱὲ δαΐφρονος ἵπποδάμοιο; 60
 οὐ χρὴ παννύχιον εὔδειν βουληφόρον ἄνδρα,
 ὦι λαοὶ τ’ ἐπιτετράφαται καὶ τόσσα μέμηλε.
 νῦν δ’ ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σευ ἄνευθεν ἐὼν μέγα κήδεται ἡδ’ ἐλεαίρει·
 θωρήξαι σ’ ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς 65
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
 Τρώων· οὐ γὰρ ἔτ’ ἀμφὶς Ὀλύμπια δώματ’ ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε’ ἐφῆπται
 ἐκ Διός· ἀλλὰ σὺ σῆισιν ἔχε φρεσίν·’ ὥς ὁ μὲν εἰπὼν 70
 ὦιχετ’ ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.
 ἀλλ’ ἄγετ’, αἶ κέν πως θωρήξομεν υἱας Ἀχαιῶν.
 πρῶτα δ’ ἐγὼν ἔπεσιν πειρήσομαι, ἥ θέμις ἐστί,

54. νεστορίη(ι) GH¹JRS. || πυλοιγενέος (Ar. ?) [A]H²TU (*in ras.*): πυληγενέος Ω. 55. αὐτὰρ ἐπεὶ ῥ’ ἠγερθεσσι δμῆγερέες τ’ ἐτένοντο, τοῖσι δ’ ἀνιστάμενος μετέφη κρείων ἀγαμέμνων Zen. 56. θεῖον Zen. || ἐνύπνιος D. 58. [εἰδός] τε: τ’ αὐ PR. 60–70 contracted by Zen. into ἡνώγει σε πατὴρ ὑψίζυγος αἰεέρι καίων τρωσὶ μαχέσασθαι προτὶ Ἴλιον. ὥς ὁ μὲν εἰπὼν κτλ. 60. ἀτρείως CDQ. 62. τ’ om. L. 64. ἀθ. Ar. 65. c’ ἐκέλευε HT Lips. (and A^m, T.W.A.): σε κέλευε D. 66. πανσυδίη GJLS. 68. ἐπέγναψε(ν) DPRTU. 72. ἄγετέ κέν πως Q. 73. ἔγωγ’ S. || πειράσομαι H.

small number of the most important chiefs (γέροντες) specially summoned; see note on 194.

54. Νεστορέηι = Νέστωρος, as Νηληϊῶι, l. 20; for the addition of the gen. cf. Γοργεῖη κεφαλὴ δεινοῖο πελώρου E 741. No reason is given for the meeting at Nestor’s ship, as though it were a matter of course; we should have expected to find Agamemnon’s ship—or hut—the meeting-place of his council.

56 = ξ 495. ἐνύπνιον, which does not occur in Homer, is an adverbial neut. of the adj. ἐνύπνιος (like ἦλθον ἐναλίσμιον 519), and is so found in Ar. *Vesp.* 1218 ἐνύπνιον ἐστιώμεθα. Compare the Attic use of *δναρ*. In later Greek, however, ἐνύπνιον was generally used as a sub-

stantive, and accordingly Zenod. read θεῖον here.

57. μάλιστα—ἄγχιστα: rather tautological, though the two words do not perhaps mean exactly the same; μάλιστα = to Nestor more than to any other, ἄγχιστα = very closely resembled. But 58 = ξ 152, and has probably been adopted by the interpolator without due care. For φυὴ cf. A 115.

60–70. The third repetition of the message is really too much; Zen. had good reason for condensing it into two lines.

73. The idea of tempting the army has been compared with a similar story told of Cortes; a proposal on his part to return was made merely to excite the

καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.”

75

ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
 Νέστωρ, ὅς ῥα Πύλοιο ἄναξ ἦν ἡμαθόεντος·
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπε,
 ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
 νῦν δ' ἴδεν δὲς μέγ' ἄριστος Ἀχαιῶν εὔχεται εἶναι.
 ἀλλ' ἄγετ', αἴ κέν πῶς θωρήξομεν νῆας Ἀχαιῶν.”

80

ὥς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι,
 οἱ δ' ἐπανεστήσαν πείθοντό τε ποιμένι λαῶν
 σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
 ἥντε ἔθνεα εἰσι μελισσάων ἀδινάων,

85

74. κελεύω Et. Mag. 518, 44. 76-83 ἀθ. Ar. 78. ὃ: δς GPQ. 82.
 ἀχαιῶν: ἐνὶ στρατῶι PQR Par. a f (cf. A 91). 83. ἄγετέ κέν πῶς Q. 85.
 τινὲς πανέστησαν γράφουσι, ἦτοι πάντες ὀρθοὶ ἕστησαν Eust.

spirits of his followers, and met with complete success. Α **ἐέως ἐπί**, as the words stand, can only apply to the verb **πειρήσομαι**, but it is impossible to see how such a temptation can be an 'established' or 'rightful custom.' It is usual to join them with **ἐγών**, 'it is rightful for me as king to do so'; but this gives a hardly better sense, and is against the order. The whole conclusion of the speech can only be explained by supposing that the author is trying to hurry over an impossible task, suggesting the idea of the temptation in words whose exact bearing is to be forgotten as quickly as possible.

75. To **ἐρητύειν** the scholia supply **ἐμέ** as object; but the words hardly admit of any other object than **Ἀχαιοίς**.

81. **φαῖμεν κεν** is potential, 'we might deem it a delusion.' Homeric usage permits us to translate 'we should have said'; but the phrase 'belongs to the borderland between past and future conclusions,' *M. and T.* § 442. **νοσφιζοίμεθα**, *hold aloof* from the plans founded on it.

82. The idea clearly is that the supreme king has an innate right to communications from heaven on behalf of the people at large. Nestor's silence with respect to Agamemnon's last proposition may perhaps be explained as due to disapproval of a resolution which he sees

it is useless to resist. But the speech is singularly jejune and unlike the usual style of Nestor; l. 82 seems much more in place in Ω 222; and Aristarchos rejected 76-83 entirely, on the ground that it was for Agamemnon and not for Nestor to lead the way out from the council.

87. **ἀδινάων** (or, as Aristarchos seems, from a scholium of Herodianos on this passage, to have written the word, **ἀδινάων**), *busy*. The word seems to express originally quick restless motion, and is thus applied to the heart (Π 481, τ 516), to sheep (α 92, δ 320), and to flies (B 469); then to vehemence of grief (Ψ 225, ω 317, and often), and to the passionate song of the Sirens (ψ 326). According to the explanation of the ancients, adopted by Buttmann, the primary sense is *dense*; but this gives a much less satisfactory chain of significations. It is then particularly hard to explain the application of the word to the heart; few will be thoroughly satisfied with the supposition that it means 'composed of dense fibres,' while a more probable epithet than 'busy' or 'beating' could not be found.

It may be noticed that both **ἔθνεα εἰς** (which Bentley emended **ἔθνε' ἰασι**) and **αἱ δὲ τε ἔθνεα** (l. 90: **αἱ δὲ καὶ ἐνθα** Brandr.) are cases of *hiatus illicitus*; i.e. they occur at points where there is

πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
 βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·
 αἰ μέν τ' ἔνθα ἄλις πεποτήσεται, αἰ δέ τε ἔνθα· 90
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἡϊόνος προπάροιθε βαθείης ἐστιχόωντο
 ἰλαδὸν εἰς ἀγορήν· μετὰ δέ σφισιν ὅσσα δεδήει
 ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα 95
 λαῶν ἰζόντων, ὄμαδος δ' ἦν. ἐννέα δέ σφεας
 κήρυκες βοόωντες ἐρήτυον, εἴ ποτ' αὐτῆς
 σχοιάτ', ἀκούσειαν δὲ διοτρεφέων βασιλῆων.
 σπουδῇ δ' ἔζετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας
 παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων 100
 ἔστη σκῆπτρον ἔχων· τὸ μὲν Ἥφαιστος κάμε τεύχων.
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίῳ ἀνακτι,
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ·

88. αἰ T. || ἀρχομενάων J. 89. βοτρυδὸν τε QR. 95. ΣΤΕΝΑΧΙΖΕΤΟ
 ARU: ΣΤΟΝΑΧΙΖΕΤΟ Ω. 96. σφας CG. 98. διοτρεφέων GJ. 99. ἐρήτυον
 PQR (γρ. ἐρήτυσεν R^m). || κατέδρας CDGHJPQRT. 100. κλαγκᾶς Q. 103.
 διακτορι Pap. β¹. || ἀργεῖφόντῃ Q.

no caesura nor any tendency to a break in the line which might account for them. Of the fifty-three cases of such hiatus in Homer, twenty-three occur at the end of the second foot, and twenty-one in or at the end of the fifth; six are found in the first, two in the third, and only one in the fourth. Of the twenty-one in the fifth foot, all are in the trochaic caesura except this, Λ 678 (=ξ 100), Ν 22, Ξ 285, 358, Σ 4, ε 257, ι 553, κ 68. (See note on Σ 4.) A complete list will be found in Knös *De digammo Homericō* p. 47. The hiatus is legitimate if found (1) in the trochaic caesura of the third foot; (2) in the bucolic diaeresis; (3) at the end of the first foot, though this is much rarer than the other two, and is perhaps only permissible when coinciding with a pause in the sense; van L. *Ench.* pp. 77-78. See also note on 105. (In reckoning cases of hiatus Knös omits genitives in -ao and -ao, which in his opinion do not suffer elision, and words like *περί, τι*, and others, which certainly do not.)

88. νέον, 'in fresh relays,' as Δ 332, Η 64.

89. βοτρυδὸν naturally reminds us of the settling of a new swarm of bees,

hanging down in a solid mass like a bunch of grapes. But *ἀνθεσιν* rather indicates that no more is meant than the thronging of them upon the flowers in the eager search for honey.

90. ἄλις is here used in its primary sense, *in throngs*, from *ἔλ, squeeze* (*ἔλλειν, ἀ-ολλ-έες*, etc.); it is thus almost identical with *ἰλαδόν*, l. 93.

93. δεδήει: this metaphor is a favourite one with Homer, especially of battle (cf. ὥς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοις Σ 1, and the word *δαίς*); it is applied even to *οἰμωγή* in υ 353. For the personification of *ἄσπετος*, *heaven-sent rumour*, cf. ω 413, and see Buttman *Lexil.* s.v.

95. τετρήχει, plpf. intrans., from *τάρασσω*. The form recurs in Η 346.

99. σπουδῇ, 'with trouble,' à *peine*, *hardly*. So Ε 893, Α 562, ω 119, etc.

103. διακτόρῳ ἀργεῖφόντῃ: these names of Hermes are obscure. The former perhaps means 'the runner,' from *διακ-*, a lengthened form of *δι-*, root *δι* to run, whence also *διώκ-ω*: cf. *διάκονος*. *Ἀργεῖφόντης* is traditionally explained *slayer of Argos*; but the legend implied is evidently later than Η. and may have arisen from the name itself. Even in ancient times an

Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ,
 αὐτὰρ ὁ αὐτε Πέλοψ δῶκ' Ἀτρεί ποιμένι λαῶν. 105
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστη,
 αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῆισιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 τῷ ὃ γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα·
 "ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἄρης, 110
 Ζεὺς με μέγας Κρονίδης ἄτην ἐνέδθησε βαρείῃ,
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' ἐντείχεον ἀπονέεσθαι,
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει 115
 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
 οὕτω που Διὶ μέλλει ὑπερμενέϊ φίλον εἶναι,
 ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα
 ἥδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.

105. Ἀτρεί: Ἀτρέω Par. β. 108. ἀνάσσειν Vr. a¹. 110-119 Ζηνόδοτος συντέμνει ὦ φίλοι ἦρωες δαναοί, θεράποντες ἄρης. λῶβη γὰρ τάδε γ' ἐστὶ καὶ ἐκκοιμένοις πνεύσαι. 111. μέγας Ar. (see Ludw. i. pp. 66, 205) Par. j and γρ. Vr. b: μέγα Ω. 112. μὲν om. Par. β. || ὑπέρσχετο Q. 114. ἀπάτην: ἄτην S. 115. πολὺν: πάντ (?) Par. β. 116. φίλον εἶναι: κρονίῳ R.

alternative der. from ἀργός and φαίνω was current, and was accepted by Ar., in the sense *swift appearing*. For want of a better it may pass; but the *ει* and *ο* are unaccounted for, the proper form being evidently ἀργιφάντης, if any. Generally speaking, these mythological names are inexplicable to us. (See Roscher *Lex.* i. 2384.)

105. Notice the hiatus at the end of the first foot here and 107; there are no less than fifteen cases after αὐτὰρ ὁ in this place (van L. *Ench.* p. 78). These two may be written δ F' (Brandreth), and so Γ 379, Φ 33, with F' for Fα. In the other eleven cases we can write δ γ' or δς (Brandreth), or admit that the hiatus was allowable after ὁ, which cannot be elided. The ms. tradition is strongly in favour of the latter choice.

108. Argos here, from its opposition to the islands, can hardly mean less than the whole of the mainland over which the suzerainty of Agamemnon extended. See the remarks of Thucydides, i. 9, where he calls this passage the σκήπτρου παράδοσις. This famous line seems to have reached even the *Morte d'Arthur*—'king he was of all Ireland and of many isles,' i. 24.

111-18 = I 18-25. μέγας: so Ar. (acc. to Did. in a most explicit and important schol.; the contradictory statement of An. is clearly wrong). The adj. is more natural than the adv. thus separated from the verb, though the latter may be defended by A 78.

113. The main idea is given by ἐκπέρσαντα: we should say, 'that I should not return till I had wasted Ilios.' The acc. is the regular idiom. (Cf. A 541.)

115. δυσκλέα, i.e. δυσκλέε(α), see H. G. § 105, 4. The supposed 'hyphaeresis' in these stems is just as mythical as the 'syncope' of πλέας for πλέονας (129).

116. που μέλλει, *must, it seems*, as Φ 83 μέλλω που ἀπεχθέσθαι Διὶ πατρί. Bekker brackets 116-18, urging that such an appeal to Zeus as *destroyer* of cities contradicts what Agamemnon has just been saying. This, however, actually weakens the passage; for surely the thought that Zeus has so often 'overthrown fenced cities' heightens the bitterness of the ἄτη which Agamemnon says has come upon him. For κάρηνα used of cities compare the frequent epithet εὐστέφανος.

αἰσχροὺν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
 μὰψ οὕτω τοιόνδε τοσόνδέ τε λαὸν Ἀχαιῶν 120
 ἄπρηκτον πόλεμον πολεμίζειν ἡδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὐ πῶ τι πέφανται.
 εἴ περ γάρ κ' ἐθέλοιμεν Ἀχαιοὶ τε Τρῶές τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 Τρῶες μὲν λέξασθαι, ἐφέστιοι ὅσοι ἔασιν, 125
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
 Τρώων δ' ἄνδρα ἕκαστοι ἐλοίμεθα οἰνοχοεύειν,
 πολλαὶ κεν δεκάδες δευοίατο οἰνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι υἱας Ἀχαιῶν
 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι 130
 πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔνεισιν,
 οἳ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα

119. γ' *om.* G. || πῖθέσθαι Q. 120. τε *om.* LQ Pap. β: γε G. 123. γάρ τ' R.
 124 *ἀθ.* Ar. 125. τρῶες Ar. (*ἐν τισιν ἀντιγράφοις εὐρηται* Eust.): τρῶας Ω.
 126. διακοσμηθεῖμεν CL Vg. b (and *ap. Schol* T): διακοσμηώμεν PR² (ω
in ras.): διακοσμησήμεν DQ: κατακοσμησήμεν J. 127. ἕκαστοι Ar.: ἕκα-
 στον Ixion Ω. 130. πόλιν HQ. 130-3 *ἀθ.* Ar. 131. πολλάων R. || ἔνεισιν
 Ar. (in one edition) Kallistratos: ἔασιν Ω.

124. Ar. athetized the line on the good ground that in a mere hypothesis the supposition of details to render it possible is quite out of place.

125. λέξαμεν, *to number themselves*. ἐφέστιοι, i.e. citizens in the town, as opposed to the allies from other lands; cf. *δοῖαι μὲν Τρώων πυρὸς ἐσχάροι* K 418, with note. Τρῶες Ar., mss. Τρῶας, which would mean 'to muster the Trojans.' After Τρῶες above the nom. is more natural, 'the Trojans to muster themselves.' For εἴ περ . . κε with opt. see Lange EI p. 195, *H. G.* § 313, *M. and T.* § 460; it differs only by a shade from the simple εἴ with opt. For the sentiment compare Virg. *Aen.* xii. 233 *vir hostem, alterni si congregiamur, habemus*.

126. P. Knight followed by van L. reads διακοσμηθήμεν' (infin.), which is probably right; the mss. give only -ῆναι for this termination before a vowel, but it seems that -ῆμεν' should always be restored (van L. *Ench.* p. 319).

127. ἕκαστοι, i.e. each set of ten. The mss. all give ἕκαστον: the text is more idiomatic and vigorous, and from the way in which Did. quotes Ixion as the only authority for ἕκαστον

it might seem that ἕκαστοι was the old vulg.

129. πλέας, a comparative form = πλέονας, for πλε-eas = πλε-ῖες-as: see note on A 80. The form remained in use in more than one dialect to historical times, being found in an inscription from Mytilene (Collitz no. 213, 9), *ταῖς ἀρχαῖς παῖσαις ταῖς ἐμ Μ[υτιλή]ναι πλέας τ[ῶ]ν αἰμίσεων*, and in the great inscription from Gortyn, in the forms πλῆες, πλία, πλιανς. The nom. πλέες is found in A 395.

130-33 were athetized by Ar. on the ground that all the 'barbarians,' Trojans and allies together, are elsewhere always said to be fewer than the Greeks. The objection rather is that elsewhere the Trojans always play the prominent part in the defence, while the allies are of secondary importance. See especially P 221.

131. ἔνεισιν: so one of the editions of Ar., as in E 477 οἳ πέρ τ' ἐπίκουροι ἐνειμεν, and this gives a better sense than ἔασιν of mss.

132. πλάζουσι, *lead me astray, drive me wide of the mark*; cf. πάλιν πλαγχθέντας A 59. εἰῶσι, i.e. ἔδουσι. εἰῶν is a mere figment, cf. 165.

Ἴλιου ἐκπέρσαι ἐν ναιόμενον πτολίεθρον.
 ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δοῦρα σέσηπε νέων καὶ σπάρτα λέλυνται·
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 εἶαται ἐν μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὖτως ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν."

135

140

ὥς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι δρινε
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 κινήθη δ' ἀγορὴ φῆ κύματα μακρὰ θαλάσσης,

133. Ἴλιου: Ἰλιον Ar. J (supr. ου).

134. δὴ: δὲ J.

136. τ' om. S.

137. εἶαται ἐν Herakleides PQR: εἶατ' ἐν A (γρ. εἶατ' ἐνὶ) D: εἶατο ἐν G: εἶατ' ἐνὶ CHJT Harl. a, Lips. Vr. b c A, Mosc. 1. 139. ἐγὼν Q. 141. ἐν τισιν οὐ φέρεται οὗτος ὁ στίχος Schol. T. 143 ἀθ. Ar. 144. φῆ Zen.: ὥς Ar. Ω.

133. Ἴλιου: so mss.; Ar. Ἰλιον. Both constructions are found; the acc. in line 501 and *passim* in the Catalogue, the gen. in B 538, E 642, α 2 Τροίης ἱερὸν πτολίεθρον, ο 193, etc.

135. Observe the neuter plurals followed by one verb in the sing. and the other in the plur. σπάρτα, apparently ropes made of common broom; see L. and S. s.v. Hemp was hardly known in Greece even in the fifth century; v. Herod. iv. 74. Varro, perhaps rightly, took the word to mean *thongs* used to bind the timbers together: *Liburni plerasque naves loris suebant: Graeci magis cannabo et sturca, caeterisque sativis rebus, a quibus σπάρτα appellabant* (ap. Gell. xvii. 3). This suits the context rather better than to take σπάρτα = *cables*, a less vital matter. (A cable is called βύβλινος in φ 391; the rigging is of leather, β 426.)

141. The reason why this line was rejected by 'some' (see above) is that ἀναιρεῖ τὴν ἀμφιβολίαν. Agamemnon's speech hitherto has been studiously ambiguous, as becomes a πείρα. While suggesting flight, he has ingeniously suggested also both the shame and the needlessness of flight. This line undoes all by its open declaration of opinion. The objection is well founded, but applies equally to 140. It may be said that 139-41 are wrongly added from I 26-8; but the difficulty is really inherent in the idea of the temptation. If 139-41

are omitted, the effect of the speech becomes inexplicable.

143 was rejected by Aristarchos as involving unnecessary repetition; the πλεθὺς of course knew nothing of the council. For μετὰ with acc. = *among* compare I 54, π 419, and δ 652 (though in the latter passage μεθ' ἡμέας may mean 'next to us'); and also μετὰ χειράς, Herod. vii. 16. 2, Thuc. i. 138, etc. See H. G. § 195. Van L. reads κατὰ, which we should have expected; the two are constantly confused in mss., see App. Crit. on 163, 179 below, and A 424.

144. Aristonikos has here preserved for us the reading of Zenodotos, φῆ for ὥς of mss.; and there can be no doubt that it is correct, though Ar. rejected it with the brief comment οὐδέποτε Ὅμηρος τὸ φῆ ἀντὶ τοῦ ὥς τέταχεν. This merely means that the word had generally dropped out of the mss. in his day; it is found again in Ξ 499 ὁ δὲ φῆ κώδειαν ἀνασχών, where it was written φῆ, and, in defiance of Homeric idiom, translated 'said.' The word has survived also in Callim. *Hekale* (col. iv. 5 C. R. vii. 430) κύνεον φῆ πίσσαν, in φῆ γεράνοισι quoted from Antimachos, and, by certain emendations, in Hipponax (fr. 14. 2, Bergk *P. L. G.*³ p. 755), where φῆ glossed ὥς has been turned into ὥς φησι: and *Hymn. Merc.* 241 (Barnes, for δῆ or θῆ, see Allen in *J. H. S.* xvii. p. 260).

- πόντου Ἰκαρίοιο· τὰ μὲν τ' Εὐρός τε Νότος τε 145
 ὥρορ' ἐπαΐξας πατὸς Διὸς ἐκ νεφελάων.
 ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθών,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμύει ἀσταχύεσσιν,
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη, τοὶ δ' ἀλαλητῶι
 νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη 150
 ἴστατ' ἀειρομένη. τοὶ δ' ἀλλήλοισι κέλευον
 ἄπτεσθαι νηῶν ἡδ' ἐλκόμεν εἰς ἄλα δῖαν,
 οὐρούς τ' ἐξεκάθειρον· αὐτὴ δ' οὐρανὸν ἴκεν
 οἴκαδε ἰεμένων· ὑπὸ δ' ἥϊρεον ἔρματα νηῶν.
 ἔνθά κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155
 εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·

147. ΚΙΝΗΣΗ [AD]JR: ΚΙΝΗΣΑΙ Ω. 148. λαβρόν Par. h. || ἐπαιγίζων: ἐπαΐσσων Aph. || ἡμύ T¹ in ras. : ἡμύαι T². 153. τ': δ' Par. β. || αὐτὴ δ': αὐτήν Par. β. || ἴκεν H. 156-69 Ζηνόδοτος συντέτμηκεν εἰ μὴ Ἀθηναίη Λαοκόος ἦλε' ἀπ' Ὀλύμπου. εὖρεν ἔπειτ' Ὀδυσσεύα κτλ. 156. ΑΘΗΝΑΪΗΝ: ΑΘΗΝΑΪΗ Par. β¹.

145. Ἰκαρίοιο, so called from a small island near Samos (*Hymn.* xxxiv. 1, Strabo p. 639). πόντου seems to be in apposition with θαλάσσης, as the part to the whole.

146. ὥρορε, transitive, as δ 712, ψ 222 (τ 201!). In N 78, θ 539 it is intrans. The usual form of the trans. aor. is of course ὥρσε. The singular shews that Εὐρός τε Νότος τε must go together as 'the wind of East and South,' the later Εὐρόνοτος.

Some edd. have taken unnecessary offence at the two similes. They seem to express rather different pictures; that of the stormy sea bringing before us the tumultuous rising of the assembly, while the cornfield expresses their sudden bending in flight all in one direction. For the multiplication of similes cf. *infra*, 455-83. If either is to be rejected it is the first, 144-46, both on account of the rather awkward addition of πόντου Ἰκαρίοιο after θαλάσσης, and also because it indicates a familiarity with the Asian shore of the Aegæan sea, which is a note of later origin.

148. ἡμύαι, the crop bends with its ears. ἐπὶ, before the blast. For the change from subj. to indic. compare I 324, A 156. But the junction of the two by τε is very harsh; we ought to read either ἐπὶ δ' or ἡμύη. So in A 156

Heyne read πάντῃ δ'. For the character of Ζέφυρος as a stormy wind see Ψ 200.

152. δῖαν: here in its primitive sense, *bright*. So of the αἰθήρ, II 365, τ 540, and dawn, I 240, etc. It is twice used of the earth, Ξ 347, Ω 532; in the latter passage the epithet seems somewhat otiose, but in the former 'bright' is obviously appropriate. In relation to men and gods it appears to mean *illustrious*, either for beauty or noble birth; but here again it becomes otiose as applied to the swineherd Eumaios in the *Odyssey*.

153. οὐρούς, 'the launching-ways,' *trenches* in the sand by which the ships were dragged down to the sea; ἔρματα, the *props*, probably large stones, placed under the ships' sides to keep them upright, see A 486. The former word, which does not recur in Greek in this sense, may possibly be the same as οὐρος = ὄρος, the *boundary* being originally the *trench* marking the divisions of the common field. No weight can be laid on difference of accent.

155. ὑπέρμορα, a rhetorical expression only: nothing ever actually happens in Homer against the will of fate, as a god always interferes to prevent it. For similar expressions compare P 327, T 30, 336; and also II 780, and α 34, with M. and R.'s note; and for ὑπέρ = *against*, ὑπὲρ ὄρκια I' 299, etc.

“ὦ πόποι, αἰγίοχοιο Διὸς τέκος, ἀτρυτώνη,
οὕτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαῖαν,
Ἄργεῖοι φεύξονται ἐπ’ εὐρέα νῶτα θαλάσσης;
καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιεν 160
Ἄργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἷης.
ἀλλ’ ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,
σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
μηδὲ ἕα νῆας ἄλαδ’ ἐλκέμεν ἀμφιελίσσας.” 165
ὥς ἔφατ’, οὐδ’ ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
βῆ δὲ κατ’ Οὐλύμποιο καρήνων ἀΐξασα.

157. ΤΕΚΟΣ : ΤΕΚΝΟΝ H. 158. ΔΗ : ΔΕ Pap. β¹. 160-2 ἀθ. Ar. 161.
ἀργαῖην ο’ Zen. 163. ΚΑΤΑ Ar. Ω : μετὰ DJPRU Pap. β, Harl. a d, King’s
Par. b d g j k. || ΧΑΛΚΟΧΙΤΩΝΩΝ : μηδὲ τ’ ἐρώει Pap. β¹. 164 ἀθ. Ar. ||
coīc Ar. αἱ χαριέσταται καὶ ἡ Ἀριστοφάνους : coīc δ’ Ω.

157. ἀτρυτώνη : one of the obscure titles of gods, of which we cannot even say with confidence that they are of Hellenic or Indo-European origin. The common explanation is that it means ‘unwearied one,’ from τρύω *to rub* (in the sense ‘to wear out’). It is equally likely that it may be connected with the first element in the equally obscure Τριτογένεια, for which see note on Δ 515. (Reference may also be made to Autenrieth, App. to Nägelsbach’s *Hom. Theologie* ed. 3, p. 413.)

159. The punctuation of 159-62 is rather doubtful. Some edd. put one note of interrogation after αἷης, and another (or a comma, which is the same thing) after θαλάσσης : while others have no note of interrogation at all. In Ξ 88, O 201, 553, ε 204, οὕτω δὴ introduces an indignant question; and this certainly gives the most vigorous sense here. In δ 485, λ 348, οὕτω δὴ occurs indeed in direct statements; but there it does not stand in the emphatic position at the beginning of the sentence. On the other hand, it seems better to place a simple full stop after αἷης, because the opt. is not suited to the tone of remonstrant questioning. Thus δέ in 160 almost = our ‘Why!’ For εὐχολή = *subject of boasting* compare X 433 δ μοι . . εὐχολὴ κατὰ ἄστυ πελέσκεο.

164. Ar. not without reason regarded this line as interpolated from 180; the

task is more suited to Odysseus than Athene, and is entirely committed to him. Ar. equally obelized 160-62, as being in place only in 176-78. This, however, does not seem necessary.

165. μηδὲ ἕα, i.e. μηδ’ ἕαε. All similar cases of hiatus before ἐάω (Θ 428, P 16, X 339, Ψ 73, δ 805, κ 536, σ 420) can be cured by reading the open form, and there is no other trace of an initial F. (μηδέ F’ ἕα Brandr.) Cf. 132. ἀμφιελίσσας is a word of somewhat doubtful meaning, as it is only applied to ships. The traditional explanation, *rowed on both sides*, is insufficient, as there is no ground to suppose that ἐλίσσω (Fελ-) was ever used for ἐρέσσω (root ἐρ-), from which we actually have ἀμφήρης, Eur. *Cycl.* 15. Nor will *rolling both ways* do, for ἐλίσσω is not = σαλεύω. The two meanings which are generally adopted are (1) *curved at both ends*, i.e. rising at both bow and stern (see note on κορωνίσι, l. 771 below); or (2) *with curved sides*. Against both these it may be urged that ἐλίσσειν never seems to imply ‘curving,’ but always ‘turning round,’ ‘whirling,’ and the like, a very different idea; and further, with regard to (1) ἀμφί strictly means ‘at both sides,’ not ‘both ends.’ The only sense consonant with the use of the word ἐλίσσω is *wheeling both ways*, i.e. easily turned round, *handy*. Cf. note on ὠκύαλος O 705.

[καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.]
 εὔρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον
 ἐσταότ'· οὐδ' ὃ γε νηὸς εὐσσέλμοιο μελαίνης 170
 ἄπτειτ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανε.
 ἄγχου δ' ἵσταμένη προσέφη γλαυκῶπις Ἀθήνη·
 “ διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαῖαν,
 φεύξεσθ' ἐν νήεσσι πολυκλήϊσι πεσόντες ; 175
 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
 Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης.
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδ' ἔτ' ἐρώει,
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180
 μηδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.”
 ὣς φάθ', ὃ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,
 βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσε
 κῆρυξ Εὐρυβάτης Ἰθακῆσιος, ὅς οἱ ὀπῆδει.
 αὐτὸς δ' Ἀτρεΐδῳ Ἀγαμέμνονος ἀντίος ἔλθων 185
 δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 ὃν τινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·

168 *om.* ACD¹ T¹ U¹ Pap. α β, Vr. a b, Mosc. 2, Eton. 169. εὔρε δ' Vr. b.
 170. ἐσταότ' L. || οὐδέ γε Q. 171. ἄπτειτ' *supr.* η over δ H. 172. ἔπειτα
 πτερόεντα προσκύδα PR. 173. τροία J. 174. κατὰ Ar. A[G]PR : μετὰ Ω
 (cp. 163). || μηδ' ἔτ' CT Lips. Bar. : μηδέ τ' Ω. || ἐρώει U. || χαλκοχιτώνων Pap.
 β¹ (cp. 163). 180. σοῖς Ar. : σοῖς δ' Ω. || φῶτα : ἄνδρα Eust. 181. ὀπάδει
 P¹R¹. 182. ἀντίον HS. 183. ἔβη : βάς Zen. 184. κιχείη GT : τινὲς κιχόη
 Schol. T. 185. ἐρητύσκει Bar. : ἐρητύσκει Vr. a¹.

168 was unknown to Nik., for his scholion speaks of the asyndeton after ἀτξασα.

175. πεσόντες implies tumultuous and disorderly flight ; so Z 82 ἐν χερσὶ γυναικῶν φεύγοντας πεσέειν, et al. The phrase ἐν νηυσὶ πεσέειν is, however, also used of a violent attack upon the ships, and hence an ambiguity frequently arises ; e.g. I 235 (see note), A 311 (cf. 325), M 107, P 639.

179. ἐρώει, *refrain not*, hold not back. The verb is generally used with the gen., πολέμοιο, χάρμης, etc. ; but it occurs without a case, μ 75, X 185, Ψ 433. In N 57 it is transitive, 'drive back.' In

a similar sense ἐρωή (πολέμου) is used, 'cessation,' II 302, P 761 ; but ἐρωή in its ordinary meaning of 'swing,' 'impetus,' must be an entirely different word ; and so also ἐρωήσει in A 303.

186. This is the sceptre described in 46, 101-9. It is of course handed over as a sign to all that Odysseus was acting on behalf of Agamemnon. οἱ, 'at his hand,' a *dativus ethicus*. See note on παιδὸς ἐδέξατο χειρὶ κύπελλον A 596.

188. μέν is answered by δ' αὖ, 198. The asyndeton at the beginning of a fresh stage in the narration is unusual. Hence Zenod. removed the full stop after χαλκοχιτώνων, reading βάς for ἔβη.

“ δαιμόνι, οὐ σὲ ἔοικε κακὸν ὥς δειδίσσεσθαι.
 ἀλλ’ αὐτός τε κάθησο καὶ ἄλλους ἴδρνε λαούς.
 οὐ γάρ πω σάφα οἶσθ’, οἷος νόος Ἀτρεΐωνος.
 νῦν μὲν πειρᾶται, τάχα δ’ ἵψεται νῆας Ἀχαιῶν.
 ἐν βουλῇ δ’ οὐ πάντες ἀκούσαμεν οἶον ἔειπε;
 μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν.
 θυμὸς δὲ μέγας ἐστὶ διοτρεφέων βασιλῆων,
 τιμὴ δ’ ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μητίετα Ζεὺς.”

190

195

192. Ἀτρεΐωνος Ar, Aph, Dion. Sid, Ixion, αἱ χαριέστεραι, L: ἀτρεΐδαο Ω.
 193-7 ἀθ. Ar. 195. ῥέξα Q. 196. δέ: γὰρ GP: δὴ Cant. || διοτρεφέων
 (διοτροφέων) βασιλῆων Zen. DGHJLP¹RU Aristot. *Rhet.* ii. 2: διοτρεφέος βασιλῆος
 Ar. ACP²QST.

190. δειδίσσεσθαι is uniformly transitive in Homer, and there is no reason why it should not be so here; Odysseus actually ‘terrifies’ the common sort into the assembly (199), but will not employ more than persuasion to the chiefs. We must therefore write οὐ σέ, not οὐ σε, to emphasize this contrast; and so Herodianos thought, though the ‘usage’ was against him (ἡ μὲν ἀκρίβεια ὀρθοτονεῖ, ἐγκλίνει δὲ ἡ συνήθεια). Monro (*Journ. Phil.* xi. p. 127) rightly compares O 196 χερσὶ δὲ μή τί με πάγχυ κακὸν ὥς δειδισσέσθω, and Δ 286 σφῶϊ μὲν οὐ γὰρ ἔοικ’ ὀτρυνέμεν. Schol. B adds δειδίσσεσθαι ἀντὶ τοῦ εὐλαβεῖσθαι, a wrong interpretation, which has been generally adopted. Among the solecisms derided by Lucian, *Pseudosorph.* 564, is that of using δεδίττομαι in the sense of ‘fear’; πρὸς δὲ τὸν εἰπόντα, Δεδίττομαι τὸν ἄνδρα καὶ φεύγω. Σὺ, ἔφη, καὶ ὅταν τινὰ εὐλαβηθῇς, διώξῃ. The ellipse of thought implied in ἀλλά (191) is very simple: ‘but this I do say—sit still,’ etc. This is, in fact, the common use of ἀλλά in appeals, with imper. (A colon is put at the end of 190 to bring this out.)

193. Aristarchos rejected this and the following four lines as ἀπεικότες καὶ οὐ προτρεπτικοὶ εἰς καταστολήν—a not very convincing remark. On the other hand, he inserted here 203-5, as being evidently addressed to the kings, not to the common folk. But as spoken to chiefs 203-5 would eminently be οὐ προτρεπτικοὶ εἰς καταστολήν, and likely rather to arouse the spirit of independence and opposition; they gain in rhetorical significance if addressed to the multitude, to whom they can cause no offence. 193-4 are, however, clearly an insertion due to the

same hand which gave us the scene in the Βουλῇ. 192 becomes literally true if in the first form of this scene Agamemnon has not as yet had a chance to speak (v. *Introd.*). For ἵψεται see A 454.

194 is commonly printed without a note of interrogation; but ‘by reading it as a rhetorical question’ (an alternative given by Schol. B) ‘the connexion of the speech is considerably improved. Odysseus has begun by explaining the true purpose of Agamemnon. Then he affects to remember that he is speaking to one of the “kings” who formed the council. “But why need I tell you this? Did we not all—we of the council—hear what he said?”’—Monro *J. P.* xi. 125. This also suits line 143 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν. On the other hand, there is no doubt that the council is always regarded as consisting only of a small number of ‘kings,’ not as including all the chiefs. Nine persons, Agamemnon, Menelaos, Odysseus, Nestor, Achilles, the two Aiantes, Diomedes, and Idomeneus, ‘are the only undeniable kings of the *Iliad*, as may appear from comparing together B 404-9, T 309-11, and from the transactions of K 34-197. Particular phrases or passages might raise the question whether four others, Meges, Eurypylos, Patroklos, and Phoinix, were not viewed by Homer as being also kings.’—Gladstone *Juv. M.* pp. 417-18. This is clearly too small a number to be expressed by line 188, and this consideration no doubt led to the rejection of the note of interrogation.

196. It looks as though Ar. preferred the gen. sing. to the plural on the ground that the latter involved the use of ἐ as

ὃν δ' αὖ δῆμου ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,
 τὸν σκήπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ·
 “δαιμόνι', ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε,
 οἷ σέο φέρτεροί εἰσι, σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
 οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.
 οὐ μέν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί.
 οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω,
 εἰς βασιλεύς, ὣι δῶκε Κρόνου πάϊς ἀγκυλομήτεω
 [σκήπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ].”
 ὥς ὃ γε κοιρανέων δέεπε στρατόν· οἱ δ' ἀγορήνδε
 αὐτὶς ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων
 ἡχῇ, ὥς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος.
 ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας,
 Θερσίτης δ' ἔτι μῶνος ἀμετροεπῆς ἐκολώια,

198. αὖ: ἄν Eust. || δῆμου ἄνδρα AST Par. h, Bar. Laud. Eton: δῆμου τ' ἄνδρα Ω. || ἴδῃ Q. || ἐφεύροι Q (supr. οι). 199. μύθῳ: συμῳ Vr. a. 201. ἀπόλεμος Et. Mag. 202. οὔτε ποτ' PR Pap. β. || οὔτ': οὔδ' Pap. β. 203. πως: περ Lips. 205. δῶκε Ar. Harl. b: *δῶκε T: ἔδωκε Ω. 206 om. Ω: habent GJPQ^mR Harl. a^m Vr. b. || σφισιν R Vr. b: σφισιν ἡγεμονεύῃ Harl. a^m: σφισι βουλεύῃσι Dio Chrys. || βασιλεύῃ Q^m. 207. οἱ δ': ἡδ' Q (supr. οἱ). 208. αὖς Pap. β. 211. ἐρήτυθεν Q. || κατέδρας CDGHJPQRT. 212. θερσίτης Pap. β. || δέ τι U. || ἀμετροεπῆς Plin. Ep. i 20, 22.

a plural (see App. A). It is, however, quite possible to retain the plural used generically, and yet take ἐ as sing. used of a particular instance, as is proved by δ 691—

ἢ τ' ἐστὶ δίκη θείων βασιλῆων,
 ἄλλῳ κ' ἐχθαίρησι βροτῶν, ἄλλῳ κε φιλοίῃ.

Compare Eurip. *And.* 421—

οἰκτρά γὰρ τὰ δυστυχῇ
 βροτοῖς ἅπασι, κἂν θυραῖος ὦν κυρῇ.

(Monro ut sup. and *H. G.* § 255. 1.)

198. δῆμου ἄνδρα: the τ' is probably inserted only to avoid the hiatus, which is rare in this place. We should rather read δῆμοι' (and so in Ψ 431, Ω 578). For the elision of ο of the term. -αιο see note on A 35. If τε be retained, we must with Bekker, *H. B.* ii. 165, explain 'every one whom he both saw to be of the common sort and found shouting,' which is not very satisfactory.

202. οὔτε . . . ἐναρίθμιος, in nullo numero, 'not counted.'

203. οὐ μέν = Att. οὐ δήπου, as 233;

μέν is virtually = μήν, and has no adversative force here. For the neut. ἀγαθόν in the next line cf. *triste lupus stabulis*, Virg. *Ec.* iii. 80.

206 is apparently inserted in order to supply an object to δῶκε, which does not need one (see on A 295), and is clumsily altered from I 99, apparently at a time when the sense of metre was dying out. It is, however, as old as the age of Trajan, for Dio Chrysostom (*Or.* i. p. 3) knows it. It is hardly worth while to discuss the reference of σφισι, which may have been supposed = ὑμῖν, or simply transferred from I 99 without further consideration. If the line is to be corrected, Dio Chrysostom's βουλεύῃσι is better than Barnes's ἐμβασιλεύῃ.

209. On ὥς ὅτε in similes see 394. For μεγάλῳ Bentley conj. μεγάλα, with much probability; cf. Δ 425.

212. Θερσίτης, like Θερσίλοχος P 216, is from the Aeolic θέρσος = θράσος, a name made to suit the man, cf. Πολυθερσεΐδης φιλοκέρτομος χ 287. ἐκολώια: see A 575. ἀμετροεπῆς (cf. ἀφαμαρτοεπῆς

ὅς ῥ' ἔπεα φρεσὶν ἦισιν ἄκοσμά τε πολλά τε ἦιδε,
 μὰψ ἀτὰρ οὐ κατὰ κόσμον ἐριζέμεναι βασιλεύσιν,
 ἀλλ' ὃ τί οἱ εἴσαιτο γελοῖον Ἀργείοισιν 215
 ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθε·
 φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τὼ δέ οἱ ὦμω
 κυρτώ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὕπερθε
 φοξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
 ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἡδ' Ὀδυσῆϊ. 220

213. ὅς: ὅ D: ὅς Pap. β (om. ῥ'). || ἦ(ι)δα CDGS. 214. αὐτὰρ Q. :
 βασιλῆι Q. 216. δ' ἀνὴρ CG Laud. Eton. 217. φολκός: φορκός S. 218.
 συνοχωκότε Mor.² (H in ras.) Vr. c: συνοχωχότε Q (supr. o over first ω): συν-
 οκωχότε Hesych.: συνοχωκέτες Pap. β. 220-3 dth. Zen.

I' 215, ἀκριτόμυθος B 246) is illustrated
 by Soph. *Phil.* 442—

Θερσίτης τις ἦν
 ὅς οὐκ ἂν εἶλετ' εἰσάπαξ εἰπεῖν ὅπου
 μηδεὶς ἐώη,

where see Jebb's note.

214. The infin. in this line is epexegetic, and is qualified by μὰψ ἀτὰρ οὐ κατὰ κόσμον. For ἄκοσμά τε πολλά τε we should have in Attic πολλά τε καὶ ἄκοσμα, and for ἀτὰρ οὐ, οὐδέ. For the litotes οὐ κατὰ κόσμον cf. πλεγεῖς οὐ κατὰ κ. Θ 12, and οὐ κόσμωι M 225. Schol. A rightly πολλά τε καὶ ἀτακτα λέγειν ἡπίστατο, ὥστε μάτην καὶ οὐ πρὸς λόγον φιλονεικεῖν τοῖς βασιλεύσιν. In the next line we may understand λαλεῖν or the like after ἀλλά.

The scholiasts give two curious legends about Thersites: one that having been Homer's guardian, and in that capacity robbed him of his inheritance, he is thus caricatured in immortal revenge; the other that he had been crippled by Meleagros, who threw him down a precipice because he skulked in the chase of the boar of Kalydon. They also point out that Homer mentions neither his father nor his country, in order to indicate his base origin. In the *Aithiopis* and Quintus he is killed by Achilles for insulting him and the corpse of Penthesileia. He is the only common soldier mentioned by name in the *Iliad*.

217. φολκός, φορκός, ψεδνός are all ἀπ. λεγόμενα in Homer, and it is impossible to be sure of their derivation and meaning. The first seems never to recur in all existing Greek literature. φολκός ὁ τὰ φάη εἰλκυσμένος ὃ ἐστὶν ἐστραμμένος

(i.e. squinting), Schol. A. This etymology was universally accepted by antiquity, but it is of course untenable. Buttm. *Lexil.* p. 536 points out that the order of the adjectives clearly shews that φολκός refers to the feet or legs. He is probably right in explaining 'bandy-legged,' but not in connecting it with *valgus*. It goes rather with φάλκης, the rib of a ship, Lat. *falx*, *fulco*. φορκός is explained as meaning strictly 'warped in burning,' of pottery (φοξὰ κυρίως εἰσὶ τὰ πυριπράγῃ δοτράκα, Schol., who quotes Simonides, αὕτη δὲ φοξίχειλος Ἀργεῖη κύλιξ), and hence with a distorted head. In this sense 'the works of the old physicians shew that it continued in constant use, not merely as a poetical word, but as one of daily occurrence' (Buttm. l.l.). Perhaps conn. with φώγω, *bake* (Buttm., Curt.), in the sense of *overbaked*. ψεδνός, παρὰ τὸ ψῶ, ὄνομα ῥηματικὸν ψεδνός ὁ μαδαρός, Schol. L (i.e. falling away, sparse).

218. For συνοχωκότε Valckenaer is doubtless right in reading with Hesych. συνοκωχότε (Cobet *M. C.* 304), cf. ὀκωχή, ἀνοκωχή, διοκωχή, κατοκωχή. For συνέχειν = *join* (or intrans. *meet*) cf. Δ 133. ἐπενήνοθε is a doubtful form. ἀνήνοθε A 266 is from root ἀνεθ-, whence ἀνθος, and we should probably with Brandreth read ἐπανήνοθε here; in ρ 270 most mss. have ἀνήνοθε, but Ar. read ἐνήνοθε. In the *Od.* (θ 365, ρ 270) it is a perf.; in *Il.* it must be a plupf. (K 134, A 266) with the secondary person-endings (*H. G.* § 68). The sense is *sprouted* or simply *appeared on the surface* (see on A 266, and cf. *λούλους ἀνθῆσαι* λ 320). λάχνη, *stubble, bristles*; cf. *λαχνῆεις*, of swine, I 548.

τὼ γὰρ νεικείεσκε. τότε αὐτ' Ἀγαμέμνονι δίωι
 ὀξέα κεκληγὼς λέγ' ὀνείδεα· τῷ δ' ἄρ' Ἀχαιοὶ
 ἐκπάγλως κοτέοντο νεμέσσηθέν τ' ἐνὶ θυμῷ.
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθωι·
 “Ἀτρεΐδῃ, τέο δ' αὐτ' ἐπιμέμφεαι ἠδὲ χατίζεις; 225
 πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
 εἰσὶν ἐνὶ κλισίῃσι ἐξαίρετοι, ἄς τοι Ἀχαιοὶ
 πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.
 ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει
 Τρώων ἵπποδάμων ἐξ Ἰλίου υἱὸς ἄποινα, 230
 ὃν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,
 ἢ γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῃτι,
 ἦν τ' αὐτὸς ἀπονόσφι κατίσχεαι; οὐ μὲν ἔοικεν
 ἀρχὸν ἔοντα κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν.
 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιίδες, οὐκέτ' Ἀχαιοί, 235

221. τὼ ΑΓ. Ω: τῷ DQ: τοὺς Pap. α β. || αὐτ': αὐ GPS. 224. βοῶν: βιβάζ Vg. a. 225. δ' αὐτ': δὴ αὐτ' Zen. 226. πλεῖαι δὲ γυναικῶν Zen. 227-8 ἀθ. Zen. 227. κλισίῃ J Cant.: κλισίαις Bar. Mor.: κλισίῃσιν PR. 229. οἴσει G. 231-4 ἀθ. Zen. 231. ἐγὼν L. || ἀγάγωι Eust. 233. ἦν κ' S: ἦν δ' Pap. β¹. 235. ἀχαιίδες S.

222. λέγε in the strict Homeric sense, *counted out*, enumerated, *débitait ses injures*. τῷ is clearly Agamemnon. Thersites is at the moment the accepted spokesman of the mob, who are indignant with Agamemnon for his treatment of Achilles; and it is by a subtle piece of psychology that they are made ashamed of themselves, and brought to hear reason by seeing their representative exhibited in an absurd and humiliating light, and their own sentiments caricatured till they dare not acknowledge them.

225. τέο: the gen. is the same as A 65 εὐχολῆς ἐπιμέμφεται. Thersites pretends that avarice is Agamemnon's only reason for wishing to continue the war. He assumes that he will do so, and makes no allusion whatever to the proposal to return home.

228. αὐτ' ἂν, as often as we take any Trojan stronghold. But we should probably read εὔτε, cf. A 163. Thersites purposely alludes to Achilles' words, as again in 242.

229. ἦ, can it be that. For ὅς κε with the fut. indic. cf. note on A 175. Similarly 231 ὃν κεν ἀγάγω, 'such as I shall bring.'

232. γυναῖκα νέην is strictly co-or-

dinate with χρυσοῦ (229), and ought therefore to be gen. The intervening acc. in the preceding line no doubt caused the change, which is natural enough to a speaker. μίσγειαι and κατίσχεαι must be subj.; but the short vowel cannot be right. Read μίσγη' and κατίσχη', like βούλητ' A 67, and cf. note on A 380.

233. οὐ μέν, as 203. Bentley conj. οὐ σε, Heyne οὐδέ, Christ οὐτι.

234. κακῶν ἐπιβασκόμεν, bring into trouble. This causal sense is probably not elsewhere found with the verb-suffix -σκ-. Cf. Θ 285, I 546, ψ 13. Zenodotos rejected 227-8 (reading πλεῖαι δὲ γυναικῶν) and 231-4, apparently thinking them beneath the dignity of Epic poetry.

235. πέπονες: this word is found in H. only in the voc. It is generally a polite address, sometimes with a shade of remonstrance, such as is often expressed in our 'My good sir!' It is always found in the sing. except here and N 120, and in these two passages only it has a distinctly contemptuous meaning, 'weaklings.' ἐλέγχεα, an abstract noun used as a concrete. Monro (H. G. § 116) compares ὁμηλικίη = ὁμηλιχ χ 209, δῆμον ἔοντα, one of the common

οἴκαδέ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐώμεν
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὅφρα ἴδῃται,
 ἥ ῥά τί οἱ χ' ἡμεῖς προσαμύνομεν ἤε καὶ οὐκί·
 ὅς καὶ νῦν Ἀχιλῆα, ἕο μέγ' ἀμείνονα φῶτα,
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων·
 ἥ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο."
 ὥς φάτο νεικείων Ἀγαμέμνονα ποιμένα λαῶν
 Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
 καί μιν ὑπόδρα ἰδὼν χαλεπῶι ἠνίπαπε μύθωι. 245
 "Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
 ἴσχεο, μηδ' ἔθελ' οἷος ἐριζέμεναι βασιλεύσιν.
 οὐ γὰρ ἐγὼ σέο φημὶ χειριότερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδῃς ὑπὸ Ἴλιον ἦλθον.
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, 250

236. τόνδε τ' J. 237. ἐνὶ: ἐν S. 238. χ' om. G. || οὐκί διὰ τοῦ κ, οὐ διὰ τοῦ χ (οὐχι) Ar. 239. ἕο Zen. 245. ἠνίπαπε Pap. a. 249. ἀτρεΐδῃ PQ Pap. β¹. 250. ἀγορεύεις DQ (supr. οι).

sort, M 213. It should be substituted for ἐλεγχείες in Δ 242, q.v. So τὰ δ' ἐλέγχεα πάντα λέλειπται Ω 260. Ἀχαιοί=H 96, imit. by Virgil, *Aen.* ix. 617 *o vere Phrygiae, neque enim Phryges*. Thersites evidently regards the suggestion of a return to Greece as entirely his own; after his attack on Agamemnon it would be absurd to conclude with a proposal to do just what the king has himself ordered.

236. οἴκαδέ περ, 'let us have nothing short of return home' (Monro *H. G.* § 353). τόνδε δ' ἐώμεν: read τὸν δ' ἐάωμεν (P. Knight).

237. γέρα πεσσέμεν, 'to digest, gorge himself on, meeds of honour,' enjoy them by himself. Cf. A 81.

238. οἱ χ' ἡμεῖς, i.e. καί. Some read οἱ χ' (i.e. κε). But προσαμύνομεν must be the pres. indic.; if it were aor. subj. it would mean 'if we *shall* help him,' a sense clearly precluded by the nature of Thersites' proposition. There is no clear case of κε with pres. indic. in H. καί must be taken closely with ἡμεῖς, we also of the common sort, as well as great chiefs like Achilles. So Θ 111 εἴσεται, εἰ καὶ ἐμὸν δόρυ μάλινται. The second καί is that commonly used to give emphasis to one of two alternatives in an indirect disjunctive question, e.g. 300. On the question of crasis or elision see Z 260

241. μάλα goes with οὐκ, as in Germ. *gar nicht*. These two lines are an obvious allusion to the dispute in the assembly, Achilles' very words being quoted, τοῦτο πρὸς τὸ ἀτελὲς τῆς ξιφουλκίας φησὶν, Schol. B. It has been pointed out in the Introd. that the ΝΘΩ in 242 is meaningless as the speech now stands, spoken at a long interval after the quarrel of the kings.

245. ἠνίπαπε, a strange reduplication, like ἡρύκακε. The subst. ἐνιπή is common, but the pres. ἐνίπτω is doubtful; see Γ 438, Ω 768, where van L. (*Ench.* p. 480) would read ἐνισσε, ἐνίσσοι. On the cognate ἐνένιπε see *H. G.* p. 397.

246. ἀκριτόμυθε: see 796 αἰεὶ τοι μῦθοι φίλοι ἀκριτοὶ εἰσιν, θ 505 ἀκριτα πόλλ' ἀγόρευον. The latter passage shews that the word means *indiscriminate, inconsistent*, rather than *countless*; a sense which it would not be easy to derive from κρίνω. So ἀκριτόμυθοι δνείροι, τ 560, *hard to be discerned*, ἀχέ' ἀκριτα (Γ 412, Ω 91), ἀκριτον πενθήμεναι (σ 174, τ 120), of grief which is not brought to a determination, *endless*; ἀκριτόφυλλος B 868, *with confused foliage*. Λιγύς is a word of praise (A 248) used ironically.

248. χειριότερον virtually = χειρίονα. See A 80.

250. οὐκ ἂν ἀγορεύοις, *you may not* (i.e. *must not*) *chatter with kings' names*

καί σφιν ὀνείδεά τε προφέροις νόστον τε φυλάσσοις.
 οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,
 ἣ εὖ ἦε κακῶς νοστήσομεν υἷες Ἀχαιῶν.
 τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν
 ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νύ περ ὦδε,
 μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπείη,

255

251. προφέροις JP. || νόστον δὲ Pap. β. || φυλάσσοις J : φυλάσσοις (or -οις ?) P : φυλάττοις C. 252-6 ἀθ. Ar. 258. εἴ κ' ἔτι Ar. ! : εἰ δ' ἔτι Zen. ! : εἴ κέ τι RU Harl. a : εἰ καὶ τι PQS Par. α. || κιχήσομαι Pap. β¹ : κιχάω Et. Mag. : κιχάομαι Ptol. Ask. || ὥς νύ περ ὦδε Ar. Ω : ὥς τὸ πάρος περ Sinop. : ὕστερον αὖτις Mass. : ἐν δαναοῖσιν Philemon. (The scholia on the line are corrupt and contradictory : v. Ludw. *ad loc.*)

on your tongue; so Ξ 126, υ 135 ('ironical courtesy,' *H. G.* § 300 β; but practically it means 'you sha'n't'). Or we may take τῷ as virtually a protasis, 'if that were not so.' For the phrase cf. Eur. *El.* 80 θεοὺς ἔχων ἀνὰ στόμα.

251. προφέροις, cast in their teeth, as Γ 64. νόστον φυλάσσοις, be on the watch for departure. The next two lines refer to this; but they hardly seem in place here, and would come more suitably after 298. Lehrs would put 250-1 after 264. Ar. rejected 252-6. The repeated τῷ (250, 254) has all the appearance of a double version, such as we should expect if the speech has been displaced as suggested in the Introduction. If any lines are to be rejected, 250-3 should go.

255. Ar. objected against this line that Thersites was standing when he spoke (cf. 211-2), and therefore the word ἦσαι could not be properly used. But it is frequently found with a participle in a weak sense, meaning no more than 'keep on' doing a thing; e.g. A 134, B 137; see also Δ 412 (comp. with 366).

258. κιχήσομαι: fut. indic. The aor. subj. is κιχέω (or -ήω), A 26. There are several other clear cases of the constr. in H. (see *H. G.* § 326. 5). There is no serious ground for disputing κε with fut. indic. except that it is not known in Attic; and aor. subj. and fut. indic. are so closely connected both in form and sense in H. that the use with one tense almost inevitably implies that with the other. See note on X 66. By its

nature κε is indeed particularly suitable for use with the fut. indic. in the very frequent case where a future contingency has to be expressed. The wonder is not that H. so uses κε, but that later Greek does not so use ἀν.

259. The apodosis here, as in E 212 sqq., virtually consists of a whole conditional sentence, a second condition occurring to the mind of the speaker as he rhetorically expands the simple λαβὼν σε ἀποδύσω which would form the logical continuation. Telemachos is mentioned in the *Il.* only here and Δ 354, q.v., in an equally curious phrase. οὐχ ἑαυτῷ νῦν ἀράται, ἀλλὰ τῷ παιδί. καὶ ἔστιν ἢ μὲν πρώτη κατάρα κατὰ τοῦ Ὀδυσσεως, ἢ δὲ δευτέρα κατὰ τοῦ Τηλεμάχου· εἰ γὰρ ἀπόλοιτο ὁ παῖς, οὐκέτι πατήρ ἔστιν Ὀδυσσεύς (Schol. A). It is possible that the origin of the expression may be more recondite, and lie in the strange but wide-spread use among savages of 'paedonymics' instead of patronymics. E.g. 'In Australia when a man's eldest child is named the father takes the name of the child, Kadlitpinna the father of Kadli; the mother is called Kadlingangki, or mother of Kadli, from *ngangki* a female or woman. This custom seems very general throughout the continent. In America we find the same habit. . . In Sumatra the father in many parts of the country is distinguished by the name of his first child, and loses, in this acquired, his own proper name. . . The women never change the name given them at the time of their birth; yet frequently they are

μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην, 260
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἵματα δύσω,
 χλαῖνάν τ' ἠδὲ χιτῶνα, τὰ τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 πεπληγὼς ἀγορήθεν ἀεικέσσι πληγῇσιν."

ὥς ἄρ' ἔφη, σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ 265
 πληῆξεν· ὁ δ' ἰδνῶθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ.
 σμῶδιξ δ' αἵματόεσσα μεταφρένου ἐξυπανέστη
 σκήπτρου ὑπο χρυσεύου· ὁ δ' ἄρ' ἔζετο τάρβησέν τε,
 ἀλγήσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
 οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἠδὺ γέλασαν· 270
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·
 "ὦ πόποι, ἦ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργε
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσων·

260. μηδέ τι HQ. || τηλεμάχου γε G. 261. ἐγὼν Q. || δύω L¹. 262.
 τὰ δ' Pap. β¹. 264. πεπληγὼς: τινὲς πεπληγῶν Schol. B. || ἀγορήει G. ||
 ἀεικελίης R. 265. ὦμον J. 266. θαλερόν: ἀλυκόν Zon. Lex. || ἔκπεσε:
 ἔκφυγε Ar. 267. μετάφρενον Pap. β¹. 269. ἀπομόρξατο ACJT²U: ἀπ-
 εμόρξατο Ω.

called through courtesy, from their eldest child, "Ma si ano," the mother of such an one; but rather as a polite description than a name.—Lubbock *Origin of Civilization* p. 358. The same is the case among the Kaffirs (Theale *Kaffir Folk-Lore* p. 117). Odysseus thus means, 'may I lose my proudest title.' Ἀλθαία Μελεαγρίς (Ibycus, fr. 14) is another instance of a paedonymic (quoted in Geddes *Prob. of Hom. Poems* p. 84 n. 5), but I am not aware of materials sufficient to prove that the custom was ever prevalent in Greece; or that there are any relics there of the savage's reluctance, for fear of magic, to reveal his real name, with which it is not improbably connected.

262. τὰ τ' of course refers to χλαῖνα and χιτῶν: it cannot be trans. 'and that which,' as some have done, understanding it to refer to some other articles of dress (μίτρη? or ζῶμα?).

266. θαλερόν, *big*; apparently from the idea 'well-grown,' 'flourishing,' in which the word generally occurs (but always of men, their limbs, grief, and the like; never in the most literal sense, of growing trees).

269. ἀχρεῖον ἰδὼν, *with helpless look*; σ 163 ἀχρεῖον δ' ἐγέλασσε, 'she laughed

an idle unmeaning laugh,' not being really gay. So here the word seems to imply a dazed 'silly' expression, as though Thersites could not recover from the sudden shock and grasp the position. So Schol. B, ἀκαίρως ὑποβλέψας. For the use of ἰδὼν cf. ὑπόδρα ἰδὼν. Philetas absurdly read ἰδὼν for ὀφθαλμῶν. The F is neglected; ἀχρεῖα Bentley.

270. The assembly are vexed to see themselves humiliated in their spokesman's person, and to lose their hope of returning home; but Odysseus has gained his point by getting the laugh on his side.

271. For τις as the 'public opinion' of Homer reference may be made to Gladstone *J. M.* p. 436. The passages are—Γ 297, 319; Δ 81, 85, 176; Ζ 459, 479; Η 87, 178, 201, 300; Π 414, 420; Χ 106, 372; β 324; δ 769; ζ 275; θ 328; κ 37; ν 167; ρ 482; σ 72, 400; υ 375; φ 361, 396; ψ 148.

273. ἐπάρχων elsewhere in H. always takes the gen.: γόαιο Σ 51, etc., μολπῆς Σ 606 [δ 19], and in mid. κακῆς ἐξήρχετο βουλῆς μ 339 (cf. also Ω 721). The acc. depends no doubt on a reminiscence of the familiar βουλὰς βουλεύειν: the meaning is 'taking the lead in giving counsel,' whereas with the gen. it means

νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
ὅς τὸν λωβητῆρα ἐπесβόλον ἔσχ' ἀγοράων. 275
οὗ θήν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγήνωρ
νυικεῖν βασιλῆας ὀνειδείοις ἐπέεσσιν."

ὥς φάσαν ἡ πληθὺς· ἀνὰ δὲ πτολίπορθος Ὀδυσσεὺς
ἔστη σκῆπτρον ἔχων· παρὰ δὲ γλαυκῶπις Ἀθήνη
εἰδομένη κήρυκι σιωπᾶν λαὸν ἀνώγει, 280
ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν
μῦθον ἀκούσειαν καὶ ἐπιφρασσαίετο βουλήν.
ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
"Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν, 285

274. τόδε: τὸ δὲ PR: τόδ' αὖ Bar. Harl. a. 275. ἀγορεύων J. 276. αὖτις CDG Pap. β¹. 278. δὲ Vr. a and τινὲς ap. Did. (Harl. a has δὲ in outer margin): δ' ὁ Ar. Ω. || πτολίπορος Q Pap. β¹. 281. ὥς T Eton. || πρῶτοι γε (sic) P. 283. ὁ Ar. Ω: ὅς GHQ Par. a e g h k and γρ. J. 284. δὴ: γάρ Ar.: δέ J.

rather 'beginning,' 'starting.' So *Hymn* xxvi. 18 ἐξάρχουσα χοροῦς, and often in later Greek; see *Lex*. We may compare ὁδὸν ἡγήσασθαι, ἀέθλους τοὺς ἐπειρήσαντ' Ὀδυσῆος θ 23, and other exx. in *Mourou H. G.* § 136.

275. For the order of the words cf. A 11: *that insuller, scurrilous that he is*.

276. τὸ μὲν πάλιν ἐς τοῦπίσω τὸ δὲ αὖτις χρονικὸν ἐξ ὕστερου, Schol. A. Aristarchos repeatedly insisted that πάλιν in H. never means 'a second time,' but always 'back again,' in the local sense; but it requires some forcing to make the present passage consistent with the theory (e.g. 'his heart will not bring him back to the assembly'). There is no doubt that the temporal grew out of the local sense, through the idea of 'going back again' to a former state of things; and it is better to recognise in such phrases as this instances of the transitional use than to attempt to force an arbitrary rule on Homer. So π 456 πάλιν ποίησε γέροντα. ἀγῆνωρ may be ironical, as it is generally a word of praise; but as applied to Achilles in I 699, to Laomedon Φ 443, and perhaps to the suitors in the *Odyssey*, it may have conveyed a shade of blame. So schol., αὐθαδὴς ὑβριστὴς καὶ θρασύς.

278. πτολίπορος recurs in *Il.* as an epithet of Odysseus only K 363. In *Od.* it is of course common, in allusion

to the capture of Troy by his cunning, see χ 230 σῆι δ' ἤλω βουλῇ Πριάμου πόλιν εὐρύγυια. In *Il.* it is frequently applied to Achilles, and once each to Enyo E 333, Oileus B 728, Otrynteus T 384, and Ares T 152.

281. The ε' is perhaps inserted to prevent hiatus; which is probably allowable at the end of the first foot (see on 87), without the necessity of taking οἱ for the pron. *For*, with Nauck. If θ' is to be kept, Döderlein's explanation seems the most satisfactory, viz. that there is a confusion between ἅμα τε πρῶτοι καὶ ὕστατοι, and ἅμα πρῶτοί τε καὶ ὕ.: in other words, ἅμα has, as often, attracted a τε into its neighbourhood from its proper place in the sentence, e.g. I 519, ξ 403; but the word is again repeated, just as we sometimes find ἀν occurring twice, once in its right place, and once following a word which it is desirable to emphasize. πρῶτοι and ὕστατοι are used in a local sense, *those in front and those behind*.

284. For νῦν δὴ Aristarchos seems to have read νῦν γάρ, "ἔθος δὲ αὐτῷ (sc. Ὀμήρῳ) ἀπὸ τοῦ γάρ ἀρχεσθαι" (e.g. H 328, K 61, 424, Ψ 156). In all other cases, however, the γάρ is either in a question or in an explanation by anticipation (*H. G.* § 348, 2); it is far less natural here in a principal sentence. Platt suggests γ' ἄρ, but γάρ is more likely; see on A 123.

οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἣν περ ὑπέσταν
ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεος ἵπποβότοιο,
Ἴλιον ἐκπέρσαντ' ἐντείχεον ἀπονέεσθαι.

ὥς τε γὰρ ἡ παῖδες νεαροὶ χῆραί τε γυναῖκες
ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι.

290

ἡ μὲν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.
καὶ γάρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
ἀσχαλάαι σὺν νηὶ πολυζύγῳ, ὃν περ ἄελλαι
χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτός

295

286. τοι: τι CLS Bar. || ἦν: η Pap. β. 287. ἐνεάδε τι P Lips.: ἐνεάδε
γε G: ἐνεάδ' ἐπιστείχοντες Q Cant. 292. ο' om. G. 293. διζυγῳι Pap. β¹. ||
ἦνπερ CGJ (γρ. δμ) P² (? also ἦνπερ P^m) S. 294. χειμέριοι Vr. c Lips. ||
ἰλέωσιν A^t (εἰλέωσιν A^m T.W.A.) Cant.: εἰλέωσιν PR: γρ. φορέωσι H. 295.
χ' ἡμῖν δ' Q.

289. The ἦ . . τε of mss. is an obvious difficulty. Bentley proposed εἰ for ἦ, so that ὥς τε γὰρ εἰ = ὥς εἴ τε: but ὥς εἰ are never separated in H. Nauck writes ἦτε γὰρ for ὥστε γὰρ ἦ, Ameis, after Bekker, ἦ, as γ 348 ὥς τέ τευ ἦ παρὰ πάμπαν ἀνείμονος ἠδὲ πενιχροῦ, and τ 109 ὥς τέ τευ ἦ βασιλῆος, in both which passages the mss. have ἦ, though it is clearly out of place (in the former passage mss. also have ἠέ, not ἠδέ). But there does not seem to be any certain case of this use of ἦ in a simile—where indeed so strongly affirmative a particle seems out of place. Still it is adopted in the text as an only resource, better than taking the sequence ἦ . . τε as a very violent anacoluthon.

290. For this pregnant use of ὀδύρομαι cf. Ψ 75 ὀλοφύρομαι. The infin. νέεσθαι in fact stands in the place of the accus., found in ε 153, ν 379 νόστον ὀδύρεσθαι, ν 219 ὁ δ' ὀδύρετο πατρίδα γαίαν.

291. The obvious sense of this line, if it stood alone, would be, 'Verily it is a trouble even to return home in grief.' But this does not cohere with what follows, and the only interpretation which really suits the sense is that given by Lehrs (*Ar.* p. 74), and probably by Aristarchos (who noted that πόνος is used in the true Homeric sense of *labour*, not *grief*): 'truly here is toil to make a man return disheartened.' ἡ μὲν καὶ thus introduces an excuse, just as in I 57. The difficulty is the very bare use of the acc. and infin. with a

violent change of subject. Lehrs compares β 284 οὐδέ τι ἴσασιν θάνατον καὶ κῆρα μέλαιναν | ὅς δὴ σφι σχεδὸν ἐστίν, ἐπ' ἡματι πάντας ὀλέσθαι, a not very satisfactory parallel. Monro (*Journ. Phil.* xi. 129, *H. G.* § 233) adds μοῖρ' ἐστὶν ἀλύξαι, ὥρη εὐδεῖν, and other similar phrases, and we may add Δ 510, H 239, and the infin. after τοῖος, etc.; but none are really quite parallel. Various emendations have been proposed; the most attractive is van L.'s ἀνίη τ' ἐνθ' ἀνέχεσθαι (after Mehler's ἀνιηθέντ' ἀνέχεσθαι, where the aor. part. will not do); for ἀνίη cf. η 192, υ 52. The only alterations are the interchange of θ and τ and the insertion of χ, and the corruption is easily accounted for by νέεσθαι in the previous line.

295. This line seems at first irreconcilable with 134, where it is said that nine years of Zeus *have passed*. But it is to be noticed that the word used here is not the usual περιπλόμενος or περιτελλόμενος, but περιτροπέων, which is not elsewhere applied to the year. The word is to be explained not as the *revolving* year, but as the year *on the turn*, i.e. at the very point of changing from one year to another. Secondly, Prellwitz has shewn good reason for supposing that this is the primitive sense of ἐνιαυτός, as being the moment at which the heavens are again ἐνὶ αὐτῷ, 'in the same position'; the word represents not a *period* but an *epoch*. And in the Gortynian inscr. ἐνιαυτῷ actually means 'at the year's end.' περιτροπέων is in fact to be con-

ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 αἰσχρόν τοι δηρόν τε μένειν κενεόν τε νέεσθαι.
 τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν,
 ἢ ἑτεὸν Κάλχας μαντεύεται ἦε καὶ οὐκί. 300
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἔστέ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·
 χθιζά τε καὶ πρωῒζ' ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν

297. παρὰ νηυσὶ κορωνίσιν: μιμνόντ' ἐπὶ νήεσσ' ? Zen. (μιμνόντεσσι· τὰ
 εὐθιγὰ δεικνύει ἐκφέρων MS.). 299. ἐπὶ: ἐπὶ Zen. || χρόνον: χρόνου R (ἐπὶ
 χρόνον R^m). 300. ἢ Ar. A¹R: εἰ Ω (A supr.). 302. μάρτυρες Zen.: μάρ-
 τυρες Q. 303. ὅτ' ἐς: ὅτε R.

ected with τροπή, which from Hesiod
 onwards means the *solstice*. The sailing
 from Aulis must have been at the
 summer solstice; the action of the *Iliad*
 is fixed as happening at the summer
 solstice *exactly* nine years afterwards.
 With this time of year, of course, the
 pestilence sent by Apollo well agrees.
 So the epoch of the *Odyssey* is clearly
 fixed to the winter solstice. Aischylos
 too, as Verrall has well observed, fixes the
 date of the *Agamemnon* to the winter
 solstice (*Agam.* 817 and p. xli. note).
 Evidently either turn of the year is
 regarded as the proper moment for a
 great turn of fortune. Aischylos places
 the fall of Troy at the (cosmical) 'setting
 of the Pleiades' late in October, four
 months after the opening of the *Iliad*.

299. ἐπὶ χρόνον, as μ 407, ξ 193, ο
 194, etc. Zenod. ἐπὶ, "ἀπιθάνως" (Schol.
 A). δαῶμεν: a non-Homeric form for
 δαίωμεν. Brandreth conj. *ἴδωμεν*, and
 so van L.

300. The choice between εἰ and ἢ
 in the first clause of subordinate dis-
 junctive questions is not easy. Generally
 speaking, MS. authority is for εἰ and Ar.
 for ἢ. In a few cases (e.g. α 175, π
 15, τ 525) ἢ is fixed by metre, or one
 would be inclined always to write εἰ as
 in single clauses. The ambiguity prob-
 ably dates from the earliest days of the
 written poems. Cf. *H. G.* § 341.

302. This is the only clear case in H.
 of the use of μή for οὐ in a 'quasi-condi-
 tional' relative clause with the indic.
 Cf. 143, 338, Η 236, Σ 363 (*H. G.* §
 359). The κῆρες, acc. to Rohde, are the
 demons, originally themselves ghosts,

who hover about the earth to carry off
 the spirits of the departing to Hades.
 The cult of the dead had its origin in
 the wish to appease this malignant
 troop.

303. χθιζά τε καὶ πρωῒζά: a pro-
 verbial expression, more common in the
 form πρώην τε καὶ χθές, as in Hdt. ii.
 53 μέχρι οὗ πρ. τ. κ. χθές, *until very*
late. So Ar. *Ran.* 726 and Plato.
 There are three leading explanations:
 (1) the principal verb is ἐφάνη (308),
 but the construction of the sentence is
 virtually forgotten in the subordinate
 clause ὅτε . . φέρουσαι and the quasi-
 parenthetical ἡμεῖς . . ὕδωρ, and is
 resumed by ἐνθα. In this case the
 phrase is used to make light of the long
 duration of the war, 'it is as it were but
 yesterday, when,' etc. Or (2) ἦν is to
 be supplied after πρωῒζά, 'it was a day
 or two after the fleets had begun to
 assemble in Aulis.' Näg. and Aut.
 support this at length, comparing γ
 180 τέτρατον ἡμαρ ἦν ὅτ' ἐν Ἀργεῖ νῆας
 εἰσας | Τυδείδew ἔταροι Διομήδεος ἱππο-
 δάμοιο | ἴστασαν, Φ 81 ἥως δέ μοι ἔστιν |
 ἦδε δυωδεκάτη ὅτ' ἐς Ἴλιον εἰλήλουθα.
 The passages they quote for the omission
 of ἦν are insufficient, for they are all in
 rel. or subord. clauses. (3) Lehrs, *Ar.*
 p. 366, takes χθ. τε καὶ πρωῒζά with
 ἡγερ., transl. *vix cum Aulida advecti*
eram, tum (v. 308) *portentum accidit*.
 This is far the best; the interpretation
 coincides with (2), 'when the ships had
 been gathering but a day or two in A.'
 This omen cannot fail to recall the
 famous portent of the eagles and the hare
 in *Agam.* 115-20, told of the same place
 and time.

ἡγερέθοντο κακὰ Πριάμῳ καὶ Τρῳσὶ φέρουσαι·
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμούς 305
 ἔρδομεν ἀθανάτοισι τελέσσας ἑκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
 ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινός,
 σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωσδε,
 βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν. 310
 ἐνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
 ὄζῳ ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα.
 ἐνθ' ὃ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·
 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα· 315
 τὴν δ' ἐλελιζάμενος πτερύγος λάβεν ἀμφιαχυῖαν.
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,

307. ῥέεν : νέεν Pap. β¹. 308. ἔνεα φάνη Mosc. 1. 309. τὸν ῥ' : τὸν
 δ' PK Pap. β : τὸν* U. || φόωσδε P¹ (φόωσδε P²) : φόοςδε D. 311. ἐνε' ἔσαν
 CGQT. 314. τετριγῶτας JPR : τετριγῶτας CT¹ : πιτίζοντας Zen. 315.
 ἀμφεποτᾶτο G. || ὀδυρόμενα Pap. β¹. 316. δ' ἐλιζάμενος Pap. β. || ἀμφια-
 χουσιν Ambr.¹ 317. τέκνα φάγε Mosc. 1.

305. Not only was this spring shewn at Aulis in Pausanias' day, but part of the plane-tree (307) was preserved as a relic in the temple of Artemis (ix. 19. 7).

308. δα-φοινός : δα- = ζα-, for δια-intensive. φοινός, Π 159, is apparently for φόνιος, *gory*, i.e. blood-red. Cf. φοίνιον σ 97, φοινῆεις M 202, φοῖνιξ. Rendel Harris (*Homeric Centones* p. 4) has called attention to the curious echo of this line in Rev. xii. 1, 3 καὶ σημείον μέγα ὤφθη ἐν τῷ οὐρανῷ . . καὶ ἰδοὺ δράκων μέγας πυρρός, κτλ.

311. Observe how the word τέκνα (and τέκε) is repeated so as to give a sort of human pathos to the passage. Cf. M 170, π 217, and Θ 248, Π 265, P 133 (τέκος). νήπια especially emphasizes this association. Notice also the rimes, 311-3-5 and 312-4. This phenomenon, though not rare in H., is so sporadic that we have no ground for supposing it to have been in any case intentional, even if it was consciously observed.

312. ὑποπεπτηῶτες, st. πτη, as in Θ 136 καταπτήτην, the only form found beside the pf. part. (ν 98, ξ 354), other parts being supplied from the secondary stem πτη-κ (πτήσσω).

314. ἐλεεινά, adv. with τετριγῶτας, *cheeping in piteous fashion*.

315. In the principal caesura the hiatus is 'licitus'; we do not therefore need Bentley's conj. ἀμφεποτᾶτ' ὀλοφυρομένη.

316. ἐλελιζάμενος (the original ἐλιζάμενος has survived in Pap. β, though perhaps only by a blunder; see A 530), 'coiling himself up for the spring.' ἀμφιαχυῖαν : an anomalous form. We have a root φαχ, strong form φηχ in φηχή, pres. stem ἰάχω = φῖφάχω. From this we may perhaps have a perf. part. without redupl. φαχυῖα, like ἰδυῖα (H. G. § 23. 5). Schulze has ingeniously conj. an aor. (ἐ)φαχον to explain the numerous cases where F is neglected, reading μέγα φάχον, ἐπὶ δὲ φάχον, ἐπὶ-φαχον for μέγ' ἰαχον κτλ. Of this aor. ἀμφι(F)αχοῦσαν, read by Ambr., would be the regular participle. The scholion of Herodianos on the accent of πτερύγος is characteristic: παροξυτόνως. καὶ ὁ μὲν κανὼν θέλει προπαροξυτόνως, ὡς δοῖδυκος. ἀλλ' ἐπειδὴ οὕτως δοκεῖ τονίζειν τῷ Ἀριστάρχῳ, πειθόμεθα αὐτῷ ὡς πάνυ ἀρίστῳ γραμματικῷ.

τὸν μὲν ἀτζηλον θῆκεν θεός, ὃς περ ἔφηνε·
 λαῶν γάρ μιν ἔθηκε Κρόνου πάϊς ἀγκυλομήτεω·
 ἡμεῖς δ' ἐσταότες θαυμάζομεν, οἶον ἐτύχθη. 320
 ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἐκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευε·
 'τίπτ' ἄνεωι ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 ὄψιμον ὄψιτέλεστον, ὅου κλέος οὐ ποτ' ὀλεῖται. 325
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα,
 ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὖθι,

318. μὲν: μέγ' Vr. b. || ἀτζηλον Ar. (v. Ludw. *ad loc.*) Ambr.¹ (ἀίζηλος Hesych.): ἀείζηλον Ar. *Lex.*: ἀτδηλον Et. Mag.: ἀρίζηλον Ω: ἀρίδηλον Zen. || εἰσῆκεν Ambr.¹ || ὥςπερ Bar. Schol. *ad T* 407. || ἔφηνε: ἔδειξε Q. 319 ἀθ. Ar. (An. says the line was added by Zen.). 320 om. T¹. 322. δ' om. GST. || θεοπροπ-ων T¹ (έ in ras. T²): θεοπροπεων Par. β¹. 324. μὲν: μὴν Par. β². 325. ὄψιτέλεστον Vr. b. || δ οὐ (with hyphen) A (T.W.A.): δ οὐ (?) Q. 326. τέκν' ἔφαγε Ω (τέκνα G): τέκνα φάγε Ar. (?). 328. τοσσαῦτ': γε τοσαῦτ' GRS: τοσαῦτ' C¹DQT¹. || πτολεμίζομεν DU: πολεμίζομεν C¹QT¹: πολεμίζομεν JPR Lips. Vr. a.

318. ἀτζηλον, *δτι* (sc. Ar. marked the line with the διπλῇ περιεστιγμένη, *because*) Ζηνόδοτος γράφει ἀρίδηλον καὶ τὸν ἐχόμενον (the next line) προσέθηκεν. τὸ γὰρ ἀρίδηλον ἄγαν ἐμφανές, ὅπερ ἀπίθανον. δ γὰρ ἐὰν πλάσῃ τοῦτο ἀναιρεῖ (i.e. whatsoever a god creates, that he brings to naught again. But there seems to be some lacuna in the quotation). λέγει μέντοι γε *δτι* ὁ φήνας αὐτὸν θεὸς καὶ ἄδηλον ἐποίησεν, Ar. It seems clear therefore that Ar. read ἀτζηλον (or ἀτδηλον) explaining *invisible*, and athetizing 319. ἀτδηλος recurs several times in H., but always in the sense *destructive*, which will not suit here. The best course seems therefore to read ἀτζηλον, as phonetically equivalent to ἀτδηλον, but in a pass. sense, *removed from sight* (ἀτζηλος ἀφαντος *Et. Mag.*). Cf. *δειδελα* in the same sense, Hesiod, fr. 136 (of Autolykos the thief) *δττι κε χερσὶ λάβεσκεν, δειδελα πάντα τίθεσκεν*. Cic., who translates 299–330 in *Div. ii.* 30. 63, took the word in the same way—

'Qui luci ediderat genitor Saturnius, idem Abdidit.'

Hinrichs suggests ἀτδηλος = *ever visible*, ἀτ = ἀεί as in ἀιπάρθενος (Sappho), and often in Aeolic inscriptions. The sense is thus the same as with the alternative

ἀρίζηλον, and would be 'god who created him made of him an evident sign,' which is comparatively weak. (Cf. however the fate of the Phaeacian ship, v 156 *θεῖναι λίθον ἐγγύθι γαίης νηὶ θοῇ ἱκελον, ἵνα θαυμάζωσιν ἅπαντες*.)

319, rejected by Ar., was known to Cicero, *Abdidit, et duro firmavit tegmina saxo*, and Ovid *Met.* xii. 23 *Fil larvis et seruat serpentis imagine saxum*.

320. οἶον here preceded by θαυμάζομεν shews the origin of the exclamatory use, e.g. H 455 ὦ πόποι, ἐννοσίγαι' εὐρυσθενές, οἶον εἶπες, where we must supply such a suppressed thought as 'the thing is marvellous, such as you have spoken.' See *H. G.* § 267. 3. The arguments there given seem decisive against the paratactic origin of these phrases.

321. Caer, with Cicero, puts a comma at the end of 320, and regards the line as an expansion of οἶον ἐτύχθη, 'how the portent came in.' This, however, does not seem very Homeric; but the connexion with 322 is also unsatisfactory as the text stands. Bekker and Nauck condemn the line altogether.

325. ὅου: doubtless an error in transcription for δο, an intermediate form of the gen. which has disappeared from mss. but may often be restored with

τῶι δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγνιαν.
 κείνος τὼς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται. 330
 ἀλλ' ἄγε μίμνετε πάντες, ἐυκνήμιδες Ἀχαιοί,
 αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν."
 ὥς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν ἀυσάντων ὑπ' Ἀχαιῶν,
 μῦθον ἐπαινήσαντες Ὀδυσσῆος θείοιο. 335
 τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ·
 "ὦ πόποι, ἦ δὲ παισὶν εἰκότες ἀγοράασθε
 νηπιάχοις, οἷς οὐ τι μέλει πολεμήϊα ἔργα.
 πῇ δὲ συνθεσῖαι τε καὶ ὅρκια βήσεται ἡμῖν;
 ἐν πυρὶ δὲ βουλαί τε γενοίατο μήδεά τ' ἀνδρῶν 340

330. τὼς Ar. ? (The scholia are contradictory. A says Ἀρίσταρχος διὰ τοῦ τ : Schol. TU give τὼς to Herod., ο' ὥς to Ar. ; the Et. Mag. and Anec. Ox. i. 234 give ο' ὥς to Herod., τόσσ' to Ar.) : δ' ὥς R : ο' ὥς Herod. ? Ω. || δὲ : δὲ Q. 332. αὐτοὶ H. 333. μετῖαχον Pap. β¹. 334. κονάβισσαν J : κονάβισαν Q. 335. ἐπαινέ(ς)αντες P Pap. α (ἐπαινε[]) : ἐπαιρήσαντες S. 337. ἀγοράασθε Pap. β¹. 339. τε om. S. 340. δὲ : δὲ G.

confidence. So also in α 70, and cf. ἐης II 208. See lines 518, 731, and H. G. § 98.

329. τῶι : on this use of the article with numerals see H. G. § 260 c.

330. τὼς : cf. Ξ 48, σ 271, where mss. are divided between τὼς and θ' ὥς. The word recurs only Γ 415, τ 234, but has very likely disappeared by corruption in other places ; cf. on A 418.

332. The F of *ἔλωμεν* is very doubtful in H. ; out of very many instances only one other (E 118) requires it and most reject it, though there is evidence for it from Elean inscriptions. Bentley conj. *ἑλώμη*.

335. For a participle belonging to the leading clause of a sentence, after a virtual parenthesis, we may perhaps compare A 153, where *χαλκῶι δηϊόωντες* seems to belong to *ἱππεῖς δ' ἱππῆας* in 151. But the construction is very awkward.

336. *Γερήνιος* is traditionally explained as a local name from a river or town in Elis where Nestor was supposed to have been brought up when expelled for a time from Pylos. The story is attributed to Hesiod (fr. 34, 35, Rzsch), but Strabo p. 340 makes it clear that no 'Gerena' or 'Gerenia' was known to him, and that he regarded the supposed sites as fictions (cf. Paus. iii. 26. 8, who identifies the Gerenia of his

time with the Homeric Enope, I 150). The alternative which makes *γερήνιος* only a lengthened form of *γέρων* is also known to the scholia. Another explanation, *ἐντιμος*, seems to imply a der. from *γέρας*. The title is evidently so old that the real meaning of it had been lost in prehistoric times. Steph. Byz. mentions a village *Γέρην* in Lesbos, named from *Γέρην τοῦ Ποσειδῶνος*, who may have had a place in the Neleid genealogy.

337. For the long α of *ἀγοράασθε* cf. *ἀπονέσθαι* 113, 288, etc., *ἀθάνατος* 306, etc., *δυναμένοιο* α 276, and other instances, which will be found enumerated and discussed in App. D. It is due to the ictus, and is confined to forms which would not otherwise suit the verse. *ἀγοράομαι* occurs elsewhere in H. only in impf. and aor.

338. For οὐ a later writer would probably have used *μή*, but the only instance in H. of such a use of *μή* with the rel. is in line 302 (q.v.). οὐ shews that the claim is added as a general description of a class, while in 302 *μή* is used to make an exception to what the speaker has already said (H. G. § 359).

339. Cf. 286, Virgil *Aen.* iv. 426. For *ἐν πυρὶ* cf. E 215. He means of course 'all our oaths are so much useless lumber.'

σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἥις ἐπέπιθμεν·
 αὐτως γὰρ ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
 εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.
 Ἀτρεΐδῃ, σὺ δ' ἔθ', ὥς πρίν, ἔχων ἀστεμφέα βουλήν
 ἄρχε· Ἀργείοισι κατὰ κρατερὰς ὑσμίνας, 345
 τούσδε δ' ἔα φθινύθειν, ἓνα καὶ δύο, τοί κεν Ἀχαιῶν
 νόσφιν βουλεύωσ', ἄνυσις δ' οὐκ ἔσσεται αὐτῶν,
 πρὶν Ἀργοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγιοόχοιο
 γνῶμεναι εἴ τε ψεῦδος ὑπόσχεσις εἴ τε καὶ οὐκί.
 φημί γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350
 ἥματι τῶι, ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαινον
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,
 ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.

341. ἥις: αἷς GP. 342. γὰρ PR: γάρ ῥ' Ω. 344. δ' ἔθ' [A]: δέ ο' Ω. ||
 ἀστεμφέα P. 345. ἀργείοισιν ἀνὰ (pseudo-)Plut. 117. 40. 346. τοὺς δ' ἔα JQ. ||
 κεν: μὲν R (κεν R^m). 347. βουλεύωσ' L Vr. a b A: βουλεύουσ' Eust. ||
 αὐτοῖς Vr. c (Lips. *supr.*). 348. ἄργοςδ': ἄργος Pap. β¹. 349. εἴ τε καί:
 ἢ καὶ PR. || οὐκί Ar. (not οὐχί). 351. ἐν ADPQR: ἐπ' Ω. 353. ἐναίσιμα:
 εἰνέσιμα GR. || φήν[ας Pap. β¹.

341. ἄκρητοι, solemnised with un-
 mixed wine, as Δ 159. See, however,
 Γ 269, with note. Peppmüller conj.
 ἔκρανται here and in Δ; but the Homeric
 form is ἀκράαντος. σπονδαί here includes
 both the literal meaning of 'libation'
 and the metaphorical 'ratification of
 agreement.' δαμαί: handclasping as the
 sign of a pledge is mentioned Z 233,
 P 286. It is of course familiar in later
 Greek; e.g. δεξιὰς φέρειν παρά τινος, to
 bring a pledge from a man, Xen. An. ii.
 i. 1. ἐπέπιθμεν: for the rather rare
 non-thematic plpf. see H. G. § 68.

344. ἀστεμφέα: see Curt. Et. no. 219;
 it. 'not to be squeezed' (στέμφυλον =
 pressed olives), hence *unflinching*, *im-*
movable, as Γ 219.

345. ἀρχεύειν: only here and E 200
 with dat., as ἀρχεῖν E 592, θ 107,
 ἡγεμονεύειν B 816, γ 386, etc., ἡγεῖσθαι
 A 71, X 101; always of 'shewing the
 way.'

346. τοὺςδε, if the reading were
 right, would shew that Thersites is
 aimed at, not, as some commentators
 have thought, Achilles and Patroklos,
 for it must indicate some who are
 present. But we must read with P.
 Knight τοὺς δ' ἔαε (cf. on 165), and then
 the reference is clearly to Achilles and

his friends; Thersites cannot be said to
 take counsel νόσφιν Ἀχαιῶν.

347. αὐτῶν: it is hard to say whether
 this is masc. or neut. (sc. βουλευμάτων or
 the like). αὐτός is so rarely used of things
 in H. that the presumption is in favour
 of the former, which we must then under-
 stand to mean 'there will be no fulfilment
 on their part.' This clause is paren-
 thetical, ἰέναι depending on βουλεύωσι.

349. εἴ τε . . εἴ τε: cf. note on 300.
 There is no authority here for ἦ τε in the
 first clause; and we have no right nor
 need to desert the tradition and write
 ἦ τε . . ἦ τε (or ἦέ) with Bekker, though
 there is no other clear case of εἴτε . . εἴτε
 in an indirect question. εἴτε . . οὐκ is
 found even in Attic in similar cases, e.g.
 ὅπως ἴδῃς | εἴτ' ἐνδον εἴτ' οὐκ ἐνδον
 Soph. Aj. 7, where see Jebb's note.
 In the purely hypothetical statement of
 a fact (εἴ with indic., here ἐστὶ to be
 supplied) εἴ οὐ seems to be the original
 and more natural construction, though
 it was afterwards superseded by εἴ μὴ by
 force of analogy. See note on Δ 160,
 and H. G. §§ 316, 341. For the pre-
 dicative use of ψεῦδος cf. I 115.

353. ἀστράπτων: a very natural ana-
 coluthon, the thought in the speaker's
 mind being κατένευσε Κρονίων. For the

τῷ μή τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355
 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.
 εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
 ἀπτέσθω ἥς νηὸς ἐυσσέλμοιο μελαίνης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπηι.
 ἀλλά, ἄναξ, αὐτός τ' ἐν μήδεο πείθεό τ' ἄλλῳι. 360
 οὗτοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἴπω·
 κρῖν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,

355. παρ : περ Ar. 356. δ' : ε' Pap. β¹. 357. ἐπέλοι Vr. b. 361.
 οὔτι DGHJP. 362. φρήτρας τ' G : φήτρας JQ Vr. A.

sense of ἐπιδέξια (rather than ἐπὶ δεξιά, cf. ἐνδέξια) see on M 239. But Heyne rejected the line as made up from I 236; and the mention of such a vague omen is intolerably flat after the elaborate account in Odysseus' speech. When the line is omitted, Nestor also will refer to that portent.

355. τινα, as though ἕκαστον, like 382, Π 209, etc.

356. A much disputed line. It is highly probable that Heyne is right in regarding it as interpolated here from 590, where the explanation is comparatively simple. The χωρίζοντες of Aristarchos' time took it to mean 'Helen's searchings of heart and groanings,' and urged that this view of Helen's resistance to her abduction was peculiar to the *Il.*, while the poet of the *Od.* represented her as going willingly with Paris. Aristarchos replied, ὅτι οὐκ ἔστιν ἐπ' αὐτῆς ὁ λόγος ἀλλ' ἐξωθεν πρόθεσιν τὴν 'περὶ' δεῖ λαβεῖν, ἢ 'περὶ Ἑλένης.' The scholiast goes on, καὶ ἔστιν ὁ λόγος, τιμωρίαν λαβεῖν ἀνθ' ὧν ἐστενάζαμεν καὶ ἐμεριμνήσαμεν περὶ Ἑλένης· παραλειπτικὸς (fond of omitting) γὰρ προθέσεών ἐστιν ὁ ποιητής. Apart from the gratuitous insertion of the preposition there can be little doubt that this view is right, if the line is to be regarded as in place here at all. The sense is *all the fighting and groaning about* (caused by) *Helen* (not, of course, 'our (mental) struggles and groans' of *sympathy*, as some have taken it). Whatever excuse might be found for Helen in the guile of Aphrodite, there can be no doubt that Homer represents her as having deserted her husband voluntarily as far as the outward aspect of her action went; and she could not therefore be regarded by the Greeks as

a victim whose sufferings were to be avenged. The chief passages in *H.* are δ 145, 260, Γ 164, 399 ff., [ψ 218-24]. See also Mr. A. Lang's note to *Helen of Troy*. For the gen. compare ἄχος ἡνιόχοιο, grief for the charioteer, Θ 124, etc., ἄχος σέθεν Δ 169, χόλον υἱος Ο 138, πένθος παιδὸς ἀποφθιμένοις Σ 88, and others in *H. G.* § 147. 1. ὀρμήματα recurs only in 590; it evidently means the struggles of war, ὀρμάω and ὀρμάομαι being used chiefly of the rushes of close conflict. (In the alternative expl. we should compare ὀρμαίνω, always used of mental effort.)

357. ἐκπάγλως : cf. β 327 ἵεται αἰνῶς, a curious parallel to some expressions of modern slang.

359. This line is a threat, 'let him so much as touch his ship, he shall immediately be slain before the face of the rest.' (The alternative explanation, 'he will start homeward only to perish on the road sooner than the others,' is clearly inferior.)

362. This tactical counsel, like the advice to build a wall round the ships in H 327-43 (q.v.), is singularly out of place in the last year of the war; it is the first of many such didactic passages put into Nestor's mouth, and is meant at once to present him as the leading counsellor of the Greek army, and to introduce the coming Catalogue. For φρήτρας, *clans*, lit. *brotherhoods*, cf. I 63 ἀφρήτωρ : the word does not recur in *H.*, but is only slightly disguised in the Attic φρατρία, and is used by Herod. i. 125, where, as here, some mss. give the form φήτρη, perhaps by confusion with the Dor. πάτρα. So in Attic φατρία has some support from grammarians and late authorities (see *Lex.*).

ὥς φρήτρη φρήτρηφιν ἀρήγηι, φύλα δὲ φύλοις.
εἰ δέ κεν ὥς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,
γνώσῃ ἔπειθ', ὅς θ' ἡγεμόνων κακὸς ὅς τέ νυ λαῶν, 365
ἦδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
γνώσεαι δ', εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις
ἢ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο."

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
" ἦ μὰν αὐτ' ἀγορῇ νικᾷς, γέρον, υἱας Ἀχαιῶν. 370
αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλῶνι,
τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος
χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.

363. φρήτρη φρήτρηφιν JQ Vr. A. || ἀρήγει D¹PQS. 364. ἔρξης PQR Vr. c. ||
καὶ col G. || πείθωνται CDHPQRT Pap. β¹ Lips. Vr. b A, Eton. Mosc. 1¹. 366.
ὅς τ' Q. || μαχέοντο Q: μαχέοντο Schol. ad A 368. 370. μὰν: μὴν G: μὲν
Par. k¹. || ἀγορῇ: ἀρετῇ Schol. ad B 350. 373. κε: δε Pap. β.

There can, however, be no doubt of the connexion with *frater*, etc. The word seems to be a relic of the patriarchal time when the family, not the tribe, was the unit.

363. φρήτρηφιν is evidently meant to be a pure dat., an unexampled use of the term. -φιν. The only alternative is to take it, with Moller, as an (ablat.) gen., cf. N 109 ἀμύνειν νηῶν, II 522 παιδὸς ἀμύνει, etc., and then write φύλων for φύλοις. But as van L. remarks, we ought to hear that the object of the arrangement is not that *clan* may help *clan*, but that *clansman* may help *clansman*. But all the military advice of which Nestor is the spokesman is strongly suggestive of Athens under Peisistratos, who claimed to be his descendant; and here we seem to have an echo of the political reorganization so supremely important in the seventh century in Attica.

365. After each ὅς we must apparently supply κ' ἔησι from the next line; ἐστὶ would almost make Nestor call in question the existence of brave men while insisting on the presence of cowards (Ameis). γνώσῃ: rather γνώσε(αι), as the contraction is not Homeric. In 367 mss. all read γνώσεαι with synizesis in place of contraction. Barnes omitted the δ' in 367, but it can hardly be dispensed with unless we omit 365-6 as a doublet of 367-8.

366. κατὰ σφέας: cf. μαχόμεν κατ' ἑμ' αὐτὸν ἐγώ A 271, 'they will fight each tribe on their own account,' and so

every man will have a motive for ambition in the glory which will accrue to his tribe or family from success. Cf. 'Quodque praecipuum fortitudinis incitamentum est, non casus neque fortuita conglobatio turmam aut cuneum facit, sed familiae et propinquitates,' Tac. Germ. 7; 'Batavi Transrhenanique, quo discreta virtus manifestius spectaretur, sibi quaeque gens consistunt,' Hist. iv. 23.

367. θεσπεσίῃ, a substantivized adj., like many others in H.; ἀμβροσίῃ ἀναγκαίῃ ἰθείᾳ ἰσῇ τραφερῇ ὑγρῇ, and cases used as here adverbially, ἀντιβίην ἀπριάτην (see A 99) ἀμφαδίην (Ameis Anh. to a 97). There is no need to supply any ellipse. ἀλαπάξεις: fut. in potential sense (cf. Z 71, N 260), or perhaps as taking up with some slight irony Agamemnon's despairing tone, οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρύαγυιαν 141. Bekker's conj. ἀλαπάξεις is needless.

371. This formula (also Δ 288, H 132, II 97, and several times in Od.) gives a typical instance of the similarity between 'wishing-clauses,' followed by a paratactic clause expressing the result, and regular conditional sentences; 371-2 stand independently as a wish, as the appeal to the gods and the parallel passages shew, but by putting a comma at the end of 372 we could treat them as the protasis of a regular conditional sentence. H. G. § 318.

374. ὑπὸ χερσίν: this instrumental use of ὑπό with dat. is developed from

ἀλλά μοι αἰγλόχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375
 ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχεσσάμεθ' εἵνεκα κούρης
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων.
 εἰ δέ ποτ' ἔς γε μίαν βουλευσομεν, οὐκέτ' ἔπειτα
 Τρῳσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν. 380
 νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρῃα.
 εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
 εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν,
 εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,
 ὥς κε πανημέριοι στυγερῶι κρινώμεθ' Ἄρῃ. 385
 οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιόν,
 εἰ μὴ νύξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσφιν
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμείται.

375. **ΖΕΥΣ**: κρατέρ' S. || **ἔδωκεν**: ἔθηκεν Pap. β¹, Eust. 376. **μετ'**: κατ' J. || **ἀπρήκτας** S. 377. **μαχεσ(ς)άμεθ'** Ω: **μαχηςάμεθ'** Ag. 378. **χαλεπαίνων** G. 383. **ὠκυπόροισιν** Pap. β¹. 385. **ὥς τε** Vr. a. || **πανημερίοις** Pap. β. 388. **στήθεσφιν** ACH¹PQR Vr. b c, Mosc. 1: **στήθεσσι(ν)** [DGJ][STU] Pap. β, Ambr. 389. **περὶ**: παρὰ H. || **χεῖρα**: χάρ ρα U² (ρὰ in ras.).

the local by a transition which is quite easy in phrases like the present, where 'subjection' or 'falling prostrate' is the leading idea; in ὑπὸ δουρὶ τυπεῖς, ὑπὸ νούσῳ φθίσθαι (N 667), ὑπνωὶ ὑπο γλυκερῶι ταρπώμεθα, the local sense almost fades away, but never quite disappears. Obs. **ἀλοῦσα**, aor. of the moment of capture; **περεομένη**, pres. of a continuing state.

376. **ἀπρήκτους**: *fruitless*, not conducing to any result; cf. Ω 524 οὐ γὰρ τις πρῆξις πέλεται κρυεροῖο γόοιο, β 79 ἀπρήκτους ὀδύνας.

379. **μίαν**, sc. βουλήν, to be supplied from the verb; so ξ 435 τὴν ἰαν, supply μοῖραν from διμοιράτο.

380. **ἡβαιόν** occurs only in this phrase, and always at the end of a line, except ι 462 ἐλθόντες δ' ἡβαιὸν ἀπὸ σπείους. It would seem that some of the ancients preferred to write οὐδ' ἡ βαιόν or οὐ δὴ βαιόν. The origin of the word and its relation to βαιός are quite uncertain.

381. **ξυνάγωμεν Ἄρῃα**, *committere praelium*; compare Ξ 149, 448, Π 764, for similar phrases.

382. **ἐτέωω**, not here in the later sense of 'grounding arms,' but *place ready, bestow well*, as I 88 τίθεντο δόρυπα: so

εὖ θέσθαι δπλα, *to keep armour in order*, Xen. Cyr. vi. 5. 3; εἰς δῆριν ἔθεντο δπλα Epigram ap. Dem. 322. 6.

384. **ἀμφίς**: so mss.; Bentley **ἀμφί**, which is, however, found with gen. in H. only Π 825, θ 267. Monro *H. G.* § 184 comp. Att. **περιορῶμαι** with gen. = *to look round after*, take thought about (Thuc. iv. 124), and also the gen. with **ἀμφιμάχεσθαι** Π 496, etc. **ἀμφίς** with gen. appears elsewhere always in the sense 'aside from.'

385. **κρινώμεθα**, *measure ourselves*; cf. the same root in *de-cern-ere, cer-tamen*. From the primary idea of separation (by sifting, etc.) comes that of two parties standing in opposition. So **διακρινέει**, *part*, 387; cf. 362, Γ 98, π 269 μένος κρίνηται Ἄρῃος, σ 264, ω 507.

387. **μένος ἀνδρῶν**, a periphrasis for 'brave warriors,' as μένος Ἀλκινόοιο, etc.

388. **τευ** virtually = *ἐκάστου*, at least for purposes of translation, as in 355. We must in the next line supply *τις* as subject to καμείται. This passage may be added to those in *H. G.* § 186, in which it is doubtful whether **περὶ** is prep. or adv. (= *exceedingly*); cf. H 289. For **ἀμφιβρότη** see App. B, 1, 2, 3.

ιδρώσει δέ τευ ἵππος εὐξοον ἄρμα τιταίνων. 390

ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
ἄρκιον ἐσσεῖται φυγέειν κύνας ἢ δ' οἰωνούς."

ὥς ἔφατ', Ἀργεῖοι δὲ μέγ' ἰαχον, ὥς ὅτε κῦμα
ἀκτῇι ἐφ' ὑψηλῇι, ὅτε κινήσῃ Νότος ἐλθών, 395

προβλήτῃ σκοπέλωι· τὸν δ' οὐ ποτε κύματα λείπει
παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.

ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,
κάπνισσάν τε κατὰ κλισίας καὶ δείπνον ἔλοντο.

ἄλλος δ' ἄλλωι ἔρεξε θεῶν αἰειγενετῶν, 400

391. ΔΕ Κ': Δ' ἄν U Ambr. Vr. a. || ἐγὼ Vr. a. || ἐθέλοντα: πτώσσοντα Aristot. *Eth. N.* iii. 11. 393. ἢ δ': οὐδ' Q. 395. κινήσει CHPQRT. 396. τὸν δ': ὃν γ' G. 397. γένωνται Ar. Ω: τινὲς γίνονται Did. 398. ἀνστάντες Ar. Ω: ἀσστάντες others. || ὀρέοντο: ὀρώοντο C: ὀρόοντο Cant. || κεδασθέντες Q. || κατὰ: ἐπὶ Eust. 400. ἔρεξε Vr. b.

391. νοήσω: in sense 'perceive' νοεῖν takes a partic.; 'to think over,' 'remember,' an infin. E 665, λ 62, etc.

393. ἄρκιον, 'there shall be nothing on which he can rely, nothing to give him any well-grounded hope of escaping the dogs and birds,' Buttm. *Lex.* pp. 163-4, comparing O 502 νῦν ἄρκιον ἢ ἀπολέσθαι | ἢ σαωθῆναι. He deduces this sense from the verb ἀρκεῖν, through the sense 'sufficient,' 'able to help,' and thence 'that on which one can rely.' So K 304 μισθὸς δέ οἱ ἄρκιος ἔσται, *his reward shall be certain* (see, however, note there). The passage of course means 'he shall certainly be slain and left unburied.'

394. On ὥς ὅτε without a finite verb see L. Lange *EI* pp. 134, 234, where it is compared with the similar use of ὥς εἰ in similes. He argues that there is no need to supply any ellipse; the ὅτε is really indef., 'as on a time,' and is, strictly speaking, superfluous. It seems more likely, however, that there is an unconscious ellipse; see *M. and T.* § 475. The construction recurs Δ 462, M 132, N 471, 571, O 362, 679, Π 406, Σ 219, Ψ 712, ε 281, λ 368, τ 494. For the simile itself cf. 144 and 209.

397. ἀνέμων: for this use of the gen. cf. ν 99 ἀνέμων δυσσάων μέγα κῦμα, Λ 305 νέφεα ἀργεστῶ Νότοιο, and ι 411 νοῦσον Διός, *a sickness sent from Zeus*. γένωνται: sc. ἀνεμοι (but Ar. thought κύματα, and some actually wrote γένηται).

400. ἔρεξε: the F is neglected as in T 150 ἀρεκτον, Ψ 570 ἐρεξας, ω 458 ἐρεζον.

From here eleven consecutive lines have the trochaic caesura, which is commoner than the penthemimeral in H. (about 54·5 per cent of the lines have it in *Il.* and 58 per cent in *Od.*, see Van L. *Ench.* p. 14 note), and was perhaps originally invariable. For the genesis of the Homeric hexameter reference may be made to a very interesting paper by F. A. Allen of Cincinnati, in Kuhn's *Ztsch.* xxiv. 558 (1879), where it and the Saturnian verse, as well as the typical old German measure, are traced back to a common origin still found as a metre in the Zend-Avesta. Another view is taken by Usener, *Altgriechischer Versbau*. He takes the original form of the hexameter to have been a couplet of which the second half had an anacrusis, long or short—

| — ∞ | — ∞ | — ∪ ||
∪ | — ∞ | — ∞ | — ∪ ||

and of this doubtful length he holds that traces still remain in numerous cases of 'neglect of F' and other irregularities after the trochaic caesura. But the evidence is not decisive enough to raise this above the level of an attractive hypothesis; and it gives no explanation of the importance of the bucolic diaeresis.

εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἴαρος.
 αὐτὰρ ὁ βοῦν ἰέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 πίονα πενταέτηρον ὑπερμενείῃ Κρονίωνι,
 κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,
 Νέστορα μὲν πρῶτιστα καὶ Ἰδομενῆα ἄνακτα, 405
 αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
 ἕκτον δ' αὖτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον.
 αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
 ἦιδεε γὰρ κατὰ θυμὸν ἀδελφεόν, ὥς ἐπονείϊτο.
 βοῦν δὲ περιστήσαντο καὶ οὐλοχύτας ἀνέλουντο. 410
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·
 “Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,
 μὴ πρὶν ἐπ' ἥελιον δῦναι καὶ ἐπὶ κνέφας ἔλθειν,
 πρὶν με κατὰ πρηγὲς βαλέειν Πριάμοιο μέλαθρον
 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηϊοιο θύρετρα, 415

406. δύο PQR. 407. δ' om. D. || αἶθε' C. 408. οἱ: γε G. 409. Sus-
 pected acc. to Ath. p. 177. 412. ἐν τισι γέγραπται Ζεῦ πάτερ Ἰδομενῆα μεδέων
 <κύδιστε μέγιστε> An. 415. πρῆσαι: ἐν ταῖς πλείσταις διὰ τοῦ λ [i.e. πλῆσαι],
 καὶ αἱ Ἀριστάρχου Did. || οὐρετρα: μέλαρα Pap. β¹.

409. ἀδελφεός is the only Homeric form (cf. E 21); so δένδρεον, never δένδρον (cf. however on Γ 152).

410. περιστήσαντο, so all mss. But the aor. mid. is always transitive in H. (see A 480, β 431, etc.). Σ 533, ι 54 (στησάμενοι δ' ἐμάχοντο μάχην) are ambiguous, but no doubt are also trans., as Herod. also says στήσασθαι πολέμους. Hence Bekker conj. περίστησάν τε, followed by most edd.; so also in μ 356, cf. Δ 532. But possibly the word may have some old ritual significance now lost to us. οὐλοχύτας, A 449.

412. κελαινεφές, apparently for κελαινεφεής, god of the black cloud. The epithet is also applied to blood, dusky, the significance of the second element having been weakened—a phenomenon familiar in the Tragedians but very rare in H.

413. ἐπί, 'that the sun set not upon us,' a pregnant expression which is virtually an anticipation of the ἐπὶ immediately following, and may be compared with Eph. iv. 26 ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν. See also Θ 487 Τρωσὶν μὲν ῥ' ἀέκουσιν ἔδν φάος. Some have, without necessity, conj. ἐτ' or γ' in place of ἐπ': La R. thinks that the word was inserted when it was forgotten

that πρὶν was originally long by nature (Cretan πρεῖν, Brugm. Gr. ii. p. 406). For μή with infin. expressing a prayer see H. G. § 361. μή appears fundamentally to express the idea 'away with the thought that,' 'let us not suppose that,' and may thus be properly used with the infin. without the need of supplying any ellipse of δός or the like. Cf. Γ 285, H 179, ρ 354, where the infin. expressing the mere thought indicates, by the form of interjectional utterance, a strong wish; and also the use of the infin. as an imper. The idiom is common in later Gk., e.g. Aisch. Sept. 253 ὦ θεοὶ πολῖται, μὴ με δουλείας τυχεῖν, and other instances in M. and T. § 785. (It is virtually a case of the use of μή without a finite verb, such as we find in A 295 and ὅτε μή = 'except'; see Lange EI p. 162 (468), where the key to the question is given.)

415. πυρός: for this use of gen. see H. G. § 151 c, where it is classed as a 'quasi-partitive' use, as though the idea of material used implied a stock drawn upon; so H 410 πυρὸς μειλισσέμεν, Z 331 πυρὸς θέρηται. πρῆσαι, A 481. δηϊός with πῦρ, in the lit. sense blazing, conn. with δαίω: so Θ 217 πῦρ κήλεον (καίω). See note on I 674.

Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
χαλκῶι ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι
πρηνέες ἐν κονίησιν ὁδὰξ λαζοῖατο γαῖαν."

ὥς ἔφατ', οὐδ' ἄρα πῶ οἱ ἐπεκράαινε Κρονίων,
ἀλλ' ὃ γε δέκτο μὲν ἰρά, πόνον δ' ἀμέγαρτον ὄφελλεν. 420
αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλλοντο,
αὔερυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυνψαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
καὶ τὰ μὲν ἄρ' σχίζησιν ἀφύλλοισιν κατέκαιον 425
σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἡφαίστοιο.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
ὥπτησάν τε περιφραδέως ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα, 430
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἰσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
"Ἄτρεϊδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
μηκέτι νῦν δὴ ταῦτα λεγώμεθα, μηδ' ἔτι δηρὸν 435

416. δαΐξον H. 419. ἐπεκράαινε Pap. α: ἐπεκράαινε Pap. β: ἐπεκράαινε
Ω. 420. ὃ γε: ὃ δε Q. || πόνον: φόνον Et. Gud. || ἀμέγαρτον: ἀλίσστον
Ar. 421. προβάλλοντο: ἀνέλοντο GS (cf. A 449). 422. αὔερυσαν AG:
αὐ ἔρυσαν Ω: ἀνέρυσαν J (cf. A 459). || ἔδειραν Q. 423. τε: δε Pap. β¹. ||
κνίσῃ(i) CDPQR. 425. ἀφύλλῃ Q. || κατέκηνον J. 426. σπλάγχνα P. || ἐμ-
πέραντες G Eust. 427. μῆρα (Ptol. μῆρε) κᾶν καὶ σπλάγχνα πάσαντο Ar.
(cf. A 464) || σπλάγχν' P. 433. τοῖσι δε S. 435. δὴ ταῦτα Zen.: θνεαυτα
Pap. β¹: θνητ' αὖτε CP¹R: θνητ' αὖτε Ar. Ω (Pap. β²): δὴ νῦν αὖτε Kallistratos:
δὴ αὖτε others. || μηδέ (μὴ δέ) τι AHJQST.

417. ῥωγαλέον, proleptic; as Π 841
αἵματόντα. But αἰσαλέον, 415, seems to
be a standing epithet of the hall; see
χ 239.

419. The correct form ἐπεκράαινε is
preserved here by the papyri, and in
E 508 by P. κρααίνω is a mere figment,
a supposed case of 'Epic diectasis'; cf.
ἀκραάντου, κεκράανται. κραίνω and κρααίνω
are related as κῤῥᾱτ- and κῤῥᾱτ-, head; cf.
ὄνοματ-: ὄνομαίνω (van L. *Ench.* p. 494).

420. Ar. read ἀλίσστον as a λέξις
ἐμφαντικωτέρα, but the *littles* in ἀμέγαρ-
τον is thoroughly Homeric, cf. λ 400.
Hentze points out that elsewhere a god
either accepts the sacrifice and fulfils the
prayer, or refuses both. That Zeus
should accept the one and deny the

other shews that he is deliberately de-
ceiving Agamemnon.

421-4 = A 458-61; 427-32 = A 464-
69.

426. Ἡφαίστοιο = πυρός, as Ἀμφιτρίτη
= θάλασσα μ 97, Ἀφροδίτη = εὐνή χ 444,
Ἄρης = πόλεμος *passim*. Cf. I 468
φλογὸς Ἡφ.

435. The reading of Zen. given in the
text is the only one consistent with
Homeric usage; cf. N 275, 292, T 244,
etc. Ar. explained the vulg. δῆθ' αὖτε
thus: θνεὰ πολὺν χρόνον, αὖτε αὐτοῦ,
λεγώμεθα συναθροισώμεθα, 'let us not
now long remain gathered here,' which
is unsatisfactory enough, though it takes
account of the fact that λέγεσθαι is never
used absolutely in H. = *to converse*. The

ἀμβαλλώμεθα ἔργον, δὲ δὴ θεὸς ἐγγυαλίζει·
 ἄλλ' ἄγε κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 ἵομεν, ὅφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἀρηα." 440

ὥς ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσε
 κηρύσσειν πόλεμόνδε κάρη κομόωντας Ἀχαιοὺς.
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
 οἱ δ' ἀμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες 445
 θῦνον κρίνοντες, μετὰ δὲ γλαυκῶπις Ἀθήνη
 αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον ἀθανάτην τε·
 τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠερέθονται,

436. ἐγγυαλίζει Ar. Aph. Ap. Rhod. A : ἐπυαλίζει Ω (supr. οι L) : ἐπυαλίζει Vr. a. 440. ἀγείρομεν PRT. 442. κέλευσε GQ Vr. b¹. 444. κήρυσσον S : ἐκήρυσσον Q. 447. ἀγέρων Ar. Aph. : ἀγέρω τ' PR. 448. ἠερέθοντο Zen. GHJQRST and A supr. (T.W.A.).

difficulty in the text, which led to the alteration and this strained interpretation, is obvious; how can Nestor talk about 'continuing this conversation'—for this the words must mean—when no conversation has been mentioned? Epic practice forbids us to understand it of the conversation 'which had naturally taken place at the table, though the poet does not mention it' (Buttmann). And though it is true that *μηκέτι* does not necessarily imply that the conversation has begun (Gildersleeve in *A.J.P.* vii. p. 271), yet *ταῦτα* clearly does so. The key to the whole crux is to be found in the fact, which seems obvious when pointed out, that the words of Nestor here really belong to his former speech, in place of 362–8, which are condemned on so many grounds, and that they have been displaced to make room for that awkward interpolation. The only question is whether we should simply replace 435–40 after 361, omitting the formal 434 and making some little alteration in 441, so that it may follow directly on 432, or whether 362–433 are not an interpolation altogether. Either alternative seems admissible.

447. For the aegis see also Δ 167, E 738, O 308, P 593; it clearly symbolizes the storm-cloud, and as such belongs properly to Zeus; Apollo wields it O 318, 361, Ω 20; Athene here, E 738, Σ 204, Φ 400. It is no doubt rightly

explained by Reichel (*Hom. Waffen*, p. 69) as a *λαιστήριον* or skin with the hair left on, whence the epithet *ἀμφιδάσεια*, O 309, *covered with hair*. This skin shield is the primitive form, superseded in Homer for the heroes by the solid shield overlaid with metal, but still carried by the common folk. But from its antiquity it remains as the divine armour. There is no ground for supposing it to have been of metal, except that it is made by Hephaistos the smith in O 309. But the smith in his capacity of armourer may well have undertaken leather as well as metal work, and the mention of the golden tassels here and elsewhere in any case gives a reason for the intervention of the metal-worker. The *θύσανοι* are presumably a fringe with pendants, serving at once to adorn the edge, where the hair alone would make it look ragged, and to protect it where it was most liable to wear. So a belt is finished off with tassels in Ξ 181. These pendants developed later, under the influence of the Gorgoneion, into the snakes of Athene's aegis in classical art. *ἀγήραον* and *ἀθανάτην* being co-ordinated by *τε* are epexegetic of *ἐρίτιμον*.

448. ἠερέθονται: so Ar.; Zenod. -οντα. The present is quite in place in describing the immortal gear of the gods; see a striking instance in E 726–8 compared with 729.

πάντες ἐυπλεκέες, ἐκατόμβοιός δὲ ἕκαστος·
 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν 450
 ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὤρσεν ἑκάστωι
 καρδίῃ, ἄλληκτον πολεμίζειν ἥδὲ μάχεσθαι.
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ νέεσθαι
 ἐν νηυσὶ γλαφυρήισι φίλην ἐς πατρίδα γαῖαν.

ἥντε πῦρ ἀτδῆλον ἐπιφλέγει ἄσπετον ὕλην 455
 οὔρεος ἐν κορυφῇς, ἔκαθεν δέ τε φαίνεται αὐγὴ,
 ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίῳ
 αἶγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἴκε.

τῶν δ', ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460
 Ἀσίῳ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσι,

451. ἐκάστου (pseudo-)Plut. 136. 41. CDGHJPQRU.

454. γλαφυροῖσι Q. φαῖς Par. d: ἐκ κορυφῆς Vr. a. || φαίνοτο P. φασιδέσσα H. || ἦκε H.

460. δουλιχοδείρων Q. Herod. Ω: ἀσίῳ CG. 462. πέτονται (pseudo-)Plut. 14. 38. || ἀγαλλόμενα Ar. AGHRS (supr. α) Harl. a, Eton.¹ Vr. b c A: ἀγαλλόμεναι CDJPQTU: ἀγαλλόμενα Par. β: μεναί (sic) A^m (T.W.A.).

452. κραδίη CGPQRT. || ἄλληκτον

456. κορυφῇ G: κορυφῆς Q: κορυ- 457. τῶνδ' Vr. a. 458. παμ-

461. ἀσίῳ Ar. Ptol. Ask.

462. πέτονται (pseudo-)Plut. 14. 38. || ἀγαλλόμενα

Ar. AGHRS (supr. α) Harl. a, Eton.¹ Vr. b c A: ἀγαλλόμεναι CDJPQTU: ἀγαλλόμενα Par. β: μεναί (sic) A^m (T.W.A.).

450. παιφάσσουσα, *dazzling*, here and E 803 only, perhaps by intensive reduplication from a secondary form of root φα-, φαν- (cf. πιφάσκω).

451. ὀτρύνουσα, clearly not by words, but by her invisible presence and the supernatural power of the aegis.

455-83. The accumulation of similes has given much offence to critics, and most edd. reject one or more. But each is vivid and Homeric, and refers to a particularly striking point in the aspect of the Greek host, the gleam of their weapons (455-8), the clamour of their advance (459-66), their countless number (467-8), their multitudinous unrest (469-73). Then follow two describing the leaders in general and Agamemnon in particular. The effect is that of a majestic prologue, and would be greatly enhanced if the direct action of the poem followed on immediately, and were not interrupted by the Catalogue. The mention of the Trojans in 472 particularly requires that the two armies should be actually face to face. ἀτδῆλον, lit. 'making invisible,' ἀφανίζων, i.e. *destroying*; cf. note on 318.

456. For this use of ἔκαθεν, where we say 'to a distance,' see II 634. Observe

the characteristic use of δέ τε in similes (456 and 463) to introduce an additional touch, often, but not always, containing the *tertium comparationis*.

461. Ἀσίῳ: so Ar., who regarded it as the gen. of a proper name Ἀσίας (for Ἀσίῳ), said to have been a king of Lydia. So Herod. iv. 45 καὶ τούτου μὲν μεταλαμβάνονται τοῦ οὐνόματος Λυδοί, φάμενοι ἐπὶ Ἀσίῳ τοῦ Κότυος τοῦ Μάνεω κεκληῆσθαι τὴν Ἀσίαν. Virgil, on the other hand, clearly read Ἀσίῳ:

varias pelagi volucres, et quae Asia circum
 Dulcibus in stagnis rimantur prata Caystri.—
 Georg. i. 383.

Ceu quondam nivei liquida inter nubila cynci
 Cum sese e pastu referunt et longa canoros
 Dant per colla modos, sonat annis et Asia longe
 Pulsa palus.—Aen. vii. 699.

This is the only passage in the *Iliad* indicating knowledge in detail of any part of the coast of Asia Minor beyond the Troad.

462. ἀγαλλόμενα, perhaps here in the primitive sense (root γαλ *to shine*), 'preening themselves.' The variant ἀγαλλόμεναι would be perfectly good Greek but for the masc. προκαθιζόντων

κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ τε λειμών,
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἐς πεδίον προχέοντο Σκαμάνδριον, αὐτὰρ ὑπὸ χθὼν 465
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
 μυρίοι, ὅσά τε φύλλα καὶ ἄνθεα γίνεται ὥρη.
 ἥντε μυιάων ἀδινάων ἔθνεα πολλὰ,
 αἷ τε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν 470
 ὥρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δέυει,
 τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
 ἐν πεδίῳ ἴσταντο διαρραῖσαι μεμαῶτες.
 τοὺς δ', ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἀνδρες
 ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶι μιγέωσιν, 475
 ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
 ὑσμίνηνδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,
 ὄμματα καὶ κεφαλὴν ἱκελος Διὶ τερπικεραύνῳ,
 Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
 ἥντε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480

463. λειμών: γαῖα *ap. Did.* (Ar. objected that the final short syllable weakened the sound of the line; Schol. T.) 465. προχέοντο R (*supr. o.*) ||
 καμάνδριον GJLT (*post ras.*) Harl. a¹, Lips. 466. κονάβιζε S. 467. ἔσταν
 Pap. β¹. || καμανδρίῳ C (*post ras.*) GPQT (*post ras.*) Harl. a¹, Lips. 468. φύλλα
 H. || γίνεται ὥρη Δ^m (T.W.A.). || ὥρη: γρ. ἤρι L (*man. rec.*). 469. μυιάων
 P¹T¹U. 470. ἡλάσκουσιν: ἡλάσκονται Pap. β. 471. ὅτε τε: ὅτε δὲ Pap.
 β: γε ὅτε G: τε *om.* HR. || δέυει PR. 475. διακρίνουσιν GJ: διακρινέωσι(n)
 PRU. 476. τοὺς γ' G. 477. υκυεῖν Pap. α. 479. ἄρεϊ τε Harl. α.

in the next line. ποτῶνται: πέτονται van L.

463. προκαθιζόντων, a pregnant expression, 'keep settling ever forwards'; the whole body moves forward by the continual advance of single birds who keep settling in front of the rest. σμαραγεῖ may here, as in the two other passages where it occurs (210, Φ 199), be taken to refer either to bright light or loud noise, but the latter is generally adopted, and suits the simile best.

465. ὑπὸ must go with ποδῶν, the gen. indicating a transition from the local to the causal meaning of the preposition. Cf. Ξ 285 ποδῶν ὑπο with T 363 ὑπὸ ποσσίν.

469. ἀδινάων, *busy*. See on 87. The simile indicates both the multitude of the Greeks and their restless eagerness for their object; cf. Π 641-3, where line

471 also recurs. Homer has another striking simile of the fly in P 570.

471. It has been noted that this simile implies that only sheep's and goats' milk was used in Homeric, as in modern Greece, cattle being employed as beasts of draught; and further, that the milk was obtained only in the spring, the natural breeding-time of wild animals, instead of all the year round by an artificial stimulating life. ἐν was *om.* by Bentley because of the F of *Φέαρ*: so ε 485 ὥρη χειμερίη.

474. πλατέα, because of the wide spaces over which they range.

479. ζώνην, *the waist*. Except in A 234, the word is elsewhere used only of a woman's girdle.

480. ἔπλετο: for this use of the aor. in similes as virtually a present cf. H 4, etc.; and for βοῦς ταῦρος cf. σὺς κάπρος, ἰρηξ κίρκος (ν 86), δρυιθες αἰγυπιοί (H 59).

ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησι·
τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳι,
ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

ἔσπετε νῦν μοι, μοῦσαι Ὀλύμπια δώματ' ἔχουσai,
ὑμεῖς γὰρ θεαί ἐστε πάρεστέ τε ἴστέ τε πάντα, 485
ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν,
οἳ τινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη, 490
εἰ μὴ Ὀλυμπιάδες μοῦσαι, Διὸς αἰγιόχοιο
θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.
ἄρχους αὖ νηῶν ἐρέω νῆας τε προπάσας.

481. ἀγρομένοιαι CGH²Q. 482. ἄρ': δ' H. 483. εὐπρεπέ' S (*supr.* εκ).
484. γρ. καὶ ἐνσπετε ἀπὸ τοῦ ἐνίσπετε Schol. T. || Ὀλύμπια δώματ' ἔχουσai:
Ὀλυμπιάδες βασιλῆες Zen. 485. πάρεστε καὶ ἴστε G: παρᾶστε τινες An.
487. Placed before 485 in HJ (the same order indicated by letters in Ven. B): om.
C. 489. εἶεν: ἦεν Cram. An. Ox. iv. 318. 490. φωνή τ' Bekk. An. 771.
21. || ἄρρηκτος PQR. 493. ἀρχους γὰρ αὖ Q.

483. It would hardly be possible in Homeric language to join πολλοῖσι with ἡρώεσσιν: rather 'pre-eminent in the multitude and excellent amid warriors.'

484. ἔσπετε: either a redupl. aor. for σέ-σπ-ετε, or more probably for ἐν-σπ-ετε (which some read, v. *supra*), root σπ = *sek*, our *say*. The pres. ἐννεπε = ἐνσεπε, Lat. *insece* (*virum mihi, Camena, insece versutum* is Liv. Andr.'s translation of a 1 ἀνδρά μοι ἐννεπε, Μοῦσα). The other aor. forms all take the full form of the prep. ἐνι-σπ-εῖν, etc. Observe the rime μοῦσαι—ἔχουσai. πάρεστε, either 'are present at all that happens,' or 'stand at the poet's side.' The Muses are particularly appropriate in such a place as this, for they are goddesses of Memory (Μοῦσα = *Μοντjα*, root *men*; see Curt. *Et.* no. 429), though the legend which made them daughters of Mnemosyne is post-Homeric. Cf. Virg. *Aen.* vii. 641.

488. For ἄν with aor. subj. as apodosis to a clause containing εἰ with opt. cf. A 386, and the equivalent fut. indic. ἐσσεῖται with ὅτε μὴ ἐμβάλοι, N 317 (so I 388, and other instances in *M.* and *T.* § 499). Possibly μυθήσομαι is fut. indic., and ὀνομήνω is independent of ἄν, as in A 262 οὐδέ ἴδωμαι. ἄν here seems to enforce the contrast, see *H. G.* § 276 b. Virgil imitates the passage, *G.* ii. 42, *Aen.* vi. 625.

490. ἦτορ, Lat. *animus*, primarily of vitality, as here; then, as most commonly, of the passions. Though the word probably comes from *άω* to breathe, it would be quite against all Homeric use to understand it, as some commentators have done, of the lungs.

492. μνησαίατο, *made mention of*, as δ 118, ο 400. προπάσας, all from end to end; so πρόπαν ἡμαρ, etc.

Βοιωτία ἡ κατάλογος νεῶν.

THE CATALOGUE OF THE SHIPS, as modern critics have almost unanimously recognized, was not composed for its present place, but has been adapted to it. The phraseology throughout suggests a description of the assembling of the host in Aulis, such as Apollonios Rhodios gives at the opening of the *Argonautica*, rather than a review of the army before Troy. Expressions such as ἀγε νῆας, νῆες ἐστὶ χῶντο, are out of place when used of ships which have for ten years been drawn up on land. When circumstances have changed, as with Achilles, Philoktetes, Protesilaos, the adaptation to the *Iliad* is made in the most superficial manner. Moreover, the Catalogue does not agree with the *Iliad* in the names of heroes and tribes. Not merely do many tribes, cities, and heroes named in the Catalogue not reappear in the *Iliad*, while cities named in the *Iliad* (e.g. the whole list of I 150-52) are not mentioned in the Catalogue; but the whole perspective of the Catalogue is entirely different from that of the *Iliad*. Here Boiotia takes the first place, both in order and in the number of cities named; elsewhere it hardly receives a passing notice. The Arkadians, never named again, here bring the large contingent of sixty ships; and so with many other cases. But it has been pointed out by Niese that all the heroes named in the Catalogue played their parts in other portions of the Epic Cycle. The conclusion is that the Catalogue originally formed an introduction to the whole Cycle, and was composed for that portion of it which, as worked up into a separate poem, was called the *Kypria*, and related the beginning of the Tale of Troy, and the mustering of the fleet at Aulis.

Another point essential to observe is that in the Catalogue alone the localization of the heroes is consistently carried out. Elsewhere in the *Iliad* they are heroes of Greece at large, not of particular towns, save as rare exceptions, notably Odysseus and Idomeneus. Agamemnon himself is only three times brought into connexion with Mykenai (H 180, I 44, A 46), Aias once with Salamis (H 199). Diomedes never has a kingdom at all, but is called an Aitolian, who has had to flee from his home. The whole Catalogue contains an appropriation to the different Greek states of the heroes of Troy. This can hardly have been founded on old local tradition; for it is noteworthy that few Trojan warriors received local honours in Greece proper; Diomedes was worshipped in the cities of Italy, Achilles on the shores of the Black Sea. It would seem, therefore, that the partitioning was not carried out till after the early days of colonization.

Moreover, it is clear that considerable difficulty was felt in the apportionment. Though Agamemnon is 'king of all Argos and many isles,' the realm of Diomedes is carved out of his kingdom of Argos and contains the chief island. Achilles receives only three towns, one of which (Trachis) is in Lokris, and should therefore belong to the Lokrian Aias; another (Alos) is in the very middle of the towns ascribed to Protesilaos. The Phthians are followers of Philoktetes and Protesilaos, not of Achilles, in N 686-99; cf. B 695, 704, 727. So the towns given to Eurypylos (734 ff.) lie in the midst of those of Eumelos; indeed, as Strabo notes with astonishment, the Fountain Hypereia given to Eurypylos lies inside the town of Pherai which belongs to Eumelos. Philoktetes has the towns in Magnesia, but the Magnetes, who are expressly located in the same district, come separately under Prothoos. So again the towns given to the Lapith Polypoites are all Perrhaibian, but the Perrhaibians appear separately under the leadership of Gouneus. All these difficulties, it will be seen, occur in Thessaly; the rest of Greece is at least not discordant with itself, though the name and city of Eurytos of Oichalia are transferred bodily from Thessaly to the Peloponnesos. So far as the Catalogue goes,

therefore, appearances are decidedly against the theory which has lately found much support, that all the heroes of the *Iliad* were originally Thessalian, and had been only at a later date spread over all Greece; it seems that it was precisely in Thessaly that there was least clear local tradition.

It is impossible to discuss here the historical questions raised by all these perplexities. It must be sufficient to point out that on the whole the author of the Catalogue studiously preserves an ante-Dorian standpoint. It is only in one or two slight indications that he betrays any knowledge of the change brought about in Greece by the Dorian invasion. The clearest of these is the presence of the Herakleid Tlepolemos in Rhodes, with the characteristic three-fold division of his people. And Thucydides long ago pointed out the difficulty caused by the presence of the Boiotians in Boiotia; for according to the legend they settled there only twenty years before the Dorian invasion, and sixty years after the fall of Troy. He concludes that an ἀποδασμός must have come in advance of the main body, and taken part in the Trojan war.

It seems hopeless with our present means to give even an approximate date for the composition of the Catalogue. There can be little doubt that some of the material at least is old, though in its present form it must have been worked over at a late date. For the unmistakable traces of Athenian influence see the *Prolegomena*.

The canonical position held by the Catalogue in Greece in matters of inter-state law is best illustrated by the famous story alluded to by Aristotle (*Rhet.* xv.), that the possession of Salamis was disputed between Athens and Megara, and after a war was referred to the arbitration of Sparta. The Athenians urged in their pleadings the evidence of B 557-8 (οἱ μὲν οὖν πολλοὶ τῷ Σόλωνι συναγωνίσασθαι λέγουσι τὴν Ὅμηρου δόξαν· ἐμβαλόντα γὰρ αὐτὸν ἔπος εἰς νεῶν κατάλογον ἐπὶ τῆς δίκης ἀναγνῶναι· *Alas* δέ κτλ, Plut. *Solon* x. 2). Schol. B adds other instances, saying that Abydos gained Sestos from Athens by quoting l. 836, that Miletos gained Mykalessos from Priene by the aid of 868, and that Homer 'presented Kalydon to the Aitolians, in a dispute with the Aioliens, by mentioning it in the Aitolian Catalogue' (640). There seems to be no independent confirmation of any of these stories, however.

It will be seen that the Catalogue is arranged on a sort of concentric system, the enumeration passing from Boiotia NW. to Phokis, then E. to Euboia, S. to Attica, W. through the islands to Mykene and Sparta, Pylos, Arkadia, Elis, and the Western Islands and Aitolia. Then a fresh start is made with Crete, and a round is taken by Rhodes and the Sporades (no mention being made of the Cyclades) to Thessaly, which ends the list.

Βοιωτία ἢ κατάλογος νεῶν.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον
 Ἄρκεσίλαός τε Προθοήνωρ τε Κλονίος τε, 495
 οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσαν
 Σχοῖνόν τε Σκῶλόν τε πολύκνημόν τ' Ἐτεωνόν,
 Θέσπειαν Γραϊάν τε καὶ εὐρύχορον Μυκαλησσόν,
 οἳ τ' ἀμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
 οἳ τ' Ἐλεῶν εἶχον ἠδ' Ὑλην καὶ Πετεῶνα, 500
 Ὡκαλέην Μεδεῶνά τ', ἐυκτίμενον πτολίεθρον,
 Κώπας Εὐτρησίην τε πολυτρήρωνά τε Θίσβην,
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλίαρτον,
 οἳ τε Πλάταιαν ἔχον ἠδ' οἳ Γλίσαντ' ἐνέμοντο,
 οἳ θ' Ὑποθήβας εἶχον, ἐυκτίμενον πτολίεθρον, 505
 Ὅγχηστόν θ' ἱερόν, Ποσιδήϊον ἀγλαὸν ἄλσος,
 οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν

494-877 om. DTU Pap. β (506-877 added in U by later hand). 496. οἳ ευρίην τινές Schol. A (v. Ludw.). 497. ΠΟΛΥΚΝΗΜΟΝ: πολύκνημόν Bekk. An. 865, 25. 498. θέσπειαν P. || εὐρύχωρον GHJP. 500. εἶχον: ἔκουν P. || ἄλην J (γρ. ὕλην). 502. θίσβην: μέσσην Zen.: θέσβην P. 503. ποιήεντ' ἀλίαρτον PR. 505. ὑπὸ θέβας CJPR Strabo (and οἱ πλείους Eust.). 506. ἄλσος: ἄστυ Schol. Ap. Rhod. iii. 1242. 507. ἄρνην: ἄσκην Zen.: ἐνια τάρνην ap. Strabo, p. 413.

496. The available information about the following towns will be found in Frazer's *Pausanias* vol. v., viz.: Hyria p. 68, Aulis 72, Skolos 21, Thespeia 140, Mykalessos 66, Harma 62, Erythrai 2, Eleon 65, Korai 131, Thisbe 162, Koroneia 170, Haliartos 164, Plataia 8, Glisas 60, Onchestos 139, Arne 208, Mideia 567, Anthedon 92, Aspledon 195, Orchomenos 180.

502. πολυτρήρωνα: Chandler was led to the discovery of the ruins of Thisbe (near the coast of the Corinthian gulf) by the number of pigeons which haunted them, as they do to this day (Frazer v. p. 162).

505. Ὑποθήβας, apparently meant for a lower Thebes in the plain, an offshoot from the great city which we are to regard as still lying waste after its destruction by the Epigoni.

506. For the grove of Poseidon at Onchestos, and the curious customs connected with it, see *Hymn. Apoll.* 230, and Allen *J.H.S.* xvii. p. 247.

507. No Arne was known in Boiotia in historical times, the only known Arne being in Thessaly. Strabo takes this to be the prehistoric name of Ptoon, Pausanias of Chaironeia (Frazer v. p. 208). Zen. read Ἀσκήν, but Ar. objected that Hesiod's birthplace, χεῖμα

Νῖσάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατόωσαν·
τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστη
κούροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510

οἱ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἄρης,
οὓς τέκεν Ἀστυόχη δόμῳ Ἄκτορος Ἀζειίδαο,
παρθένος αἰδοίη, ὑπερώϊον εἰσαναβᾶσα,
Ἄρηϊ κρατερῶι· ὁ δὲ οἱ παρελέξατο λάθρη· 515
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

αὐτὰρ Φωκῆων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,
υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο,
οἱ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσαν
Κρίσαν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα, 520
οἳ τ' Ἀνεμώρειαν καὶ Τάμπολιν ἀμφενέμοντο,
οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δίον ἔναιον,
οἳ τε Λίλαιαν ἔχον πηγῆς ἔπι Κηφισοῖο·
τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
οἱ μὲν Φωκῆων στίχας ἴστασαν ἀμφιέποντες, 525
Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

508. Νῖσάν : Νίσσαν HPS : Ἰσόν, κρεῦσάν, Νουσάν, Φαράς τε Ζαθέας *ap.* Strabo.
511. ἀσπληδόν' ἔναιον CGJQU Eton. Mosc. 1, Vr. b (-πλήδον'). 512. τῶν :
τῶνδ' Cant. 516. τοῖς *Ar.* Ω : τῶν *A* (*supr.* οἱς) HPRSU. || τριάκοντα *G.*
517. Φωκῆων and Φωκείων *Ar.* διχῶς : Φωκῆων *H* (*supr.* αἱ over ἡ). 518.
υἱὲς *GS.* || αἰβολίδαο *J* (*prol. ras.*, γρ. ναυβολίδαο *J^m*) : ναυολίδαο *Bar.* 520.
κρίσαν *P* (second c inserted) QS Eust. || δαυλίδα : τινὲς ἀνακρίδα *Schol. Soph.*
O. T. 733. || πανοπῆα : πανοπτέων (?) *Zen.*, ἀμετρον ποιῶν τὸν στίχον (*An.*). 521.
τινὲς ἀνεμώλειαν *Strabo.* 522. ἄρ *R.* || κηφισσὸν *PQU.* || ἔβαινον *L* (*P¹* ? corr.
to ἔναιον). 523. πηγᾶς *G.* || κηφισσοῖο *PQU Strabo.* 524. δ' *om.* *P.* ||
τεσσαράκοντα *A* : τετταράκοντα *L.* 525. ἔστασαν *CP* (corr. from ἔστασαν) *S* :
ἔσαν *R.*

κακή, θέρει ἀργαλέη, could not be called πολυστάφυλος. The Thessalian Arne was the original home of the Boiotians, acc. to Thuc. i. 12.

508. ἐσχατόωσαν, as lying on the Euboic sea. No Nisa in Boiotia was known in the classical period; hence the conjectures recorded by Strabo. The name suggests Nisaia, the port of Megara; this territory, not named elsewhere in the Catalogue, may once have belonged to Boiotia. Cf. Paus. i. 39. 5 τῇ πόλει Μέγαρα ὄνομα γενέσθαι, πρότερον Νίσαι καλουμένη.

511. The territory of the Minyai was afterwards part of Boiotia. For Orchomenos see I 381. The local name was

Ἐρχομενός : cf. note on 605. Ares was the tribal god of the great tribe of the Minyai, and hence the two chiefs claim descent from him.

514. αἰδοίη, there was no dishonour in the love of a god. ὑπερ. εἰσαν. goes with τέκε in the sense *conceived*; as 742. Compare II 184.

518. Ἰφίτου : read Ἰφίτοο by a certain restoration; the second syllable of the name is short, see P 306. For this form of the gen. see *H. G.* § 98, and for lengthening of the short vowel before initial μ, § 371.

519. Kyparissos, acc. to Paus. x. 36. 5 the later Antikyra. Pytho is of course Delphi. For Krisa see Frazer *Paus.*

Λοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,
 μείων, οὐ τι τόσος γε ὅσος Τελαμώνιος Αἴας,
 ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἔην, λινοθώρηξ,
 ἐγχείῃ δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς· 530
 οἱ Κῦνόν τ' ἐνέμοντ' Ὀπότεντά τε Καλλίάρον τε
 Βῆσσαν τε Σκάρφην τε καὶ Αὔγειας ἐρατεινὰς
 Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα·
 τῶι δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο
 Λοκρῶν, οἱ ναίουσι πέρην ἱερῆς Ἐυβοίης. 535
 οἱ δ' Ἐύβοιαν ἔχον μένεα πνεύοντες Ἀβαντες,
 Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαιαν
 Κήρινθόν τ' ἔφαλον Δίου τ' αἰπὺ πτολίεθρον,
 οἳ τε Κάρυστον ἔχον ἠδ' οἱ Στύρα ναιετάεσκον,
 τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ ὄζος Ἀρης, 540
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
 τῶι δ' ἅμ' Ἀβαντες ἔποντο θοοί, ὅπιθεν κομόωντες,

527. Ὀϊλῆος Ar. Ω: δ' Ἰλῆος Zen. G. 528 (i.e. 528-30) ἀθ. Zen. 529-30
 ἀθ. Ar. 529. μείων H. || λινοθώρας CGQ. 530. ΠΑΝΕΛΛΗΝΑΣ: ἀν'
 ἙΛΛΗΝΑΣ Schol. Thuc. i. 3. 531. κύρνον L. || οἳ τε κύνον ἐν. G. 532. Βῆσσαν
 Zen. GPR Vr. b, Mosc. 1, Laud.: εἰσῆσαν C Eton. 534. τῶι: τῶν G. 535.
 ΠΕΡΗΝ: πόλιν Q: ΠΕΡΑΝ G. 536-7. οἳ δ' εὐβοίαν ἔχον καὶ χαλκίδα τ'
 εἰρετρίαν τε Strabo. 537. χαλκίδ' εἰρετρίαν τε Steph. Byz. || τ' Ἰστίαιαν Δ (ο
 Ἰστίαιαν A^m, T.W.A.). 538. κήριον PQR. 539. ΝΑΙΕΤΑΕΣΚΟΝ QR:
 ΝΑΙΕΤΑΣΚΟΝ Ω. 540. τῶν δ' GQ. || αὖ G. 542. τῶι: τῶν J.

v. p. 459, Daulis 222, Panopeus 216, Hyampolis 442, Lilaia 410.

528-30 were rejected partly on account of the obvious tautology, partly because of the word Πανέλληνας, which implies the later extension of the name of the Thessalian Ἕλληνες to all the Greeks. Λινοθώρας, which recurs in 830, seems to mean 'wearing a linen chiton instead of a breastplate.' Paus. saw such linen 'breastplates' at Olympia (vi. 19. 7) and elsewhere (i. 21. 7, with Frazer's note); cf. Alkaios, fr. 15. 5. Iphikrates armed the Athenians with linen instead of metal breastplates to make them more rapid in movement; and this agrees with the character of light infantry and bowmen which is attributed to the Lokrians in N 714, but is hardly consistent with the praise of Aias the Less as a spearman; in N 712 he, as a hoplite, is separated from his followers. He does nothing in actual battle to justify the praise in 530.

535. ΠΕΡΗΝ, over against, as Χαλκίδος ΠΕΡΑΝ Aisch. Ag. 190. It might, however, mean 'beyond,' if we suppose that the poet's point of view is that of an Asiatic Greek.

537. Ἰστίαιαν, trisyllable by synizesis, as Αἰγυπτίας I 382, δ 83. Cf. Ἰστιαεὺς μ' ἀνέθηκεν at the beginning of a hexameter in an inscr. from Delphi; where, however, we should naturally have supposed that the diphthong is shortened before the following vowel, as in αἶος N 275, γαιήοχος Hes. Theog. 15, etc.

540. ὄζος Ἀρης, commonly expl. scion of Ares, cf. ἔρνος sprout, thence child, Pind. and Trag.; so Θεσείδα ὄζω Ἀθηνῶν Eur. Hec. 125. But it is far more probably explained by Schulze (Q. E. p. 498) as companion, follower (δ- = ἅμα, cf. on 765, -ζ- = σδ-, *zed, root of ὁδός: cf. Hesych. ὄζελα· θεραπεία, δοῖται· ὑπηρεταί).

542. ὅπιθεν κομόωντες: τὰ ὀπίσω μέρη τῆς κεφαλῆς κομῶντες ἀνδρείας χάριν. ἴδιον

αἰχμηταί, μεμαῶτες ὀρεκτῆισιν μελίησι
θώρηκας ῥήξειν δητῶν ἀμφὶ στήθεσσι·

τῶι δ' ἄμα τεσσαράκοντα μέλαιναι νῆες ἔποντο. 545

οἱ δ' ἄρ' Ἀθήνας εἶχον, εὐκτίμενον πτολίεθρον,
δῆμον Ἐρεχθῆος μεγαλήτορος, ὃν ποτ' Ἀθήνη
θρέψε Διὸς θυγάτηρ, τέκε δὲ ζείδωρος ἄρουρα·
καδ δ' ἐν Ἀθήνησι εἶσεν, ἐὼι ἐνὶ πίωνι νηῶι·
ἔνθα δέ μιν ταύροισι καὶ ἄρνειοῖς ἱλάονται 550
κοῦροι Ἀθηναίων περιτελλομένων ἐνιαυτῶν·
τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶο Μενεσθεύς.

543. ὀρεκτοῖσι Q. 544. θώρηκας P. || ῥήσσειν Strabo. || στήθεσφι(ν) PR.
549 om. Pap. a. || ἀθήνη P: ἀθήναις G. || ἐνὶ: ἐν ACHQS Eton. Laud. Vr. a b. ||
νηῶ: δῆμῳ P (γρ. νηῶι) R: νηῶ U (supr. η). 550. ἱλάσκονται P Vr. A:
ἱλάοντο S supr. 552. τῶν δ' CGJQ Eton. || αὖ G Eton.

δὲ τοῦτο τῆς τῶν Εὐβοέων κουρᾶς, τὸ
δπισθεν τὰς τρίχας βαθείας ἔχειν, Schol. A.
So of two Libyan tribes, οἱ μὲν Μάχλυνες
τὰ ὀπίσω κομέουσι τῆς κεφαλῆς οἱ δὲ Αὐσέες
τὰ ἔμπροσθε, Herod. iv. 180. Compare
Θρήικες ἀκρόκομοι Δ 533; the Abantes
themselves seem to have been a Thracian
tribe, Strabo x. 445, Herod. i. 146.
These seem all to indicate that part of
the head was shaved according to a tribal
fashion, such as is familiar to us in the
case of the Chinese, whereas the usual
Greek practice was to let the hair grow
long all over; the κάρη κομόωντες Ἀχαιοὶ
being thus distinguished from many or
most of their barbarian neighbours.
Compare Sir A. Lyall's description of
the Rajput chief, 'girt with sword and
shield, and having the usual tail of
clansmen with their whiskers knotted
over the top of their heads . . as
particular about his eponymous ancestor
as if he were a Dorian Herakleid'
(*Asiatic Studies* p. 154).

543. Strabo aptly refers to this line in
connexion with the curious compact
between Chalkis and Eretria in the
Lelantine war, τηλεβόλοις μὴ χρῆσθαι.

544. It seems necessary here to scan
δητῶν as an anapaest; otherwise the
line is δωδεκασύλλαβος. See note on
I 674.

547. δῆμον: here in the strict local
sense, *realm*. It probably comes from
root δα- of δαίω and means the common
land of the tribe *apportioned* for tillage
among the tribesmen, as is still done
in the Slavonic village communities;
cf. on M 422. So Nausithoos ἐδάσσατ'

ἀρούρας § 10. In a still earlier stage
δῆμος indicates a yet more complete
communism, meaning the common stock
of what we should call 'personal'
property, e.g. τ 197 δημόθεν, Δ 704 ἐς
δῆμον, and P 250 δῆμος, A 231 δημοβόρος,
Σ 301 καταδημοβορῆσαι. (Mangold in
Curt. St. vi. 403-13.)

548. τέκε—ἄρουρα is of course paren-
thetical—an allusion to Athenian
autochthony—and Ἀθήνη is the subject
of εἶσε. The temples of Athene Polias
and Erechtheus were always under one
roof. So η 81, where Athene repairs to
Athens, she δύνει Ἐρεχθῆος πυκινὸν δόμον.
This of course means that two different
worships, one presumably pre-Hellenic,
had been fused; only the character of
Athene and the pride of autochthony
alike precluded the usual device by
which the older hero or god was made
the son of the Olympian. ζείδωρος,
the *grain-giver*, from ζεῖα, not, of
course, *life-giving*. πίωνι, sc. with
offerings.

550. μιν, Erechtheus; for cows and
ewes were offered to female goddesses.
The festival where these offerings were
made was the (annual) 'lesser Pan-
athenaia,' in honour of the two founders
of agriculture. This naturally finds
mention in the poems whose final
redaction it appears to have occasioned.

552. Πετεῶο, gen. of Πετεώς, as Ξ 489
Πηνελέωο. The three following lines
were rejected by Zenodotos, as was 558
by Aristarchos also, in obedience to the
persistent tradition, evidently founded
on truth (see *Prolegomena*), that they

τῶι δ' οὐ πῶ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ
κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας·

Νέστωρ οἶος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν.

555

τῶι δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας·

στῆσε δ' ἄγων ἔν' Ἀθηναίων ἴσταντο φάλαγγες.

οἱ δ' Ἀργός τ' εἶχον Τίρυνθά τε τειχιόεσσαν,

Ἑρμιόνην Ἀσίνην τε βαθὺν κατὰ κόλπον ἐχούσας,

560

553-5 ἀθ. Zen. 553. δ' οἱ. R. 554. κοσμησαί σ' PR. 555. νέστωρ
δ' L. 557. ἄγεν δυοκαίδεκα: τινὲς ἄγε τρικαίδεκα Eust. 558 οἱ. ΔΗ^U
Pap. a, Cant^t Vr. b (Πεισίστρατος παρέγραψε τὸν στίχον τοῦτον ἐνταῦθα, ὅσπερ οὐκ
ἀρέσκει τοῖς κριτικοῖς Pap. a). || ἸΣΤΑΝΤΟ: ΣΤΗΣΑΝΤΟ L. 560. Ἑρμιόνην τ' PR. ||
ἀσίην *Certamen Hom. et Hes.* 282.

were an Athenian 'interpolation.' They must, however, be regarded as an integral portion of our (Attic) text. Herodotos mentions them (vii. 161), and Aischines (*Ktes.* 185) quotes the inscription set up by the Athenians in honour of the victory over the Persians at the Strymon, beginning—

ἐκ ποτε τῆσδε πόλῃος ἅμ' Ἀτρεΐδῃσι
Μενεσθεὺς
ἠγεῖτο ζάθεον Τρωϊκὸν ἅμ' πεδῖον,
ὅν ποθ' Ὀμηρος ἔφη Δαναῶν πύκα
χαλκοχιτώνων
κοσμητῆρα μάχης ἐξοχὸν ἄνδρα μολεῖν.

There can be little doubt that they have ousted an older version of this part of the Catalogue, in which the various independent demes of Attica, especially Eleusis, were mentioned by name. The praise given to Menestheus in no way corresponds to the rest of the *Iliad*. In Δ 326-48 Agamemnon depreciates him, and he is named again only M 331, 373, N 195, 690, O 331, always among secondary heroes. There seems to have been no genuine Attic legend about him at all.

558. Here again criticism attacked the text at an early date (see *Prolegomena*), and seems, from the number of mss. which omit the line, to have affected the tradition in prae-Aristarchean times. But the text was certainly current in the time of Aristotle, who alludes (*Rhet.* i. 15) to the story about the arbitration with Megara, to which the line is essential. According to this, Solon and not Peisistratos must have produced the interpolation as existing in the already established text.

But no doubt the whole story of the arbitration is a fiction, and the Athenians won Salamis by force of arms. Strabo evidently doubts the tale (ix. 394), οἱ μὲν οὖν Ἀθηναῖοι τοιαύτην τινα σκῆψασθαι μαρτυρίαν παρ' Ὀμήρου δοκοῦσιν· οἱ δὲ Μεγαρεῖς ἀντιπαρωιδῆσαι αὐτοῖς οὕτως·

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν νέας ἐκ τε
Πολίχνης

ἐκ τ' Αἰγειρούσσης Νισαίης τε Τριπόδων τε.

It is evident from this that the Attic version had supplanted all others at an early date, and that the Megarians had no authentic version of their own, but could only suggest what might have stood here. The fact that the line cannot be original is patent from the fact that Aias in the rest of the *Iliad* is not encamped next the Athenians, see Δ 327 ff., N 681. Indeed, the way in which the great hero is dismissed in a couple of lines, without even his father's name, sounds like a mocking cry of triumph from Athens over the conquest of the island of the Aiakidai. No line in the *Iliad* can be more confidently dated than this to the sixth century.

559. τειχιόεσσαν: the 'Cyclopean' walls of Tiryns are as great a marvel at the present day as in the time of Homer. But this is the only mention of the town in H.; the fame of it must have died out long before the end of the Mykenaeen epoch.

560. κατεχούσας, *enfolding the deep* (Saronic) *gulf*. The word applies of course to the territories, not the cities. There is no sufficient analogy for taking ἐχούσας by itself as intrans. = *lying*. The Argive domain, viz. that centring in

Τροιζῆν' Ἡϊόνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον,
οἳ τ' ἔχον Αἴγινα Μάσητά τε κούροι Ἀχαιῶν,
τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης
καὶ Σθένελος Καπανῆος ἀγακλειτοῦ φίλος υἱός·
τοῖσι δ' ἄμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φῶς, 565
Μηκιστέως υἱὸς Ταλαϊονίδαο ἀνακτος.
συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης·
τοῖσι δ' ἄμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.
οἳ δὲ Μυκῆνας εἶχον, ἐυκτίμενον πτολίεθρον,
ἀφνειὸν τε Κόρινθον ἐυκτιμένας τε Κλεωνάς, 570
Ὀρνειάς τ' ἐνέμοντο Ἀραιθυρέην τ' ἐρατεινὴν
καὶ Σικυῶν', ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,
οἳ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γονόεσσαν
Πελλήνην τ' εἶχον, ἥδ' Αἴγιον ἀμφενέμοντο

562. Οἳ τ' ἔχον : Νῆσόν τ' *ap.* Strabo p. 375, *Cert. Hom.* 284 and γρ. J. 563. τῶν δ' CGQ. || αὖ G. || After this is added τυδείδης οὐ πατρὸς ἔχων μένος οἰνείδαο in *Cert. Hom.* 286. 565. εὐρύπυλος *Cert. Hom.* 288. 566. μηκιστέος [AG]J (*surpr.* ω). 568. After this ἐν δ' ἄνδρες πολέμοιο δαίμονες ἐπιχόωντο, ἀργεῖοι λινοεώρηκες κέντρα πτολέμοιο *Cert. Hom.* 292-3. 571. ὀρνειάς : ἀρνειάς J. || ἀραιθυρέην τ' : τ' *om.* JP : παραιθυρέην τ' Zen. 572. σικυῶνα PQR. || ἄρ' *om.* PR. || ἀδραστος GU¹. || ἐμβασίλευεν QRU : ἐμβαίλευεν CGS : ἐμβαίλευεν J Lips. Vr. a. 573. ὑπερησίην GHJ Pap. a, Eton. Lips. : ὑπερασίην QU (*surpr.* η) : ὑπερρασίην Schol. *Ap. Rhod.* i. 176. || γονόεσσαν : δονόεσσαν 'before Peisistratos,' acc. to Pausanias vii. 26.

the plain of Argos, is split into a western and an eastern half, to provide a kingdom for Diomedes, and the name Ἄργος is evidently used of the city, which became known only in Dorian times, after the fall of Mykene. For the following towns see Frazer *Paus.* : Hermione iii. 293, Asine and Eionai iii. 299, Troizen iii. 273, Epidaurus iii. 259, Mases iii. 298, Kleonai iii. 82, Orneai iii. 217, Araithyrea iii. 76, Sikyon iii. 43, Hyperesia, identified with Aigira iv. 176 (Gonoessa, see *Paus.* ii. 4. 4), Pellene iv. 181, Aigion iv. 159, Helike iv. 165.

564. ἀγακλειτοῦ, as one of the Seven against Thebes, Δ 404-10.

566. Ταλαϊονίδαο, son of Talaos. This is one of a number of patronymics formed with a double termination; another case of -ων + ιδης is Ἰαπετιονίδης (*Hes.*). Forms like Πηληϊάδης, Φηρητιάδης, etc., are quite similar; they contain the suff. -ω- (which itself is capable of being used for a patronymic, as Τελαμώνιος *Atas*) + αδης : cf. on A 1. For the double suffix compare Κορινθ-ια-κό-ς (*Angermann C.*

St. i. 1). Μηκιστέως, i.e. Μηκιστῆος. See on A 489.

568. The second added line (v. supra) seems to come from a seventh century (?) oracle, given in *Anth. Pal.* 14. 73. Cf. note on 528.

570. Ar. observed that when the poet speaks in his own name (here and N 664) he calls the city 'Corinth'; but puts in the mouth of the hero Glaukos the older name Ἐφύρη, Z 152. See, however, note there.

572. πρῶτα : Adrastos, originally a local god, had according to the legend been driven from Argos, and dwelt with his grandfather in Sikyon, where he gained the royal power, but afterwards he returned and reigned in Argos. The worship of Adrastos at Sikyon was vigorous in the time of Kleisthenes (*Herod.* v. 67), and is also found at Megara (*Paus.* i. 43. 1), but the legends all locate him at Argos. Sikyon (locally Σεκυών) seems to be a later name for the older Μηκῶνη (*Hes. Theog.* 536),

Αἰγιαλὸν τ' ἀνὰ πάντα καὶ ἀμφ' Ἑλίκην εὐρείαν, 575
 τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
 Ἀτρεΐδης. ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
 λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν
 κυδιόων, πᾶσιν δὲ μετέπρεπεν ἠρώεσσιν,
 οὔνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαούς. 580
 οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν
 Φᾶρῖν τε Σπάρτην τε πολυτρήρωνά τε Μέσσην,
 Βρυσεΐας τ' ἐνέμοντο καὶ Αὐγείας ἐρατεινάς,
 οἳ τ' ἄρ' Ἀμύκλας εἶχον Ἑλος τ' ἔφαλον πτολίεθρον,
 οἳ τε Λάαν εἶχον ἠδ' Οἴτυλον ἀμφενέμοντο, 585
 τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
 ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.
 ἐν δ' αὐτὸς κίεν ἥισι προθυμίησι πεποιθώς,
 ὀτρύνων πολεμόνδε· μάλιστα δὲ ἴετο θυμῷ
 τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590
 οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν

578. ἐδύσετο Ar. AH: γρ. [ἐδύ]σσετο J: ἐδύσατο Ω. 579-80 4th. Zen.
 579. πᾶσιν δὲ Ar. (in one ed.) Zen.: καὶ πᾶσι H Par. k: ὅτι πᾶσι(ν) Ω. 581.
 τινὲς καιετάεσσαν (Zen. ? v. Ludwig). 582. φάρην GU (and τὰ πλείω τῶν ἀν-
 τιγράφων Eust.). || μέσσην: μέστην U (supr. ἡ μέσσην): οἰσβην Max. Tyr.
 583. βρυσεΐας GJ. || αὐγείας τ' G. 585. οἴτυλον: ἥτυλον J: οἱ τύλον Tyrannio
 P (and γρ. J): οἱ τύπον R (φ in ras.).

575. Αἰγιαλόν, the N. shore of Peloponnese, afterwards called Achaia. τῶν is gen. after νηῶν, ships of these folk.

578. νώροπα is found six times in *Il.* and twice in *Od.* (ω 467, 500), always as an epithet of χαλκόν. It is generally interpreted *gleaming, shining*, but the derivation of the word is quite uncertain, and of many interpretations that have been proposed none is convincing.

581. κοίλην Λ. κητώεσσαν, *L. lying low among the rifted hills*. κητώεσσαν perhaps refers to the numerous ravines which are characteristic of the Laconian mountains. There was another reading, attributed to Zen. by the scholiast on δ 1, καιετάεσσαν, which was explained to mean 'rich in καίετος' (said to be = καλαμινθός, *mint*), but might equally mean 'full of clefts,' from καιετοί (οἱ ἀπὸ τῶν σεισμῶν ῥωχοί, Strabo); cf. καλάτα = ὀρύγματα ἢ τὰ ὑπὸ σεισμῶν καταρραγέντα χωρία, Hes., and καιάδας, the gulf into which political criminals were cast at Sparta. See M. and R. on δ 1.

587. ἀπάτερθε, i.e. Menelaos' contin-

gent was independent of that ruled by his brother. For 590 see 356. The line, whatever be the interpretation of the gen. Ἑλένης, is far more naturally used of the chief sufferer Menelaos than of the Greek army at large.

591. The site of Nestor's Pylos was disputed from the earliest days between three cities of the name in W. Peloponnesos, one in Elis, one in Messenia (the modern Old Navarino), and one between the two in Triphylia. The present passage, and the localities named in Nestor's narrative, A 670 ff., seem clearly in favour of the Triphylian, which lay near the Alpheios. So too the mention of Alpheios in E 545 points in the same direction. On the other hand, the journey of Telemachos and Peisistratos from Pylos to Sparta with Pherai as a halfway halt, in γ 485, δ 1, is only consistent with the Messenian Pylos; and the epithet ἡμαθδεις implies a situation on the sea-shore, while both the Elean and Triphylian towns were in hilly places. So again the legends of

Θρύον Ἀλφειοῖο πόρον καὶ εὐκτιτον Αἰπύ,
 Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον
 Πτελεὸν καὶ Ἑλος καὶ Δώριον, ἔνθά τε μοῦσαι
 ὄμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς, 595

Εὐκτιτον : εὐκτίμεν' CG (*supr.* ON) : εὐκτιστον PU : εὐκτιhton Q. 594.
 S. || ἔνεα γε G. 595. Θάμυριν : γρ. ἄμυριν J.

gration of the Minyan Neleus
 Messaly all take him to Triphylia;
 dar speaks of him as Μεσσάνιος
 and the Messenian site was clearly
 generally accepted by the fifth
 . It is natural to suppose that,
 as the legends may have a
 al basis, the Triphylian Pylos
 iginally the home of Nestor,
 at, in consequence perhaps of
 itolian invasion, which took
 n the W. Peloponnesos about
 ne time as the Dorian in the
 supplanted the Epeians by the
 eians, the Neleid clan were driven
 rd out of Triphylia, and took
 hem their legends and local
 o a new home in Messenia. Some
 isis of the sort seems required to
 for the frequency of duplicate
 in the region. The Homeric
 then contain traces of both the
 nd newer state of things. See
 l R. on γ 4, K. O. Müller
 enos pp. 357 ff., Strabo viii.

where the problem is fully
 id. So far as they can be
 id, all the towns here named are
 ian, and Messenia is entirely
 , unless with the scholia we
 lesse (582), named among the
 of Lakonia, to mean Messene.
 us. iii. 25. 9 testifies to a Messe
 inaron, evidently the town here
 ed, though Strabo viii. 364
 ot to know of it. Christ has
 ed that the list of Messenian
 named in I 149-56 may come
 lost part of the Catalogue dealing
 essenia. For the remaining sites
 er: Arene iii. 481, Αἰπύ (Aipeia)
 , Kyparisseis iii. 462, Helos iii.
 rion iii. 445, Oichalia iii. 408.
 Θρύον, evidently the Θρυέσσα
 Δ 711.

τὸν Θρήϊκα, *that Thracian*.
 is, like Orpheus, was one of the
 ry Thracians who dwelt in Pieria
 foot of Olympos, and from whom
 us of the Muses was said to come.

In *Rhesos* 921-25 the Muses speak of
 the time

δτ' ἤλθομεν γῆς χρυσόβωλον εἰς λέπας
 Πάγγαιον ὀργάνοισιν ἐξησκημένοι
 Μοῦσαι, μεγίστην εἰς ἔριν μελωιδίας
 δεινῶι σοφιστῇ Θρηικί, κάτυφλώσαμεν
 Θάμυριν, δς ἡμῶν πόλλ' ἐδέσσασεν τέχνην.

It will be noticed that the *Rhesos* places
 the scene of the meeting in Thrace, and
 beyond question the legend was origin-
 ally a northern one, transplanted south-
 wards, perhaps, in the course of the
 same tribal migrations which carried the
 name of Olympos from Thessaly to Elis.
 In l. 730 below Eurytos and Oichalia
 are placed in Thessaly; and there also,
 according to Steph. Byz., Hesiod made
 Thamyras at home, in Δώτιον, the Dotian
 plain, a name which bears a curious
 resemblance to Δώριον. Commentators
 have generally tried to save the con-
 sistency of the Catalogue by supposing
 that Thamyras was a wandering bard,
 who found himself at Dorion, far away
 from the Thessalian Oichalia, in the
 course of his travels southward. But,
 apart from the fact that Homer knows
 nothing of wandering minstrels, and
 tells us only of bards attached to a
 particular chieftain's court, there is
 clear evidence that the Oichalia legend,
 which played an important part in the
 later Epos, was localized in Peloponnesos
 as well as in Thessaly; see φ 13 ff. (cf.
 θ 224) and Pherekydes in the scholia on
 Soph. *Trach.* 354. Pausanias iv. 2. 2
 says that the Messenians claimed, in
 proof that theirs was the real Oichalia,
 possession of the bones of Eurytos.
 There was, however, yet a third claimant,
 near Eretria in Euboia, which was
 generally recognized by later poets, the
 Οἰχαλίας Ἀλωσις attributed to Kreo-
 phylos, Soph. *Trach.* 237 and Ap.
 Rhod. i. 87. We may therefore easily
 admit that the Catalogue recognizes two
 different localizations of the same legend,
 in preference to supposing, with Niese,
 that the compiler has fallen into a mere

Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·
στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴ περ ἂν αὐταὶ
μούσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο·

αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
θεσπεσίην ἀφέλοντο καὶ ἐκλέλαθον κιθαριστύν. 600

τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ·
τῷ δ' ἐνεθήκοντα γλαφυραὶ νέες ἐστιχόωντο.

οἳ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,
Αἰπύτιον παρὰ τύμβον, ἔν' ἄνδρες ἀγχιμαχηταί,

οἳ Φενεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον 605

Ῥίπην τε Στρατίην τε καὶ ἡνεμόεσσαν Ἐνίσπην,

καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινήν,

Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,

τῶν ἦρχ' Ἀγκαίοιο πάϊς κρείων Ἀγαπήνωρ

ἑξήκοντα νεῶν· πολέες δ' ἐν νηϊ ἐκάστη 610

Ἀρκάδες ἄνδρες ἔβαινον ἐπιστάμενοι πολεμίζειν.

αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων

597. ἐρχόμενος C.

600. κιθαριστὴν GHJPQU (S *supr.*) Vr. b, Mosc. 1.

601. τῶν δ' CQ. || αὖ G.

602. τῷ: τῶν S.

603. κυλλήνην S Vr. b.

608. παρνασίαν G.

612-4 *ἀθ.* Zen.

blunder through mistaking the name Dotion for the Messenian or Arkadian Dorion. The localization of this place is purely conjectural (Strabo viii. 350). The southern Oichalia was placed at or near Andania.

597. στεῦτο, *boasted*, see on Σ 191. This is the only case in H. of εἰ ἂν with opt., but there are 26 (or 28) of εἴ κε (*M. and T.* § 460, *H. G.* § 313). It is difficult to see that any particular shade is given by the particle. In accordance with Homeric usage it is more likely that the original sentence is to be conceived as νικήσω, εἴπερ ἂν αἰδοίεν than to regard the opt. as representing a subj. of direct speech.

599. πηρός, a doubtful word, traditionally explained *blind*, as in Aesop 17 ἀνὴρ πηρός: cf. ἐτυφλώσαμεν in *Rhes.* ut sup. Others say *maimed*, deprived either of voice (so Ar.) or of the right hand, or more vaguely *helpless*; and in this general sense the word is common in later Greek. This certainly gives a better sense, for as Ar. says, comparing θ 64, blindness does not disable a bard. Indeed, music is always the natural profession for the blind. The τυφλὸς ἀνὴρ,

οἰκεῖ δὲ Χίω ἐνὶ παιπαλοέσση (Kynaiithos?) of *Hymn. Apoll.* 172 naturally suggests itself. Teiresias, Daphnis and St-sichoros are other blind bards, acc. to the legends. αὐτὰρ is continuative, as 465, etc., and *moreover*. ἐκλέλαθον: for this trans. use of the redupl. aor. cf. O 60, and λελαχεῖν always (H 80, X 343, etc.).

604. The Arkadians are never mentioned again in H. except H 134 in a tale of Nestor's, though their sixty ships formed one of the largest contingents to the army. The tomb of Aipyros son of Elatos is mentioned by Pausanias (viii. 16. 3) as being still shewn at the foot of the mountain Σηπία. See Pind. *Ol.* vi. 33. For Pheneos see Frazer iv. 235, Orchomenos 224, Tegea 422, Mantinea 201, Stymphalos 268, Parrhasia 306.

605. Coins and the inscription on the famous Plataian Tripod shew that, as with the Boiotian town (511), the old local name was Ἐρχομενός.

612-4 were obelized by Zenodotos; but they are obviously designed to meet a possible 'historic doubt,' and cohere with the rest of the paragraph. Nothing of the sort, however, is suggested for the

νῆας ἐυσσέλμους περάαν ἐπὶ οἶνοπα πόντον,
Ἀτρεΐδης, ἐπεὶ οὗ σφι θαλάσσια ἔργα μεμήλει.

οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα δῖαν ἔναιον, 615

ὅσσον ἐφ' Ὑρμίνῃ καὶ Μύρσινος ἐσχατόωσα
πέτρῃ τ' Ὀλενίῃ καὶ Ἀλείσιον ἐντὸς ἔργει,
τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν, δέκα δ' ἀνδρὶ ἐκάστωι
νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.

τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην, 620

υἱες ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου, Ἀκτορίωνε·

τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διώρης·

τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,

υἱὸς Ἀγασθέneos Αὐγηϊάδαο ἀνακτος.

οἱ δ' ἐκ Δουλιχίου Ἐχινάων θ' ἱεράων, 625

νῆσων αἱ ναίουσι πέρην ἁλός, Ἥλιδος ἅντα,

τῶν αὖθ' ἡγεμόνευε Μέγης ἀτάλαντος Ἀρηϊ,

Φυλείδης, δν τίκτε δίφιλος ἱππότα Φυλεύς,

616. ἐφ': ὕφ' Q Eton. Mosc. 1: ἡ G. || ὕρμινι Zen. || ἐσχατόωσα R Vr. a.
617. ἀλίσσιον Steph. Byz. ap. Eust.: ἀλίσσιον Ar. on A 757. || ἔεργοι Vr. b².
618. ἀρχαί J. 619. ἔβαινον PR. 621. ἄρ' om. CQ (γρ. δ δὲ εὐρύτου δ. J). ||
ἀκτορίωνε Ar. A(S *supr.*) U Par. e¹ g¹: ἀκτορίωνος Ω. 622. ἀμαρυγκλείδης
R (ἀμαρυγκείδης R^m). 624. ἀγασθενέως PR. 626. αἱ: οἱ Zen. || πέραν G.
627. τῶν δ' CP Vr. A. || αὖ G.

Thessalian tribes, some of whom are as landlocked as the Arkadians.

615. See A 756 for Buprasion, the Olenian rock, and Aleision as landmarks of Elis, and Frazer *Paus.* iii. p. 466 for Hyrmine. The four localities in 616-7 seem to be regarded as being at the four corners of the valley known as κολλη Ἥλις. There is a slight confusion of construction in ὅσσον ἐπὶ . . ἐντὸς ἔργει, or, in other words, the object of ἔργει is not, as we should expect, and as we find in Ω 544, ὅσσον, but Ἥλιδα, to be supplied from the previous line. Instead of ὅσσον ἐπὶ, the usual phrase is ὅσον τ' ἐπὶ (Γ 12, H 451, O 358, etc.). The distance of ἐπὶ from the verb forbids explanation by tmesis, nor is ἐπεέργειν found elsewhere in H. There would seem to have been a fourfold tribal division of Elis. Ἐπειοί was the proper name for the inhabitants of Elis, A 671, the name Ἠλείοι having probably come in after the Dorian and Aitolian invasion.

621. Ἀκτορίωνε is properly the title

of Kteatos and Eurytos (not of course the same as in 596), as 'sons of Aktor,' at least as putative father. But the patronymic is here, as often, transferred to the grandsons; *Αἰακίδης* is a familiar case, and Priam is *Δαρδανίδης* from a yet more remote ancestor. The vulg. *Ἀκτορίωνος* probably comes from N 185 where only one brother is mentioned; here it is less suitable than the dual. For the curious legends about the sons of Aktor see A 709, Ψ 639.

626. αἱ, Zen. οἱ: but η 29 (δόμος) *ναλεῖ* and the analogy of *ναιετάων* as applied to places by a sort of personification (Δ 45, α 404, etc.) are sufficient to justify the reading of Ar. and mss. So Soph. *Aj.* 597 ὦ κλεινὰ Σαλαμῖς, σὺ μὲν που *ναλεῖς* ἀλίπλακτος κτλ. The Echinean islands as a matter of fact lie opposite Akarnania, a considerable distance N. of Elis; but the Homeric geography of the W. coast of Greece is apparently based on imperfect hearsay, not on knowledge. Dulichion cannot be identified. It can hardly here be Leukadia (Sta. Maura).

ὅς ποτε Δουλίχιόνδ' ἀπενάσσατο πατρὶ χολωθείς·
τῶι δ' ἄμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

630

αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,
οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
οἳ τε Ζάκυνθον ἔχον ἠδ' οἱ Σάμον ἀμφενέμοντο,
οἳ τ' ἠπειρον ἔχον ἠδ' ἀντιπέραι' ἐνέμοντο.

635

τῶν μὲν Ὀδυσσεὺς ἦρχε Διὶ μῆτιν ἀτάλαντος·
τῶι δ' ἄμα νῆες ἔποντο δώδεκα μιλτοπάριοι.

Αἰτωλῶν δ' ἠγεῖτο Θόας Ἀνδραίμονος υἱός,
οἱ Πλευρῶν' ἐνέμοντο καὶ Ὀλενον ἠδὲ Πυλῆνην
Χαλκίδα τ' ἀγχίαλον Καλυδῶνά τε πετρήεσαν.

640

629. δουλίχιον GS Lips. Vr. a, Mosc. 1. || ἀπενήσατο R: ἀπενάσατο PR^m.
631 dθ. Ar. ? (A has obelos but no schol.). 632. εἶχον om. PR, adding τ' ἔκουν
at end of line. 633. κροκύλην Eton. || τραχεῖαν GJ (surp. η) U (surp. η).
634. κάμην Zen. (ἀμετρον ποιῶν An.). || γρ. ἠδ' αἱ κάμιον ἀμφινέμοντο Par. d.
635. ἠδ' : οἱ δ' QS : οἱ τ' H. || ἀντιπέραι Vr. c, Mosc. 1 : ἀντιπέρα S.

629. Phyleus had to leave his home because he bore witness against his father Augeias, who endeavoured to cheat Herakles of the reward promised him for the cleansing of the stables. See Pind. O. xi. 31. In N 692, O 519 Meges is still king of the Epeians; the legend of his migration northwards to the coast of Aitolia looks like a reflex of the migration of the Aitolians S. to Elis. Such invasions were commonly justified as bringing back an expelled family to their old realm. The case of the Herakleidai is the most familiar, but there are many others.

632. εἰνοσίφυλλον = ἐν-φοσι-, from *Foθ*, root of *ώθew*, etc.; 'making its foliage to shake,' i.e. with trembling leafage. So Hesych. *κινησίφυλλον*, and cf. *ἐννοσίγαιος*. *Νήριτον*, ν 351, ι 21. The four places named in these two lines seem to be all on the island of Ithaka (*Ἰθάκη* being the chief town), though the Greek geographers located Krokyleia and Aigilips on the mainland. *Κάμος* is Kephallenia.

635. ἀντιπέραια, the coast of the mainland opposite Ithaka (regarded as part of Elis). That the inhabitants of the islands had such possessions on the mainland is consistent with δ 635, where Noëmon speaks of crossing over to Elis, *ἐνθά μοι ἵπποι | δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοί*. But there can

hardly have been Κεφαλλῆνες there. This was no doubt the ground for the (probable) athetesis of 631 by Ar.

637. μιλτοπάριοι (here and ι 125), with cheeks painted with vermillion. This does not indicate so much a personification of the ship as a literal painting of a face upon the bows, the red paint being used as a primitive approximation to the colour of flesh. So *φοινικοπάριος* λ 124, ψ 271. Though this practice is not expressly recorded otherwise in H., there can be little doubt that it existed then as it did, and still does, all over the world, from Chinese junks to Mediterranean and Portuguese fishing boats, to say nothing of its survival in the 'figure-head.' In early vase-paintings the ship of war has an animal's head for the bows, generally a pig's snout. The original idea seems to have been to give the ship eyes with which to see its way. (See Assmann *Jahrb. d. d. arch. Inst.* iv. 100, Torr *Ancient Ships* pp. 37, 69.) Of course the actual painting may in Homer's ships have degenerated into a purely conventional daub; but the epithet in question shews that even in that case some consciousness of its origin had survived. Ar. remarked *ἤδη ἡ ἐκ χρωμάτων μίξις ἦν ἐπιπολάσασα πρὸς τὴν ζωγραφικὴν*. Cf. Herod. iii. 58 *τὸ δὲ παλαιὸν πᾶσαι αἱ νῆες ἦσαν μιλτοπάραι*.

οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος νίεες ἦσαν,
οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος·
τῶι δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσι·
τῶι δ' ἄμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645
οἱ Κνωσὸν τ' εἶχον Γόρτυν τε τειχιόεσσαν,
Λύκτον Μίλητόν τε καὶ ἀργινόεντα Λύκαστον
Φαιστόν τε Ῥύτιόν τε, πόλεις ἐν ναιεταώσας,
ἄλλοι θ', οἱ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.
τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευε 650
Μηριόνης τ' ἀτάλαντος Ἐνναλίωι ἀνδρεϊφόντη·
τοῖσι δ' ἄμ' ὀγδώκοντα μέλαιναι νῆες ἔποντο.
Τληπόλεμος δ' Ἡρακλείδης ἥυς τε μέγας τε

641-2 ἀθ. Zen. 642. Mosc. (1?) adds καὶ τυδεὺς [ἐν] οἴβαις ὅτ' ἀπώλετο
αὐτὸς ἀχαιῶν. 643. ἐτέτακτο JR^mS Lips. 644. τῶ ε' J (post ras.). 645. δ'
m. L. 646. κνωσσόν CGHJQU (so Tryphon). 647. ἀργινόεντα S. || Λύκαστον :
κάμικρον H (supr. ἂν Λύκαστον) : γρ. κάμικρον J. 648. πόλις A. 651.
ἀνδρεϊφόντη R : ἀνδριφόντη G. 653. δ' om. P.

641. For the Homeric legend of Oineus and Meleagros see I 529 sqq. Zenod. belized 641-2, apparently because Meleagros alone is named of all the sons of Oineus. The inserted line (v. supra) testifies to the surprise naturally felt at the omission of Tydeus, the most famous of them. As the scholiast remarks, οὗτος may refer either to Oineus or to Meleagros, according to the punctuation. τῶι δέ, sc. Thoas.

645. The enumeration having passed from Boiotia S. and W. through Peloponnesos and the Western islands to Aitolia, now takes a fresh start from the S. of the Aegaeon Sea and passes through the islands to Thessaly. The Cretan towns named are all at the foot of Ida in the middle of the island. See τ 172-174 for the Homeric account of Crete.

646. Κνωσσός, Σ 591, τ 178.

647. Μίλητος, said to be the metropolis of the famous Ionic Miletos.

649. In τ 174 Crete is said to contain ninety cities; a divergence on which, as we learn from the scholiast, the χωρίοι founded one of their arguments.

651. Ἐνναλίωι ἀνδρεϊφόντη: if this reading is right there is a violent synizesis of -ωι ἀν- into one syllable. But we ought to write ἀδριφόντη (or rather ἰδριφόντη), where ἀδρι- is a lighter form of ἀνδρι-: and so λιποῦς ἀδριφόντη II 857

(where see note), X 363, for ἀνδριφόντη, like ἀβρότη ἀμφι-βροτος, where the β has, like the δ of ἀνδρι, arisen from the nasal, which then disappeared (H. G. § 370 n.). Similar forms are ἀ(μ)πλακήματα Aisch. Eum. 934, ἀνδ(μ)πλάκηται Soph. O. T. 472, ἀ(μ)πλακῶν Eur. Alc. 242, where also the mss. mostly give the μ. Cf. ἀδρι· ἀνδρι, Hesych. In the Cyprian inscriptions the nasal is regularly omitted before a consonant (and so often in mod. Greek, e.g. ἀθροπος).

653. In spite of this elaborate panegyric the Rhodians are not again mentioned in H. Tlepolemos enters only to be killed in E 628 ff. His connexion with Rhodes is not there alluded to. It is impossible to suppose that a Dorian colony was ever admitted by tradition to the Trojan war; but the triple division so characteristic of the Dorians is pointedly alluded to in 668. It is possible, of course, that the prae-Dorian Rhodians had their share in the early history of Greece, and that the Dorians only recolonized an island already Greek. The intention here may be to give the Dorian hero an earlier possession of the island, and bring him there not by the Dorian invasion but by a private quarrel; but the author manages to betray himself by the word τριχθά. Bergk suggests that the high praise of the Rhodians

ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερώχων,
 οἱ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, 655
 Λίνδον Ἰηλυσόν τε καὶ ἀργινόεντα Κάμειρον.
 τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
 ὃν τέκεν Ἀστυόχεια βίῃ Ἡρακληείῃ,
 τὴν ἄγεται ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος,
 πέρσας ἄστεα πολλὰ διοτρεφέων αἰζηῶν. 660
 Τληπόλεμος δ', ἐπεὶ οὖν τράφ' ἐνὶ μεγάρῳ εὐπήκτῳ,
 αὐτίκα πατρὸς ἐοῖο φίλον μήτρωα κατέκτα
 ἤδη γηράσκοντα, Λικύμνιον ὄζον Ἄρηος.
 αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὃ γε λαὸν ἀγείρας
 βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γὰρ οἱ ἄλλοι 665
 υἱέες υἱωνοί τε βίης Ἡρακληείης·
 αὐτὰρ ὃ γ' ἐς Ῥόδον ἴξεν ἀλώμενος ἄλγεα πάσχων·
 τριχθὰ δὲ ὤκηθεν καταφυλαδόν, ἠδὲ φίληθεν

656. ἀργινόεντα S. || κάμειρον CJPR Bar. Eton. Vr. b c A. 658. ἀστυδάμεια
 Schol. Pind. O. vii. 24. || ἡρακλαίη Q: ἡρακλαίη Zen. (ἀμετρον ποιῶν An.). 659.
 τὴν ἄγεται: τηλόθεν Strabo vii. 328, viii. 339. 660. διοτρεφέων HL 661.
 τράφεν ἐνὶ PQR Vr. A: τράφ' ἐν Vr. a: τράφεται ἐν Mor. Bar. Vr. c: τράφει
 ἐν G. 663. ὄζος U (surpr. n) A^m (T.W.A.). 665. ἐν τισὶ βα φεύγειν Schol.
 Pap. α (v. Ludwich ad loc.). 666. ἡρακλαίης QU. 667. αὐτὰρ: αἶψα δ'
 Zen. || ἦκεν G: ἦκεν Mor. Bar. 668. καταφυλαδόν Vr. a. || οἱ δ' ἐφίλησαν Cant.

points to the time of their naval supremacy, perhaps about 900 B.C. The legend of Tlepolemos is given in Pindar O. vii.

654. ἀγερώχων, apparently a desperate word; many derivations have been proposed, but not one carries conviction. It is applied by Homer to the Trojans, the Mysians, and once to an individual, Periklymenos, λ 286. In Homer and Pindar it seems to be a word of praise, but later writers use it to mean 'overbearing,' 'haughty.' Pindar applies it to things, N. vi. 34, O. xi. 78, P. i. 50. It is common in Polybios, Plutarch, Philostratos, etc., though not found in pure Attic. I give without comment a number of proposed etymologies. (1) ἀγαν γεράχως (Ar.); (2) ἀπὸ τοῦ ἀγαν ἐπὶ γέρως ὀχεῖσθαι (El. Mai.); (3) διὰ τὸ ἀγείρειν ὀχήν, τοῦτεστι τροφήν: (4) ἀγείρειν ὀχους, assemblers of chariots (Döderlein); (5) ἀγείρειν, ὠκὺς, swiftly gathering (Böttcher); (6) ἀγα(ν) ἐρωή (suff. -χο-), violent, impetuous (Gübel); (7) ἀγα-, ἔρα, ἔχω, having much land (Suidas); (8) ἀγαύρως ἔχειν, holding themselves proudly (Pott); (9) adj. ἀγερός, root ἀγ, to admire, hence ἀγερώσσει (Hesych.), and ἀγέρωχος = ex-

citing wonder (Schmalfeld); (10) = ἀγέλαυχος, the bull proudly leading his herd; Bergk (Gr. Lit. i. p. 129).

659 = O 531. This river Selleeis (different of course from that mentioned 839, M 97, in Asia) was according to Ar. in Thesprotia, in the country of the Σελλοί (Il 234); others said it was in Elis, and that Herakles took Astyocheia when he overthrew Augeias (so Strabo). For the name Ἐφύρη see note on Z 152.

661. The aor. τράφε is here, as always (cf. Ψ 84, 90), intrans., and should apparently be substituted for the pass. τράφη which occurs only in Γ 201, Λ 222 (note the reading of G here). So τράφεν should be τράφον in A 251, 266, Ψ 348.

662. Likymnios was brother of Alkmena. See Pind. O. vii. 27. The homicide was committed in a fit of anger according to Pindar, but another legend (ap. Schol. A) made it purely accidental.

665. γὰρ οἱ, mss. with Ar.; but the neglect of the digamma in the pronoun οἱ is so rare that it is better to read γὰρ οἱ. οἱ ἄλλοι is common enough in H.: e.g. Λ 75, 264, 524, 540, and many other cases; see Z 90.

ἐκ Διός, ὃς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.
καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων. 670

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἰσας,
Νιρεὺς Ἀγλαΐης υἱὸς Χαρόποιό τ' ἄνακτος,
Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθε
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·
ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός. 675

οἳ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε
καὶ Κῶν Εὐρυπύλοιο πόλιν νήσους τε Καλύδνας,
τῶν αὖ Φεΐδιππός τε καὶ Ἀντιφός ἡγησάσθην,
Θεσσαλοῦ νῆε δύω Ἡρακλεΐδαο ἄνακτος·
τῶν δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο. 680
νῦν αὖ τούς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον·

669 ἀθ. Αρ. 671. νιρεὺς δ' QRU. || αἰκύμηνεν QS Vr. b: ἐκύμηνεν PR^m U
Vr. A. 672. τ' om. Q. 673, 675 ἀθ. Zen., 674 οὐδὲ ἔγραφεν. 674. τῶν δ'
RS. 675. γάρ οἱ ἔπετο G. 676. κάσον: κράσον P. 677. κῶν: κῶ L
(post ras.). 678. τῶν δ' CGQR Eton. Vr. c. 680. τῶν AHJ (γρ. τοῖς) PU
Par. a: τοῖς Ω. 681. Ζηνόδοτος μετέγραφεν οἳ δ' Ἄργος τ' εἶχον τὸ Πελασγικόν,
οὔσαρ ἀρούρης An. || Νῦν αὖ τούς: οἳ τ' αὐτοὶ Q(συγγρ. Νῦν Q²) R(Νῦν αὖ
τούς R^m) S Par. e (γρ. Νῦν αὐτούς) j: οἳ δ' αὐτοὶ Mosc. l: Νῦν δ' αὐτούς J Vr.
a c A: Νῦν αὐτοὶ Vr. b: Νῦν τούς φημι ὅσοι G.

670. There was a legend of a literal rain of gold sent by Zeus upon Rhodes, apparently founded upon this passage; cf. πολὺν ὅσε χρυσόν Pind. O. vii. 50, βρέχε χρυσέαις νιφάδεσσι πόλιν ib. 34. καταχέαν is very often used metaphorically, e.g. χάριν θ 19, etc., ἐλεγχέην Ψ 408, and so it may be here; but Pindar's mention of the ξανθὰ νεφέλα shows that he understood the verb in its literal sense. But this line, according to a scholion on Pindar, was obelized. There is no mention of this in Schol. A, where we find, however, that Ar. obelized the preceding line, taking φιλῆθεν to mean 'they were friendly to one another in spite of the tribal division,' and regarding 669 as inserted in order to give another explanation of φιλῆθεν: the line with its obvious padding certainly bears out the idea.

671. Nireus is not mentioned again. The double *epanalepsis* is unique in H. For τῶν ἄλλων after a superl. cf. A 505.

676. These are small islands among the Sporades, only Kos having attained any subsequent importance; the Cyclades are not mentioned at all. Pheidippos and Antiphos again are named only here; the mention of their Herakleid

descent looks as if these lines came from the same source as the Rhodian episode above. All the islands were Dorian colonies, but Kos at least had legends of colonization from Thessaly, whence Thessalos is brought into the genealogy. This is again an anachronism, as the Thessalian name is elsewhere ignored in H.

681. It is hardly possible to read this and the two following lines without feeling that originally Achilles was the leader of the whole of the Thessalians, and that his restriction to three paltry towns in 682 is merely a device to make room for the localization of other Thessalian heroes. As it stands, the effect is almost like 'all the peoples of Britain, who dwelt in Greenwich and Woolwich and Blackheath, and were named Saxons and English and Danes.' The Pelasgian Argos, properly the central plain of Thessaly about Larissa, a long way from Phthia, is in the sequel stretched to comprise Thessaly in the widest sense, and even Dodona in Aitolia. There can be little doubt that Hellenes, Myrmidons, and Achaeans were originally three distinct tribal names of Thessaly, all under the suzerainty of Achilles, as the South

οἷ τ' Ἄλον οἷ τ' Ἀλόπην οἷ τε Τρηχῖν' ἐνέμοντο,
οἷ τ' εἶχον Φθίην ἢδ' Ἑλλάδα καλλιγύναικα,
Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί,
τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685
ἀλλ' οἷ γ' οὐ πολέμοιο δυσηχέος ἐμνύοντο·
οὐ γὰρ ἔην, ὅς τις σφιν ἐπὶ στίχας ἡγήσαιτο.
κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς
κούρης χωόμενος Βρισηΐδος ἠυκόμοιο,
τὴν ἐκ Λυρνησσοῦ ἐξείλετο πολλὰ μογήσας, 690
Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης,
καδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,
υἱέας Εὐηνοῖο Σεληπιάδαο ἄνακτος·

682. ΤΡΗΧῖΝ' (τρηχαν Pap. α) ἐΝΕΜΟΝΤΟ Ω: τρηχῖνα νέμοντο Ar. || οἱ δὲ γράφουσιν οἷ ε' Ἄλον οἷ ε' Ἀλιοῦνε' οἷ τε Τρ. ἐν. Strabo. 683. ΦΘΑΙΗΝ Pap. α. 684 om. P^t Lips. Vr. A. || δὲ: τε Q. || καλεῦνται Q: καλοῦνται G. 685. ΤΩΝ Δ' P. || αὖ: ἄρ P¹. 686-694 ἀθ. Zen. 687. ἔΗΝ, ὅς τις: ἐστὶν ὅτις Q. || τίς: τι CHU. 690. ἐν ΛΥΡΝΗΣΣΩΙ Zen. 692. ΜΥΝΗΤΑ ΒΑΛΕΝ G. || ἔβαλεν: ἔλαβε R.

was under the suzerainty of Agamemnon. In I 447 Hellas, the home of Phoinix, is clearly distinct from Phthia, the home of Achilles. But in I 395 the Achaeians seem to include the inhabitants of both Phthia and Hellas, a first step to the use of the Achaian name for all prae-Dorian Greeks. Similarly the Myrmidons are identical with the inhabitants of Hellas and Phthia in λ 496. The confusion that reigns in the use of the names is a reflexion of the intermixture consequent on the great migrations from North to South, of which the Dorian and Thes-salian invasions were a part. See Bury in *J. H. S.* xv. 217 ff. This is the only case in H. where the name Hellenes occurs, except in 530 Πανέλληνες. The introductory words ΝΟΝ ΑΥ are evidently used to mark a new and important section of the whole. τοῦς is used as though the poet meant to continue with ἔσπετε or ἐρέω.

682. These towns are all in the extreme south of Thessaly, round the head of the Malian gulf, in the same district as that assigned to Protesilaos (695 ff.).

686-94, athetized by Zen., are evidently added to adapt to present circumstances a passage originally describing the mustering of the whole host. So also 699-709, 721-28. ἐμνύοντο, i.e. ἐμνά-οντο=μυμνήσκοντο. The only other form from this pres. stem, in the sense *reinem-*

ber, is μνωόμενος, δ 106, ο 400; elsewhere μνάεσθαι means *to woo* a wife. δυσηχέος, from ἄχος, κακὰ ἄχη περιποιῶν, the vowel being lengthened, as so often in compounds, at the point of juncture. Cf. δυσηλεγής from ἄλγος. The alternative der. from (F)ηχή, as if *horrisonus*, takes no account of the F; and even if we wrote πολέμου δυσFηχέος with van L. the epithet would not suit θάνατος (II 442, etc.).

687. ἡγήσαιτο, potential opt. after ὅς τις without ἄν, as X 348. (Other instances in *M. and T.* § 241.) ἐπὶ στίχας, *into the ranks* drawn up for battle. So T 353 ἐπὶ στίχας ἄλτο, Γ 113 ἱπποὺς ἐρυξαν ἐπὶ στίχας, *brought them into line*.

690. For the original home of Briseis see on A 184. Mynes was her husband according to the tradition, though there is nothing in H. to shew it. She was captured on the same raid as Chryseis, A 366.

692. For the termination of ἐγχεσιμῶ-ρους see Δ 242. The anticipation of the future course of the story in 694 is paralleled in 724, but is not in the Homeric style; the Epic poet occasionally speaks of future events as prophetically known to his characters, but foreshadows them in his own words only in suspicious passages.

τῆς ὃ γε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.

οἳ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695

Δήμητρος τέμενος, Ἴτωνά τε μητέρα μήλων,

ἀγχιάλόν τ' Ἀντρώνα ἰδὲ Πτελεὸν λεχεποίην,

τῶν αὖ Πρωτεσίλαος ἀρήϊος ἡγεμόνευε

ζωὸς ἐών· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.

τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκῃ ἐλέλειπτο 700

καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ

νῆος ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.

οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·

ἀλλὰ σφεας κόσμησε Ποδάρκης ὄζος Ἄρηος,

Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705

αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου

ὀπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων

ἦρως Πρωτεσίλαος ἀρήϊος· οὐδέ τι λαοὶ

δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν εἶοντα·

τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 710

694. ἀνστήσεσθαι U (ε supr. over ας): ἀστήσεσθαι (or ἀ(ν)στήσεσθαι?, ms. ἀνατάσεσθαι) Zen. 697. ἀγχιάλῃν Zen. || ἀντρώνα J. || ἠδὲ GQ. || ἐχεποίην Q. 700. δὲ καὶ: δέ κεν U. 701. δάρδανος ἀνὴρ: φαίδιμος ἔκτωρ Dem. Skeps. ap. Schol. Lykophron 531. 707. γενεῇ Schol. Δ 60. || ἅμα Ar.: ἄρα Ω. 708. οὐδ' ἔτι H Vr. a. 709. γε μὲν: γε μὴν G: δέ μιν S. 710. τῷ ε' J. || τεσσαράκοντα A.

696. The asyndeton shews that Δήμητρος τέμενος must be in apposition with Πύρασος, and is not the town Δημήτριον, explained by Ar. as distinct from Πύρασος. See Strabo ix. p. 435, and cf. 506 Ποσειδῆιον ἀγλαὸν ἄλσος in apposition with Ονχέστος. These towns surround Alos at the head of the Malian gulf.

699. κάτεχεν, as Γ 243. Protesilaos' ship plays a prominent part in the fighting later on, N 681, O 705, Π 286.

700. ἀμφιδρυφῆς, explained by A 393 τοῦ δὲ γυναικὸς μὲν τ' ἀμφίδρυφοί εἰσι παρειαί.

701. ἡμιτελής ἦτοι ἄτεκνος ἢ ἀφηρημένος τοῦ ἐτέρου τῶν δεσποτῶν ἢ ἀτελείωτος· ἔθος γὰρ ἦν τοῖς γήμασι θάλαμον οἰκοδομεῖσθαι (Schol. A). The first explanation is best; he has only half completed his household, as, though married, he has left no son. Cf. Soph. O. T. 930 παντελής δάμαρ, 'because the wife's estate is crowned and perfected by the birth of children' (Jebb). The last is founded upon Odysseus' description of his building his own marriage-chamber, ψ 189 sqq.

Cf. also A 227 γήμας δ' ἐκ θαλάμοιο . . ἔκετο. But δόμος cannot mean 'wedding-chamber.' The Δάρδανος ἀνὴρ was variously said to have been Aineias, Euphorbos, or Hector; the latter was the name given by the Κύπρια, Demetrios of Skepsis (vide supra), and Soph. (fr. 443); but Ar. held that it was certainly wrong, as Hector was not a Dardanian strictly speaking.

703. οὐδὲ μὲν οὐδ' οἱ, yet neither were they; an emphasis is thrown on the οἱ, which is not easily explicable, for there does not seem to be any striking contrast with some other leaderless band such as the words would imply. In 726 they come naturally, as two lost chieftains have already been mentioned. The line is simply copied here from 726.

708-9 look like a gloss intended to explain the apparently ambiguous ὁ, and filled up from previous lines so as to make two hexameters.

The towns following (711-5) lie N. and (716-7) E. of the head of the Pagasaean Gulf.

οἱ δὲ Φεράς ἐνέμοντο παραὶ Βοιβηίδα λίμνην,
 Βοίβην καὶ Γλαφύρας καὶ ἐυκτιμένην Ἰαωλκόν,
 τῶν ἦρχ' Ἀδμήτοιο φίλος πάϊς ἔνδεκα νηῶν,
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν
 Ἀλκηστις, Πελῖας θυγατρῶν εἶδος ἀρίστη.

715

οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν,
 τῶν δὲ Φιλοκτήτης ἦρχεν, τόξων ἐν εἰδώς,
 ἑπτὰ νεῶν· ἐρέται δ' ἐν ἐκάστῃ πεντήκοντα
 ἐμβέβασαν, τόξων ἐν εἰδότες ἴφι μάχεσθαι.

720

ἀλλ' ὁ μὲν ἐν νήσῳ κείτο κρατέρ' ἄλγεα πάσχων,
 Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον υἱες Ἀχαιῶν
 ἔλκει μοχθίζοντα κακῶι ὀλοόφρονος ὕδρου·
 ἔνθ' ὃ γε κείτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτῆταο ἄνακτος.

725

οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ Μέδων κόσμησεν, Οἰλῆος νόθος υἱός,
 τὸν ῥ' ἔτεκεν Ῥήνη ὑπ' Οἰλῇι πτολιπόρθῳ.

οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,
 οἳ τ' ἔχον Οἰχαλίην πόλιν Εὐρύτου Οἰχαλιῆος,
 τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,

730

711. παραὶ βοιβηίδα λίμνην : κατ' ἐνίους ἰδὲ κρίνην ὑπέρειαν Schol. Pind. P. iv. 125. 712. εὐκτίμενον G Harl. a. || ἰαωλκὸν GPR Harl. a. 713. τῶν δ' Vg. a. 715. πελῖας J. 717. μελίβοιαν : πιτύειαν Steph. Byz. || ὀλιζῶνα J. || τραχεῖαν G. 718. τῶν αὖ ἡγεμόνευε φιλοκτῆτης, ἄγος ἀνδρῶν Zen. 724-5 (6!) ἀθ. Zen. 724. δ' ἀνστήσεσθαι H (συγγρ. μνήσεσθαι). || ἔμελλον Par. α¹, συγγρ. ο. 727. ἀλλὰ : τοὺς δὲ Zen. 728. ὑπὸ ἸΛΗΪ J (γρ. ὑπ' ὈΥΛΛΗΪ). 729. κλωμακόεσσαν A Paus. iv. 9. 2 : κλωμακόεσσαν G (and R συγγρ.) : κλωματόεσσαν P. 731. τῶν αὖ G U¹ Vg. b. || ἡγήσθην Q. || παῖδες P.

719. Sophokles evidently follows this line (*Phil.* 1027), πλεύσανθ' ἑπτὰ ναυσὶ ναυβάτην.

720. For ἴφι Bentley conj. ἡδέ, perhaps rightly; but see note on Z 478.

723. ὀλοόφρων is used in *Il.* only of animals (O 630, P 21), in *Od.* only of men (α 52, κ 137, λ 322). There is no other allusion in H. to the story of Philoktetes, but it must have been perfectly familiar as an essential part of the legend of Troy. Zen. athetized 724-6 on the same grounds as 686-94. Medon appears again in N 694, but there he is leader of the Phthians with Podarkes (704).

729. There is now a jump from the SE. to the W. of Thessaly, whence

came the cultus of Asklepios, which in historical times had its chief seat in Epidauros, though the temple at Trikke was always famous. (The oldest myth takes us to Lakereia on the Boibeian lake, which we have just left, 711.) Homer does not represent him as anything more than a mortal chieftain, Δ 194. κλωμακόεσσαν (ἀπ. λεγ.), τὴν τραχεῖαν καὶ ὄρη ἔχουσα Schol. B, πολλά ἀποκλίματα ἔχουσαν, κρημνώδη Hesych. Der. and reading are alike uncertain. κλωμακόεσσαν might perhaps be used of terraced hill-sides, like staircases. For Oichalia and Eurytos see on 595.

731. Ἀσκληπιοῦ : read Ἀσκληπιόε, see on 518.

ιητῆρ' ἀγαθῷ, Ποδαλείριος ἠδὲ Μαχάων·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

οἱ δ' ἔχον Ὀρμένιον οἷ τε κρήνην Ὑπέρειαν,
οἷ τ' ἔχον Ἀστέριον Τιτάνοιό τε λευκὰ κάρηνα, 735
τῶν ἤρχ' Εὐρύπυλος Ἐυαίμονος ἀγλαὸς υἱός·
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

οἱ δ' Ἀργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,
Ὀρθην Ἠλώνην τε πόλιν τ' Ὀλοοσσόνα λευκὴν,
τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης, 740
υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς,
τόν ῥ' ὑπὸ Πειριθόωι τέκετο κλυτὸς Ἴπποδάμεια
ἥματι τῷ, ὅτε φῆρας ἐτίσατο λαχυνήεντας,
τοὺς δ' ἐκ Πηλίου ὦσε καὶ Αἰθίκεσσι πέλασσεν·
οὐκ οἶος, ἅμα τῷ γε Λεοντεὺς ὄζος Ἀρης, 745
υἱὸς ὑπερθύμοιο Κορώνου Καινεῖδαο·

τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·
τῷ δ' Ἐνιῆνες ἔποντο μενεπτόλεμοί τε Περαιβοί,

732. ἰατῆρ' R : ἰητῆρς καλῶ G. 733. τῶν δὲ ap. Did. 735. οἱ δ' P.
737. τεσσαράκοντα A. 738. ἄργισσαν AGHR Pap. α : ἄργισαν CQ Bar. Lips.
Vr. α : γρ. ἄργισαν J Eust. (σπάνιά τινα τῶν ἀντιγράφων). 740. τῶν δ' S. || αὖ
G. 741. ἀθάνατον Zen. 744. αἰθίκεσσι : αἰθιόπεσσι Demokrines. 747.
τῷ P (supr. οἷς). || ἅμα : ἄρα Vr. c. || τεσσαράκοντα A. 748. καὶ εἴκοσι :
] καὶ δεκ [Pap. ξ. 749. ἐνιῆνες : γρ. ἄρ' Ἰωλοὶ Steph. Byz. (?).

734-5. We make another jump back to Magnesia, this group of towns being among those assigned to Eumelos, 711-5: ἡ δ' Ὑπέρεια κρήνη ἐστὶν ἐν μέσῃ τῇ Φεραίων πόλει Strabo ix. 439. See note on Z 457. For κάρηνα of cities cf. 117.

738. We now go to the N. of Central Thessaly, the home of the Lapiths (M 128), near the later Larissa. Oloösön is said to be still, under the name of Elassona, conspicuous for its white limestone rock. Strabo says (439) that all these towns were Peraibian till the Lapiths seized them. Here it is the Φῆρες who are driven out.

741 is a very clumsy line as the text stands; 742-4 seem meant to supplant, not to follow, 741, and to bring in the later myth of the Centaurs and Lapiths, of which Athens made so much. As the fight took place at the wedding of Peirithoos and Hippodameia, clearly τέκετο = conceived. For the other allusions to the tale see on A 263.

742. κλυτός, fem., cf. ε 422, Σ 222, T 88, and even δ 442 ὀλωτάτος ὁδμή. H. G. §§ 116 (1), 119.

744. The Aithikes apparently dwelt in Pindos, to the W. of Thessaly. One Demokrines actually read Αἰθιόπεσσι, putidissime.

749. No Peraibian towns in Thessaly are mentioned, as they have been already given to the Lapiths. The explanation of Strabo is that these Peraibians are a portion of the tribe who had been driven out of their old homes in the plain, and lived scattered among the mountains, while the bulk of the tribe lived mixed up with the Lapiths. If this is meant, it would seem that some of them must have crossed into Aitolia, for there can be no question that it is the Aitolian Dodona which is named; though, on the other hand, it is hard to escape the suspicion that the poet of this passage supposed it to lie in Thessaly. The Thessalian Achilles prays to the Pelasgian

οἱ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο, 750
οἷ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο,
ὅς ῥ' ἐς Πηνειὸν προΐει καλλίρροον ὕδωρ,
οὐδ' ὃ γε Πηνειῶι συμμίσγεται ἀργυροδίνῃ,
ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἡύτ' ἔλαιον.
ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ. 755
Μαγνήτων δ' ἦρχε Πρόθοος Τενθρηδόνοιο υἱός,
οἱ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευε,
τῶι δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
οὔτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760

751. ἔργ' ἐνέμοντο Ω: ἔργα νέμοντο Ar. 754. ἐπιρρεῖ Pap. ξ. 756.
τενθρηδόνοιο S: τευθρηδόνοιο L *supr.* 759. τεσσαράκοντα A. 760. ἦσαν:
ἔσαν C, *supr.* c over c.

Zeus of Dodona in II 233, and this may have caused the mistake. There was indeed a legend that the oracle of Dodona had been transferred there from Skotussa in Thessaly, but of this Strabo, p. 329, in an unfortunately mutilated passage, speaks with marked incredulity. There must, however, have been some early religious connexion between Thessaly and Dodona, which may have led to the legend.

751. Τιταρήσιον, the later Europos. Bentley's Τιταρησσόν is most tempting, because of *ἔργα*, and of the analogy of other place-names in -ησσός: cf. Lucan vi. 376 *Defendit Titaressos aquas*. But unfortunately it contravenes the rule that lengthening by position of a vowel short by nature is not permitted before the bucolic diaeresis. What idea the poet had in his mind about the meeting of the rivers it is hard to say. It is said that the Europos is a clear stream which is easily to be distinguished for some distance after it has joined the Peneios white with chalk; but ἀργυροδίνῃ is a strange epithet to use for a river if the emphasis is laid on its want of clearness. The connexion of the river with the Styx is no doubt due to the existence of some local cultus of the infernal deities of which we know nothing. *ἔργα*, *tilth*, as M 283, in a purely local sense of tilled fields. The word is of course common in Homer in the pregnant sense of *agricultural labour*.

755. ὄρκος here, as often, means the object sworn by, the 'sanction' of the oath. Cf. O 38 τὸ κατειβόμενον Στυγὸς

ὕδωρ, ὅς τε μέγιστος | ὄρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι. For the origin of the oath by the Styx see Frazer *Paus.* iv. p. 253. The water was supposed to be fatal to life, so that the oath was originally 'a sort of poison-ordeal; the water would kill the man who forswore himself, but spare the man who swore truly.' In Herod. vi. 74 there is a case, the only one recorded in history, where the Arkadians are asked to swear by the Styx; so probably 'when the poets made the gods swear by Styx, they were only transferring to heaven a practice which had long been customary on earth.' For ἀπορρώξ cf. κ 514 Κώκυτός θ', ὅς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρώξ, and see M. and R.'s note there on the rivers of the infernal regions.

756. Once more we make a jump back to the E.; and again we have a tribe, the Magnetes, without any cities, as the towns of Magnesia have been already enumerated and apportioned among various chiefs, Philoktetes, Eumelos, and Eurypylos. And here no theory of a separation of the tribe will help us, as these Magnetes are expressly located about Pelion and the Peneios, the very country that we have already been through. Strabo fairly gives up the puzzle in despair: *εἰκόασιν οὖν (οἱ ὕστερον ἄνθρωποι) διὰ τὰς συνεχεῖς μεταστάσεις καὶ ἐξαλλάξεις τῶν πολιτειῶν καὶ ἐπιμίξεις συγχεῖν καὶ τὰ ὀνόματα καὶ τὰ ἔθνη* (ix. 442), which is a mere admission of the impossibility of any historical criticism of this part of the Catalogue.

760. The ships enumerated amount to

τίς ταρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, μοῦσα,
 αὐτῶν ἡδ' ἵππων, οἳ ἄμ' Ἀτρεΐδῃσιν ἔποντο.
 ἵπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
 τὰς Εὐμήλος ἔλαυνε ποδώκεας ὄρνιθας ὥς,
 ὄτριχας οἰετέας, σταφύλῃ ἐπὶ νῶτον εἴσας·
 τὰς ἐν Πιερίῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 ἄμφω θηλείας, φόβον Ἄρης φορεύσας.
 ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
 ὄφρ' Ἀχιλεὺς μῆνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,

765

761. ταρ A: γὰρ S Vr. b: τ' ἄρ Ω. 762. ἀτρεΐδῃσιν G. 763. ἦσαν
 CQR. 765. οἰετέας P (R *supr.*): ἰοετέας Mor. Bar. 766. ἐν: καὶ Par. h. ||
 Πιερίῃ: Πηρεΐῃ Par. α, J (*supr.* α over ηρ: γρ. ἐν Πιερίῃ J^m) Eust.: Πηρεΐῃ
 A (Πιερίῃ A^m, T.W.A.): Πηρίῃ Harl. d. 768. ἀνδρῶν δ' HQ. 769.
 φέρτατος Ar. Ω: φέρτερος JQS Harl. d, Par. d e f h, Vr. b.

1186. Thuc. i. 10 suggests that by taking a mean between 120, the largest, and 50, the smallest number mentioned for a ship's crew (see 510 and 719), we may gain an approximate idea of the numbers of the Greek army. The mean being 85, the total on this plan will come to just over 100,000.

763. Φηρητιάδαο, another 'papponymic' (see on 621). Eumelos was son of Admetos, son of Pheres. It is of course possible that the poet meant that the horses were the horses of Admetos, and only lent to Eumelos by his father, or inherited, as in the case of the Νηληϊαὶ ἵπποι of Nestor, A 597; but this is not likely, cf. Ψ 376.

765. ὄτριχας οἰετέας, *one in coats and in years*. The ὀ- is the same as in ὄπατρος, A 257, but the relation of it to the commoner ὀ- (for *sm-*, short form of *sem-*, *one*) is not clear. Cf. also ὀγάστωρ· ὀμογάστωρ by the side of ἀγάστορες· ἀδελφοὶ δίδυμοι in Hesych., and ὀμός by ἄμα. The -i- of οἰετέας presumably represents only the lengthening by ictus before F of ὀφετέας. Cf. Hesych. αὐετῇ· τὰ αὐτοετῇ beside ἀετέα· τὰ τῶι αὐτῶι ἔπει γεννώμενα, and again ὑετῆς· ὁ αὐτοετῆς. Wackernagel's explanation of *olFos* (= *one*) leaves the other forms unaccounted for. See Schulze *Q. E.* p. 495. σταφύλῃ (distinguished by accent from σταφυλή, a bunch of grapes) is explained by Schol. A as λαοξοικός διαβήτης, ὅς ἄμα πλάτος καὶ ὕψος μετρεῖ, i.e. the still familiar mason's level, consisting of a plummet hanging in a T-square. The sense is that the two

mares were exactly of equal height at every point as measured by a level across their backs. Reichel remarks (*H. W.* 22) that such equality was important when horses were harnessed to the same yoke across their necks.

766. The reading here is doubtful. Πηρεΐῃ seems to be merely an itacistic variant; though Steph. Byz. and Hesychios mention a town of that name in Thessaly, nothing more is known of it, and it is probably only a deduction from this line, supported by the fact that the position of Pieria is clearly too far north. Besides, the horses were evidently bred by Apollo during his service with Admetos at Pherai. Hence Valckenaer conj. Φηρεΐῃ, which has a shade of ms. support, and would be satisfactory but for the fact that the Thessalian town is Φεραί (711), Φῆραι being in Messenia. But the patronymic Φηρητιάδης points to some variation of quantity, as it is evidently connected with the name of the town.

767. φόβον Ἄρης φορεύσας, *carrying the panic of war* into the ranks of the enemy. Cf. note on E 272 μῆστωρε (?) φόβοιο.

769. This and the next line are an awkward interpolation, apparently intended to bring the Catalogue into harmony with lines such as Ψ 276. Schulze *Q. E.* p. 349 has shewn that the scansion μῆνιε is purely Attic, the penultimate being always short in H. He suggests with great probability that 768 originally ended πόδας ὠκὺς Ἀχιλλεύς, and was followed by 771. Euripides

ἵπποί θ', οἱ φορέεσκον ἀμύμονα Πηλεΐωνα. 770
 ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσιν ποντοπόροισι
 κείτ' ἀπομηνίσας Ἀγαμέμνονι ποιμένι λαῶν
 Ἀτρεΐδῃ, λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες
 τόξοισιν θ'. ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος 775
 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον
 ἔστασαν· ἄρματα δ' εὖ πεπυκασμένα κείτο ἀνάκτων
 ἐν κλισίῃσι· οἱ δ' ἀρχὸν ἀρηϊφίλον ποθέοντες
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατὸν οὐδὲ μάχοντο.
 οἱ δ' ἄρ' ἴσαν, ὥς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο· 780
 γαῖα δ' ὑπεστενάχιζε Διὶ ὥς τερπικεραύνῳ
 χωομένῳ, ὅτε τ' ἀμφὶ Τυφωεῖ γαῖαν ἰμάσσει

772. ἀπομηνίσας Bar. Mor. || πομ[ε]νι Pap. ξ. 773. παρὰ H : περὶ U *supr.* ||
 ρηγμῖνι Pap. a. 777. δ' εὖ : δ' αὖ PR : δὲ U. || ἀνάκτος Pap. a. 778. οἱ
 δ' : ἄδ' Vr. b. 780. ἴσαν : ἔσαν P. 781. ὑπεστενάχιζε JPQRS Pap. a
 Harl. a : ὑποστενάχιζε GH. 782. χωομένῳ : ἀρίσταρχος οὕτως· τινὲς χωόμενος
 ὥς ἀπ' ἄλλης ἀρχῆς Schol. Pap. a (Did.). || τ' *om.* G : γ' Schol. on O 17. || τυφῶνι P :
 τυφῶτα Pap. a. || ἰμάσσει CGQ (U *e corr.*) Vr. a.

Iph. Aul. 206–26 clearly had the passage before him, but knows of no horses fleetier than those of Eumelos, with which Achilles competes in speed of foot.

771. κορωνίσι, a word recurring only in the phrase νηυσὶ κ. No doubt the ordinary expl., *curved* (of the upward curve at bow and stern), is correct; cf. κορώνη, of the curved handle or hook on the door (α 441, etc.), and the tip of the bow (Δ 111). (A few ancient commentators explained 'black as crows'!)

772. ἀπομηνίσας: the ἀπο- here seems to be intensive, as in our vulgar phrase 'raging away,' giving full vent to his anger. So also H 230, I 426, T 62, π 378. Cf. Γ 415 ἀπεχθαίρειν, T 183 ἀπαρέσσασθαι, I 309 ἀποειπεῖν, ζ 49 ἀποθαυμάσαι, and Lat. *desaevire*, etc.

774=δ 62δ. αἰγανέησιν, either from αἶξ, as a spear for hunting goats, or from ἀτσω: the former derivation is supported by ι 156, where they are actually used against goats.

777. πεπυκασμένα, *wrapped up* with covers, πέπλοι, as E 194, to keep them clean while not in use. In Ψ 503 the word seems to be used in a hyperbolic sense, 'hidden by its ornaments.'

780. We have two more short similes describing the march to battle, in addition to those of 459 sqq., to be followed

by others at the beginning of Γ. 780 seems to be an exaggeration of 455, and to refer to light, which is as great as if the whole earth were on fire. The idea is not the same as in Λ 596 μάραντο δέμας πυρὸς αἰθομένοιο. νέμοιτο is pass. only here. The act. means *to deal out* or *drive to pasture* (ι 233); the mid. *to feed upon* (of fire, Ψ 177), *to inhabit*, or *to possess* (Z 195).

781. The connexion of Zeus τερπικεραυνος with the phenomena of a volcanic district has been thought to allude to the violent electrical disturbances which often accompany eruptions. Ἀρῖα is said to be a volcanic region in Kilikia, or, according to others, in Mysia, Lydia, or Syria. The latter name suggests *Aram*, the native name of Syria. Evidently Arima or the Arimoι are best located in mythland. A, perhaps following Ar., gives *Εἰναρίμοις*, and so Virgil must have read, *Aen.* ix. 716 'durumque cubile *Inarime* Iovis imperiis imposita Typhoeo.' The metaphor of *lashing* reappears in the story of the defeat of Typhoeus by Zeus in Hes. *Theog.* 857, where he is described as a monster with a hundred snake's heads spitting fire, the son of Gaia and Tartaros. So also Pindar, in a magnificent passage of *Pyth.* i., where his birthplace is given

εἰν Ἀρίμοις, ὅθι φασὶ Τυφώος ἔμμεναι εὐνάς·
ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο. 785

Τρωσὶν δ' ἄγγελος ἦλθε ποδὴνεμος ὠκέα Ἴρις
παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·
οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσι
πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.
ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις· 790
εἷσατο δὲ φθογγὴν υἱὲ Πριάμοιο Πολίτῃ,
ὃς Τρώων σκοπὸς ἴξε, ποδωκείῃσι πεποιθώς,
τύμβωι ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,
δέγμενος ὅππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·

783. Some add χώρῳ ἐνὶ θρυόεντι, ὧς ἐν πόνῳ ἴδμεν Strabo. 784.
στοναχίζετο CGHPQRU Harl. a (with ε *supr.* over ε instead of ο). 789.
ὁμηγερέες P Vr. a. 790. μετέφη Vr. b (and H *supr.*). 791-5 dθ. Ar. 791.
ἰσατο Pap. a. || δέ: γάρ S Vr. b. || εἰσαμένη Eust. || υἱέϊ AR Vr. a: υἱέϊ J Pap. a.
792. ποδωκείῃσι G. 793. αἰσυνήταο Pap. a. || γέροντος: ἀνακτος Pap. ξ Q
(and γρ. J^m).

as Kilikia, but his prison as beneath Cumae and Aetna.

785. διέπρησσον πεδίοιο: for this local gen. see *H. G.* § 149; it 'expresses a vague local relation (*within, in the sphere of, etc.*).' 'This use of the gen. is almost confined to *set phrases*; accordingly it is only found with the gen. in -οιο (the archaic form).' Cf. 801, and Ω 264 *ἵνα πρήσσωμεν ὁδοῖο*, and note on A 483.

786. We now come to the Catalogue of the Trojans and allies, introduced by a short narrative.

788. The gate of the king's palace has always been the place of justice and of audience among eastern nations; a familiar example is the 'Sublime Porte.'

791-5 were obelized by Ar. on good grounds: 'if the advance of the Greeks was all that had to be announced, there was no need of the goddess; but if the Trojans lacked courage and had to be persuaded to advance, the goddess must appear in person. When the gods take human shape, they are wont to leave at their departure some sign by which they may be known. The message is not adapted to the tone of a son speaking to his father, but is intense (*ἐπιτεταμένοι*) and reproachful; and the words of 802 do not suit Polites; it is Iris herself who should impose the command.' On the other hand, l. 798

is rather suited to a human warrior than to a goddess. But the whole passage seems forced, and out of place. 804-5 should belong to a description of the first landing of the Greeks (compare the similar advice of Nestor 362-8, and the building of the wall in H 337-43); and it has been remarked that as a matter of fact the numbers of the enemy must have been largely reduced by the tenth year of the war, especially as the Myrmidons are no longer among them. Robert (*Bild u. Lied* p. 17) has shewn that Polites was probably the Trojan sentinel in the *Kypria*, so that the whole passage probably comes thence with the rest of the Catalogue.

793. The tomb of Aisyetes is not again named as a landmark; but other barrows are mentioned in a similar manner, e.g. 811, and the σῆμα Ἴλου K 415, Λ 166, 371, Ω 349.

794. δέγμενος, apparently a perf. part. with irregular accent. So also I 191, Σ 524, υ 385, ποτιδέγμενος H 415, I 628, K 123, ὑποδέγμενος υ 310, π 189. Cobet would read δέχμενος (a form mentioned in the *Etym. M.* and found as a variant on I 191 in A) as a non-them. pres. His objection to the text, however, applies only to the ordinary view that δέγμενος is an aor. form (*ἐδέγμην*) which is plainly unsuitable to the sense *waiting*. For other cases of

τῶι μιν εἰσαμένη προσέφη πόδας ὠκέα Ἴρις· 795

“ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοὶ εἰσιν,
ὥς ποτ’ ἐπ’ εἰρήνης· πόλεμος δ’ ἀλίαςτος ὄρωρεν.
ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
ἀλλ’ οὐ πω τοιόνδε τοσόνδέ τε λαὸν ὄπωπα·

λίην γὰρ φύλλοισιν εἰκότες ἢ ψαμάθοισιν 800
ἔρχονται πεδίοιο μαχησόμενοι προτὶ ἄστυ.

“Ἐκτορ, σοὶ δὲ μάλιστ’ ἐπιτέλλομαι, ὦδε δὲ ῥέξαι·
πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,
ἄλλη δ’ ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει, 805
τῶν δ’ ἐξηγείσθω, κοσμησάμενος πολιήτας.”

ὥς ἔφαθ’, “Ἐκτωρ δ’ οὐ τι θεᾶς ἔπος ἠγνοίησεν,
αἶψα δ’ ἔλυσ’ ἀγορήν· ἐπὶ τεύχεα δ’ ἐσσεύοντο.

795. μιν : c]φιν Pap. ξ : cφιν J (γρ. μιν). || εἰσαμένη Pap. α. || προσέφη ACP
Vr. α : μετέφη Ω (and γρ. Α). 797. ὥς ποτ’ ἐπ’ : ὥς τέ ποτ Pap. α : ὥς τε
ποτ Pap. ξ : ὥσπερ ἐπ’ G. 798. ἦ δὲ μὲν Ar. (A *supr.*, T.W.A.) S Harl. d, Par. e
j, Vr. b : ἦ δὲ μὲν Par. h (and γρ. J^m). After 798 Pap. ξ adds *εἰσα ἰδὼν π[λ]αιστους
φρυγας α]νερας αιο[λοπωλους* = I¹ 185. 799. τοῖόν τε U. 800. λίαν J (γρ.
λίην) : λαιην Pap. ξ. 801. προτὶ Ar. Zen. Aph. (A *supr.*, T.W.A.) : περὶ Ω.
802. ὦδε δὲ Ω : ὦδέ γε [G]J : ὦδέ τι L. 803. κατὰ : π[ε]ρί? Pap. ξ. 804.
πολυσπορέων S. 806. δ’ om. U (add. U³). || ἐκηγέσσω Q. 807. εφασ Pap.
α. || ἠγνώησεν H : ἠγνοίησεν Pap. α.

perf. without reduplication see *H. G.* § 23 (οἶδα, ἔρχεται, ἔσσαι, ? ἰέρυντο Ω 125, and one or two other doubtful forms). Or δέγμενος itself might be a syncopated present; there is probably no reason for supposing that the affection of χ by μ is confined to aor. and perfect stems. This is apparently the view taken by van L. *Ench.* p. 384; δέχεται may then also be a non-them. pres. = δέχ-νται (M 147). ναυφιν : this form of ναῦς occurs only for an ablatival gen., with a specially *locative* sense. *H. G.* §§ 154–8.

795. μιν in this phrase is to be taken with προσέφη.

796. φίλοι is pred., ἄκριτοι (*endless*, see on 246) goes with μῦθοι.

802. Ἐκτορ, σοὶ δέ : for the use of δέ cf. Ἡφαιστε, σοὶ δέ, Aisch. *Pr.* V. 3, and notes on A 340, 540.

804. Cf. Δ 437–8, and λ 364–5 οἶά τε πολλοὺς βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους, where the epithet is more in harmony with the metaphor of men as fed by the soil; here it means no more

than *widely scattered*, and even so is not appropriately used of certain definite tribes, instead of mankind at large. But if the passage is to be saved from ludicrous weakness, we must omit both 803 and 804; the injunction then becomes, not an absurdly obvious piece of tactical advice, but a call to immediate action, such as the context requires: ‘let each commander give his men the word (to advance) and lead them against the enemy.’ As Greeks and Trojans always talk freely together, it is absurd to suppose that the Trojans and their allies had difficulty in understanding one another’s language. Cf. note on 867.

805. For σημαινέτω cf. A 289.

806. πολιήτας, a Herodotean form not recurring in H.; πολίτης is found only O 558, X 429, η 131, ρ 206.

807. ἠγνοίησεν, ‘the word which led astray the interpolator of 791–5,’ according to Ar., may quite well mean ‘did not ignore,’ i.e. disobey (Schol. A).

ἴσαι δ' ὠτύννυντο πύλαι, ἐκ δ' ἔσσυντο λαός,
 ζοί θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει. 810
 ἔστι δέ τις προπάραιθε πόλιος αἰπεῖα κολώνη,
 πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα,
 ν ἦ τοι ἄνδρες Βατίειαν κικλήσκουσιν,
 ἄνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
 θα τότε Τρῶές τε διέκριθεν ἡδ' ἐπίκουροι. 815
 Τρῳσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἴκτωρ

1. ὀρυμαγδός CGHJPRU.

811. πόλιος J (i *syri.* over η) L²: πόλις U

. 813. Βατειαῖαν Pap. α.

814. πολυκάρμοιο P.

πᾶσαι ἀντὶ τοῦ δλαι (and so M
 r., i.e. the gates were thrown *wide*
 because, with the doubtful excep-
 E 789 πύλαι Δαρδάνιαι, H. does not
 to have conceived Troy as having
 gates except the Skaian. But in all
 other phrases (Λ 65, N 191, 408,
 etc., and even ι 389) to which Ar.
 d to support his theory of πᾶς =
 he emphasis lies on the fact that
 role of something is affected when
 ight have been only a part; the
 lity here obviously is that we can
 conceive a *part* of a gate being
 l; πᾶσαι could at the most mean
 both the *σανίδες* were opened, not
 ily, and then it would obviously
 unnatural phrase. It is better to
 er the poet as conceiving Ilios,
 l great towns, as many-gated, but
 y naming the one gate which was
 lly recorded by his tradition.

The tomb of Myrine, like that of
 es, is not again named in the
 but both names are probably
 onal, and do not look like the
 ion of an interpolator. Myrine is
 o have been one of the Amazons
 nvaded Phrygia (Γ 189). She is
 tly the eponym of the Aiolic
 Myrina; Kyme and Smyrna
 y derived their names from
 ons, Strabo 550, 623, 633. For
 language of gods and men see A
 ρὴν μὲν δημωδεστέραν ἀνθρώποις τὴν
 θῇ θεοῖς προσάπτει, Schol. B.

Βατίαα = Brier hill.

THE CATALOGUE OF THE TROJANS
 notably from that of the Greeks
 evident want of detailed know-
 of the countries with which it
 Three groups of towns are given,

two without any tribal names (828 f.,
 835 f., 853 f.), all lying along the Helles-
 pont and the south shore of the Euxine.
 Niese suggests that these may probably
 be taken from an early form of the
 Argonautic legend, as they all lie on
 the course there taken. The rest of
 the Catalogue contains only names of
 tribes with occasional mention of a
 single city. The arrangement of the
 allies is radial, not concentric, along
 four lines running NW. (844-50), E.
 (851-7), SE. (858-63), S. (864-77),
 the extremity of each line being marked
 by τῆλε or τηλόθεν. The Trojans and
 allied tribes form a central group
 (816-43). There are serious differences
 from the rest of the *Iliad*; for instance in
 K 428 ff. we have a list of Trojan allies
 omitting the Paphlagonians (who do
 not reappear in the *Iliad*) and Kikones
 (P 73 only, and *Od.*), but including
 the Leleges and Kaukones whom this
 Catalogue omits, though they are named
 again in T 96, 329, Φ 86. Ennomos
 (860) and Nastes and Amphinomos (875)
 are not slain by Achilles in the fight
 at the river as we have it in Φ. In Ξ
 511 the leader of the Mysians is not
 Chromis or Ennomos, but Hyrtios. On
 the other hand, several lines seem to be
 taken from the *Iliad*, e.g. 822 from M
 99 f., 837-9 from M 95-7, 831-4 from Λ
 329-32. This all seems to point to
 older material worked up and partly
 adapted to this place. κορυθαίολος ex-
 plained ὁ ἀδύλων, ὁ κινῶν τὴν κόρυθα
 waving the helm, or more simply with
 sparkling helm, cf. note on E 707.
 Grammarians and mss. vary in the
 accent, many writing -αἶδλος as in the
 simple adj.

Πριαμίδης· ἄμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
λαοὶ θωρήσσοντο μεμαότες ἐγχείησι.

Δαρδανίων αὐτ' ἦρχεν εὐς πάϊς Ἀγχίσαι
Αἰνείας, τὸν ὑπ' Ἀγχίση τέκε δι' Ἀφροδίτη, 820

Ἰδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῖσα,
οὐκ οἶος, ἄμα τῷ γε δύω Ἀντήνορος υἱε,
Ἀρχέλοχός τ' Ἀκάμας τε, μάχης ἐν εἰδότε πάσης.
οἱ δὲ Ζέλειαυ ἔναιον ὑπαὶ πόδα νείατον Ἰδης,
ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσέποιο, 825

Τρῶες, τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱὸς
Πάνδαρος, ὧι καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

οἱ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ
καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ,
τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφίος λινοθώρηξ, 830
υἱε δύω Μέροπος Περκωσίου, ὃς περὶ πάντων
ἦιδεε μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκε

817. τῷ γε: τῷδε P. 818. μεμαότες CHJPQU. 819. αὐτ': τ' αὐτ'
P: δ' αὐτ' U: τ' αὐ L: τ' R. 820. ἀγχίση . . ἀφροδίτη Pap. α¹ (-μη . . -η
Pap. α²). 821. κνήμῃσι Q: κνήμῃσι G. 823. ἀρχίλοχος R. || τ' om. Pap. ξ.
824. νῆατο[ν Pap. α. 825. πίνοντες Pap. α ξ. 826. τῶν τ' P Vr. A. || αὐ
Vr. A. 828. οἱ δ' ἄρα ἀδρήστειάν PR (τινὲς αρ. Eust.): οἱ δ' ἄρ' ἀδρήστειάν HU:
οἱ τ' ἀδρήστειαν J (γρ. οἱ δ' ἄρ' ἀδράστειαν). || ἀδράστειαν G (om. τ'). 829.
πίτυαν ἔχον G: πίτυαν εἶχον Strabo. || τυρείης GP. 830. ἀδραστός G:
ἀνδρηστός S. || αμφίος Pap. α. 831. περκωσίου: κερκοπίου G. 832. οὐδ'
εἰς ACGHJPQR Vr. a b A: οὐδὲ εἰς U Lips. Eton. Vr. c: οὐδ' εἰς Ambr.:
οὐδέους Pap. α.

818. μεμαότες: for the variation in quantity compared with μεμαῶτες N 40 see *H. G.* § 26. The partic. is used without an infin. = *eager*, N 40, 46 (78 *μαιμῶσιν*), O 276, etc.

819. For the Dardanians (whence 'Dardanelles') see T 215 sqq.

821. Cf. E 313; and for *θεὰ βροτῷ εὐνηθεῖσα* II 176.

824. These Τρῶες are a separate clan who had doubtless split off from the Trojans proper, and settled a short distance away to the NE. See also note on E 105. The Aisepos runs into the Sea of Marmora near Kyzikos. *νείατον*, *nethermost*, where Ida runs down to the sea; vide A 381.

827. τόξον, *the bow*, in the sense of skill in archery, acc. to Schol. A; for Pandaros had acquired his bow himself,

Δ 106 sqq. A similar phrase is used of Teukros, O 441.

828. These towns lie at the extreme N. of the Troad, where the Hellespont opens out into the Sea of Marmora. Pityeia is possibly the later Lampsakos. Adrasteia was a local goddess = Nemesis, and Adrastos perhaps originally a god identical with the Adrastos of Sikyon (see note on 572). It is certainly curious that he should appear here with Amphios, apparently a short form of Amphiaraos, so closely bound up with Adrastos in the Theban legend. Amphios of Paisos or Apaisos is in E 612 son of Selagos. For *λινοθώρηξ* see 529.

831-4 = A 329-32. In both places MSS. give οὐδ' εἰς for οὐδὲ οὖς (*σφοῦς*). Merops seems to have migrated from Perkote (see 835), or rather the name points to some hero-worship common to all the district; cf. Ap. Rhod. i. 975.

στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὐ τι
πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

οἳ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο
καὶ Σηστόν καὶ Ἄβυδον ἔχον καὶ δῖαν Ἀρίσβην,
τῶν αὖθ' Ἑρτακίδης ἦρχ' Ἄσιος ὄρχαμος ἀνδρῶν,
Ἄσιος Ἑρτακίδης, δν Ἀρίσβηθεν φέρον ἵπποι
αἰθωνες μεγάλοι, ποταμοῦ ἀπο Σελλήεντος.

Ἴππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγγεσιμῶρων,
τῶν οἳ Λάρισαν ἐριβώλακα ναιετάεσκον·
τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ' ὄζος Ἄρης,
νῆε δὺν Λήθοιο Πελασγοῦ Τευταμίδαο.

αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας καὶ Πείροος ἦρως,
ὅσους Ἑλλήσποντος ἀγάρροος ἐντὸς ἐέργει.

Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,
νιὸς Τροιζήνοιο διοτρεφέος Κεάδαο.

835. περκώτην G Vr. b. 837. τῶν δ' αὖ G. 841. Λάριτσαν GJPV *supr.*:
Λάριτσαν A (T.W.A.). || ναιετάεσκον GJPQ: ναιετάσκον Ω. 842 *om.* Pap. a. ||
ὄζω G. 844. πείρω J Eust. 847. διοτρεφέος GJ.

836. As Niese remarks, it is natural that in a *περίπλους* such as that of the Argonauts Sestos and Abydos, on opposite sides of the Hellespont, should be joined together, but not that in a geographical list they should be put under the same ruler. Sestos on the N. shore must have belonged to the Thracians (844). Acc. to Schol. B, however, Sestos was awarded to Abydos in a dispute with Athens on the authority of this line. The other towns are on the S. shore.

839. αἰθωνες, apparently *sorrel* or brown. The epithet is used to mean (a) *shining*, especially of iron or bronze, (b) reddish-coloured or *taupey*, of animals (cf. *fulvus* from *fulg-eo*), especially the lion, the bull (Π 488), and eagle (O 690). Others understand it to mean 'of fiery courage,' others (see Ameis on σ 372) 'shining' with sleek coats or feathers. It is hardly possible to decide between these; the only important argument urged is that in Θ 185, where Hector's four horses are Ξάνθος, Πόδαργος, Αἰθων, and Λάμπος, the two first clearly refer to colour; but the last name would support Ameis's interpretation.

840. ἐγγεσιμῶρων, see on Δ 242. The Pelasgians are introduced as though they were inhabitants of the Troad, all the preceding nations being evidently

regarded as lying within the dominion of Priam, though having their own chiefs; cf. Ω 544-5, where the limits given include all the towns hitherto named. (So Leleges and Kilikes, not named here, lived in Troas, from a comparison of Υ 92, Ζ 397, with Ι 329.) The Larissa should then be that known as καθ' Ἀμαξιτόν, only twenty-five miles from Troy (Strabo p. 620). But this does not suit P 301, where this same Hippothoos dies τῇλ' ἀπὸ Λαρίσης. On this ground Strabo decides for Larissa near Kyme in Aiolis. The simplest explanation is to suppose that the Catalogue speaks of the Trojan Larissa, but that the poet of P was thinking of another. This he might easily do, as no less than eleven towns of the name are recorded by Steph. Byz. and Strabo (p. 440). The name is always brought into connexion with the Pelasgians—whether as a historical fact or as a mere hypothesis we are not in a position to say.

845. ἐντὸς ἐέργει, of a boundary on one side only, see 617, M 201, and Ω 544. The Thracians seem to be limited to the Thracian Chersonese and neighbourhood; Peiroos comes from Ainos, Δ 520. Iphidamas the Thracian leader (Λ 221) is not named here.

846. For the Kikones see ι 39 sqq. They lived on the coast of Thrace

αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους
τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺν ῥέοντος,
'Αξιοῦ, οὐ κάλλιστον ὕδωρ ἐπικίδναται αἶαν.

850

Παφλαγόνων δ' ἤγεῖτο Πυλαιμένεος λάσιον κῆρ
ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων,
οἳ ῥα Κύνωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο
ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,
Κρῶμνάν τ' Αἰγιαλὸν τε καὶ ὑψηλοὺς Ἐρυθίνους.
αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον

855

848. Some added Πηλεόνοσ ε' υἱὸς περιθέτιος Ἀστεροπαῖος (Eust.). 849. Ἀμυδῶνος: Ἀβυδῶνος Steph. Byz., Suidas. 850. αἶαν: αἶη Harl. b, Par. d¹ (διττῶς ἡ γραφή Eust.). Others wrote 'Α., ὦι κ. ὕ. & Αἶης (Strabo) or 'Α. οὐ κ. ὕ. & Αἶα (Eudoxos ap. Schol. A 239. αἶαν τινὲς οὐ τὴν γῆν ἐνόησαν ἀλλὰ τινα πηγὴν Eust.). 851. παμφλαγόνων R. || δ' om. S. || πυλαιμανέος R. 852. ἐκ: καὶ G. || ἐνετῆς (or ἐνέτης) Zen. 854. δώματ' ἔναιον: ἐργ' ἐνέμοντο Strabo: ἔναον J. 855. κρῶμναι JR: τινὲς Κρῶμναι Κωβιάλῳ τε Strabo (cf. Ap. Rhod. ii. 942 Κρωβιάλον Κρῶμνάν τε). || ἐρυθίνους PQ: ἐρυθαίνους Pap. a. || Kallisthenes added after 855 Καύκωνας <δ'> αὐτ' ἦγε Πολυκλέος υἱὸς ἀμύμων, οἳ περὶ Παρεσνίον ποταμὸν κλυτὰ δώματ' ἔναον (Eust.). 856. οἱ μὲν Ἀλαζώνων, οἱ δ' Ἀμαζώνων, τὸ δ' ἐκ Ἀλύβης, ἐκ Ἀλόπης ἢ ἐκ Ἀλόβης Strabo. γράφει [Ἐφορος] οὕτως αὐτὰρ Ἀμαζώνων Ὀ. καὶ Ἐ. ἦρχον, ἐλεόντ' ἐκ Ἀλύβης, δε' Ἀμαζονίδων γένος ἐστὶν *idem*. Ὀλιζώνων and Χαλύβης are also mentioned by Eust., but all these variants are 'conjectures in the teeth of the old mss.' (Strabo).

till the time of Herod. (vii. 59, 108, 110).

848. The Paionians are elsewhere described as spearmen and charioteers, i.e. heavy-armed soldiers, not archers (except K 428). Herod. mentions the legend that they were of Trojan lineage, v. 13 (vii. 20, 75). Asteropaios is not mentioned among their leaders, although, according to Φ 156, he must, by a strict reckoning of days, have been in Ilios at the time which the Catalogue is made to suit. The praise given to the Axios (W. of the Strymon in Macedonia, now the Vistrizza) caused great difficulties, as it is and always was, apparently, a very dirty stream. The variants given above testify to the attempts to evade the difficulty by transferring the eulogy to 'Aia,' which was said to be the name of the main spring of the Axios, and to be clear and bright.

851. λάσιον κῆρ: cf. A 189. Plato quotes the phrase, *Theaet.* 194 E. The 'wild mules' are supposed to be *Jaggetais* of Tartary (*equus hemionus*, Linn.), a species intermediate between the horse and the ass, of which some rumours must have come westward along the coast of the Euxine. A breed of wild

'mules' in the literal sense is of course a physical impossibility. Hehn thinks that the Enetoi made a trade of breeding mules and sold them 'unbroken' to their neighbours, but ἀγροτέρα cannot = ἀδμής. However, the discovery of the breeding of mules is attributed to the Mysians, who were neighbours of the Paphlagonians and gave Priam his mules; see note on Ω 278. In historical times the only known Ἐνετοί (or Ἐνετοί as Strabo writes) were Illyrians (subsequently the founders of Venice). It was concluded that they must have emigrated W. from Paphlagonia very soon after the Trojan war. Mules are of course commonly mentioned in the *Il.*, though the ass is only once named (A 558, where see note).

855. The lines added by Kallisthenes (vide supra) are of course intended to remedy the omission of the Kaukones, who appear among the Trojan allies in K 429, T 329. Other Kaukones in Elis are mentioned in γ 366 (cf. Herod. i. 147).

856. In this line we appear to reach fairyland. The conjectural readings of the ancients (vide supra) shew that no identification with historical regions was

τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής·

ἀλλ' οὐκ οἰωνοῖσιν ἐρύσατο κῆρα μέλαιναν,

ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο

860

ἐν ποταμῶι, ὅθι περ Τρῶας κεράϊζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδής

τῆλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.

Μήιοσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἡγησάσθην,

υἱε Ταλαιμέneos, τῷ Γυγαίῃ τέκε λίμνη,

865

οἱ καὶ Μήιονας ἦγον ὑπὸ Τμῶλῳ γεγαῶτας.

Νάστης αὖ Καρῶν ἡγήσατο βαρβαρόφωνων,

οἱ Μίλητον ἔχον Φθιρῶν τ' ὄρος ἀκριτόφυλλον

858. χρομῖος J (γρ. χρόμις). 860-1 ἀθ. Ar. 861. κεράϊζε καὶ : κερατ-
ζετο G. 862. αὖ : δὲ Strabo. 863. υσμῖνι Pap. α : ὑσμῖνι(ι) GPQU. 864.
μέσθλης : τινὲς Μέστρης Eust. || τε om. P. 865. πυλαιμέneos SU : πυλαιμένος Q :
πυλαιμένος G : γρ. τελευαιμένος J (surpr. αι over λει). || γυγαίῃ : τυγαίῃ P (and
R surpr.): ἐν τισὶ τυγαίῃ Schol. Pap. α (so Mass. ap. Eust.). || λίμνῃ Chairis and
Diodoros. 866. προσγράφουσι τινὲς (ἡ κατ' Εὐριπίδην Eust.) Τμῶλῳ ὑπὸ νιφόεντι,
Τῶνς ἐν πίοσι δάμῳ Strabo, Eust. (= T 385). 868. οἱ : οἱ δὲ R. || μίλητον
Pap. α. || φθιρῶν ACG Vr. b ; φθειρῶν Ω.

possible. Ἀλύβη, as Strabo says, may be Χαλύβη: the Chalybes in historical times were famous miners, but produced iron only, not silver, Xen. *Anab.* v. 5. 1, Strabo pp. 549-51. Armenia however, close to them, was the home of silver (see O. Schrader *Sprachv. und Urgesch.* pp. 258 ff.). γένεθλη = birth-place only here. Paley compares ἀργύρου πηγή of the silver mines of Laurion in Aisch. *Pers.* 238.

858. These Mysians are Asian, and geographically, at least, distinct from those of Thrace, see on N 5. Chromis is called Chromios in P 218, 494, 534. Four others of the name are mentioned.

861. ἐν ποταμῶι, sc. Φ 15 sqq., where Ennomos is, however, not named (but see P 218); hence Aristarchos obelized 860-1.

863. The Askanian lake was in Bithynia, by the later Nikaia. This district lies close to the Propontis.

865. Γυγαίῃ λίμνῃ, near Sardis, Herod. i. 93; cf. T 391. Strabo says it was afterwards called Κολόη. The name obviously has to do with the familiar Gyges. The mother was of course the Νηῖς or nymph of the lake. Cf. Z 22, Z 444, T 384. There is no other case in H. of maternity attributed to a lake,

though rivers are often fathers (e.g. Φ 159). The variant λίμνῃ (locative) was meant to avoid this objection, by making Γυγαίῃ the name of the nymph.

867. βαρβαρόφωνων seems to refer only to the harshness of the dialect, as Thuc. remarked (i. 3). H. does not make any broad distinction between Achaeans and barbarians. So Σίντιος ἀγριοφώνους θ 294. This marked reference to the days before the colonization of Asia Minor may indicate that the line is really very old; but, on the other hand, we must admit that the poet could not well have given a more effective touch to indicate the extreme remoteness of the heroic times from his own, had he lived in Miletos itself, than by this casual allusion, made as though a matter of course, to the days when the great and famous city was no more than a dwelling of the despised barbarians.

868. ἀκριτόφυλλον, i.e. with foliage massed together, so that the eye could not distinguish separate trees; see note on 246. According to the scholia the small cones of the pine were called φθειρές from some fancied resemblance to those insects; but the best ancient authority is for the reading φθιρῶν or φθίρων.

Μαιάνδρου τε ῥοὰς Μυκάλης τ' αἰπεινὰ κάρηνα·
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθην, 870
 Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
 ὃς καὶ χρυσὸν ἔχων πολεμόνδ' ἱεν ἤντε κούρη,
 νήπιος, οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,
 ἀλλ' ἐδάμην ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
 ἐν ποταμῶι, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875
 Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων
 τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήμεντος.

870. ναύστης C (and *ap.* Eust.). 871. νομείονος HR. 872. καὶ : δὲ G.
 874-5 *de* Ar. (The lines have the obelos in A—in Pap. α it is affixed to 875-6—
 and their rejection follows on that of 860-1, but the scholion is missing.)

872. δὲ would naturally refer to Am-
 phimachos as the last named, and so
 Ar. took it; but Schol. A says that
 Simonides held it to mean Nastes as
 the principal leader. Perhaps L. Müller
 is right, therefore, in thinking that
 Simonides did not read 870-1 at all;

they are certainly not wanted, though
 there is no obvious reason for their
 insertion. χρυσῶν evidently means
 golden ornaments, such as Euphorbos
 wore, P 52. Neither of these leaders is
 named in the fight in the river in Φ;
 cf. on 860-1.

INTRODUCTION

WITH the third book begins a distinct section of the *Iliad*, extending to 222: the story of the duel of Paris and Menelaos, and its sequel, the treacherous wounding of Menelaos by Pandaros in spite of the treaty. The section contains two subordinate episodes: the *Τειχοσκοπία* or interview between Helen and Priam on the walls of Troy (121–244), and the scene between Paris and Helen after the duel (383–448).

Within itself the whole story is consistent, plain, and straightforward; it is indeed one of the most brilliant and picturesque pieces of narrative in the *Iliad*. As the second book gave us a picture of the general scenery of the poem, so the third takes us back to the causes of the war; as the second shewed us the state of things in the Greek camp, the third sets us among the Trojans. We have a whole gallery of fresh persons brought before us with extraordinary truth and vivacity; Menelaos and Paris, Priam, Pandaros and the Trojan elders, and above all, Helen, the cause of the whole war, a marvellous study of a complicated woman's heart, oscillating between repentance and love, her heart full of desire for her former home and husband, yet dominated by the power of her temptress the goddess Aphrodite. There can be little doubt that we have here a poem composed with a single aim and in one piece by a most gifted author, preserved practically intact.

But when we come to relation of the section to the rest of the *Iliad*, the question is by no means so simple. Achilles is indeed assumed to be absent from the battle, and so far the framework as already laid down is assumed. But there is no other reference to the state of affairs as pictured in the last two books. After the pompous description of the march out of the two armies which accompanied the Catalogues, it is certainly surprising to find that they no sooner meet than a truce is made, and instead of the general engagement we have been led to expect, a single combat is proposed as a settlement of the whole war. It is impossible not to feel the force of the argument that the action seems to belong rather to the first than to the tenth year of the siege. Not only would the duel be then better in place, but the whole of the Teichoscopy assumes an ignorance on the part of Priam unaccountable, according to prose and logic, after ten years of war. With regard to this, however, it is enough perhaps to say that for the hearer or reader this is the opening of the war; the convention to which he has to adapt himself is infinitely less than the conventions of drama which through

familiarity we accept without a murmur. More serious, however, is the fact that the breach of the truce by Pandaros is ignored throughout the rest of the *Iliad*, that we have a doublet of the duel in H, and that the purpose of Zeus to bring about the defeat of the Greeks to the glorification of Achilles passes entirely out of sight for five whole books. These points have been dealt with in the Prolegomena, and need only be briefly mentioned here. They are, however, amply sufficient to prove that this part of the *Iliad* had no place in the story of the Menis; whether it was composed for this place, as the absence of Achilles seems to imply, or was violently inserted into it from some other source, is a matter on which critics must form their own conclusions. It is not likely that any convincing arguments on such a point will ever be found, and the question must be decided only by the general view taken of the composition of the *Iliad*. My own belief is that in the natural course of the development of the story the duel between Aias and Hector, now in H, stood here, and was displaced in order to make room for the combat of Paris and Menelaos, which originally stood at an earlier point in the tale of the siege. We must at all events recognize that in the two duels we have two parallel stories which cannot have originally been meant to follow in sequence—a point which will be further discussed when we come to H.

ὄρκοι. ταχυσκοπία. Ἀλεξάνδρου καὶ Μενελάου μονομαχία.

αὐτὰρ ἐπεὶ κόσμηθεν (ἄμ' ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν (κλαγγῇ τ' ἐνόπῃ) τ' ἴσαν (ὄρνιθες ὥς,
ἥντε περ (κλαγγῇ γέρανων) πέλει (οὐρανόθι πρό)
αἶ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
κλαγγῇ ταί γε πέτονται (ἐπ' Ὀκεανοῖο ῥόαϊ)
ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι.
ἥρῃαι δ' ἄρα ταί γε κακὴν ἐρίδα προφέρονται.

5

2. κλαγγῇ(ι) τ' ODIQRS: κλαγγῇ(ι) Ω. 3. οὐρανόθεν Par. b j (and *τινὲς* *ap. Apoll. de Adv.*). 5. πέτονται D: πέτανται Schol. B on E 249. 6. φέροντες J (γρ. φέρουσαι). 7. δ' ἄρα: εαυὰ Vr. a¹.

1. The tale is taken up from B 785 or 810. ἕκαστοι, each tribe, not 'Trojans as well as Greeks.' Cf. B 805.

3. The simile is copied by Virgil, *Aen.* x. 264 sqq.—

Quales sub nubibus atris
Strymoniae dant signa grues, atque aethera
tranant
Cum sonitu, fugiuntque notos clamore
secundo.

Cf. also vi. 311, Juvenal xiii. 167. οὐρανόθι πρό, *before the face of heaven*. πρό goes with the locative instead of the gen. in two other phrases, Θ 561 Ἰλιόθι πρό, Λ 50 ἡῶθι πρό. *H. G.* § 225.

4. φύγον: observe the aor. in the simile—a sort of 'gnomic' aor. followed by the present. The voice of the crane in the sky is a sign of winter in Hes. *Op.* 450. 'The crane is in Greece a bird of passage only . . . it breeds farther north, in Macedonia and on the Danube,' Thompson *Gloss.* p. 41. See Herod. ii. 23, where this passage is partly quoted. For ἀθέσφατος see Buttm. *Lex.*, where the word is explained as a hyperbole, 'such as not even a god could utter'; but such hyperbole is not Homeric. Rather 'not according to an

utterance of the gods, hence vaguely portentous, *unblest*' (Monro). But the form of the word is unexplained.

5. ἐπὶ with gen. = *towards*, as E 700; *H. G.* § 200 (3). The streams of ocean seem to represent the bounds of the earth, not any particular direction. Cf. Herod. ii. 23. The war of cranes and pigmies ('Thumblings') does not reappear in H., but is very common in later literature, both Greek and Latin; the reff. are collected in Thompson *Gloss.* p. 43. 'The legend of the Pigmies appears in India in the story of the hostility between the Garuda bird and the people called *Kirāta*, i.e. dwarfs . . . It is quite possible that this fable has an actual foundation in the pursuit of the *ostrich* by a dwarfish race' (ibid.). We know from recent travels that such a dwarfish people lives in the heart of Africa; some report of them may well have reached even prehistoric Greece through the ivory trade. See also Miss Clerke *Fam. Studies* p. 145. Acc. to Eust. the pigmies lived in Britain!

7. ἐρίδα προφέρονται, apparently our 'offer battle,' or *bring strife*; so θ 210; cf. § 92, and Λ 529 ἐρίδα προβαλόντες:

οἱ δ' ἄρ' ἴσαν σιγῇ (μένεα πνείοντες) Ἀχαιοί,
(ἐν θυμῷ μέγαῶτες) ἀλέξεμεν ἀλλήλοισιν.

εὖτ' (ὄρεος κορυφῇσι) Νότος κατέχευεν ὀμίχλην, 10
ποιμέσιν οὐ τι φίλην, κλέπτῃ δέ τε νύκτος ἀμείνω.
τόσσόν τις τ' ἐπὶ) λεύσσει, ὅσον τ' ἐπὶ λαῶν ἴησιν.
ὥς ἄρα τῶν ὑπὸ ποσσὶ κοῦίσσαλος ὄρνυτ' ἀελλῆς
ἐρχομένων· μάλα δ' ὥκα διέπρησσαν πεδίοιο.

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν, ἰόντες] 15
Τρῶσιν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
παρδαλέην ὥμοισιν ἔχων καὶ κάμπύλα τόξα
καὶ ξίφος, αὐτὰρ (ὁ δούρε) δύω κεκορυθμένα χαλκῷ
πᾶλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
ἀντίβιον μάχεσθαι ἐν αἰνῇ δηϊότητι. 20

10. εὖτ' Ar. Ω: ὥς τ' G: ἥτε ὄρεος Chia Mass. al. || κορυφαῖα G. 11. οὔτε L: οὐ τοι P. || ἀμείνω Ar. Ω: τινὲς ἀμείνων An. 12. ὄσ(ς)ον (om. τ') DS. 13. κοῦίσσαλος PR Par. d: κοινισάλου Aph. || ὄρνυτ' P. 15. ἴσαν Q. 17. παρδαλίην S. 18. ὁ om. Ar. Aph. Zen. al. and αἱ χαριέστεραι. 18-20 ἀθ. Zen. 19-20 ἀθ. Ar.

see also E 506, K 479. *ἡέριαι*, in early morning, A 497, i 52, though the significance of the epithet here is not very clear. Virg. *Georg.* i. 375 seems to have thought, perhaps rightly, that it meant 'flying high in the air'; *aeriae fugere grues*.

8. The silence of the Achaian advance is contrasted with the Trojan clamour again, Δ 429-36, and is one of the very few signs by which H. appears to mark a national difference between the two enemies, who are always represented as speaking the same language. Compare B 810 and note on N 41. In A 50, however, clamour is ascribed to the Greeks.

10. There seems to be no choice here but to accept the vulgate εὖτ' in the sense of *ἥτε*, like as; though the only other instance of it is T 386 (q.v.). The reading of the Massaliot, *ἥτε* (*ἥτ'*) ὄρεος, introduces a non-Homeric contraction, as Ar. pointed out; the few other instances of it are very suspicious (*Ἐρέβεος*, *θάρσεος*, *θέρεος*, *θάμβεος*, see *H. G.* § 105. 3). The reading of G, ὥς τ', adopted by van L., is merely another instance of the passion of that MS. for the introduction of Attic forms into the text. *ἥτε* and *εὖτε* are obviously different forms of the same word, cf. *ἥς* by *εὖ*: there is indeed nothing to

prevent our writing *ἥτε* at once, as in the old alphabet they were indistinguishable. And the two senses *as* and *when* pass into one another with the greatest ease, just as with *ὥς*. Some ancient commentators took *εὖτε* in the ordinary sense, *when*, making 12 into the apodosis; but such a form for the expression of a simile is quite without parallel in H.

12. *τε . . τε*, as often, indicate merely the correlation of clauses. The *ἐπὶ*, which regularly follows *τόσσον* and *ὄσσον* (see on B 615), is construed with it; but according to the canon of Ar. does not throw back the accent on account of the intervening particle.

13. *ἀελλῆς* seems to be the same word as *ἀολλέες*, *dense*, lit. *crowded together*, root *Feλ* of *φέλλω*, *φειλέω*, etc., the variation of stem being similar to that between *δικῶς* and *δεικῆς* (*H. G.* § 125), doubtless affected by the analogy of the subst. *δελλα*. The reading *κοινισάλου* attributed to Aph. seems to imply that he read also *δελλα* for *ἀελλῆς*.

19-20 were obelized by Ar. (and Zenod. included 18 also) on the ground that a warrior would not be arrayed with a bow and panther-skin if he were challenging heavily-armed foes to combat. But this objection would equally apply to *προμάχιζεν* above. Ar. and most of the other

τὸν δ' ὥς οὖν ἐνόησεν ἄρηϊφίλος Μενέλαος
 ἐρχόμενον πρόπ' ἄροιθεν ὀμίλῳ μακρὰ βιβῶντα,
 ὥς τε λέων ἔχ' ἄρη μεγάλην ἐπὶ σώματι κύρσας,
 εὐρὼν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα,
 πείνάων· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν . 25
 σενῶνται (ταχέες τε κύνες θαλεροί τ' αἰζηοί·
 ὥς ἔχ' ἄρη Μενέλαος Ἀλέξανδρον θεοειδέα)
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην.
 αὐτίκα δ' ἐξ ὀρέων (σὺν τεύχεσιν) ἄλτο χαμᾶζε.

23. ὥς τε : ὥπερ Q. 25. μάλα : μέγα J. 26. σενῶνται DJ¹PRU. 27. θεοειδὲς C. 28. τίσεσθαι A¹G : τίσεσθαι Ω (and A^m, T.W.A.) : τίς·σθαι P (a in ras.). || ἀλείτας Zen.

ancient critics also omitted the δ in 18, but Didymos for once ventures to disagree, remarking that Homer frequently employs phrases like ὁ δέ, etc., without any change of subject. He quotes i 374, which is not to the point; but see appropriate instances in *H. G.* § 257. 1. αὐτάρ is here merely a particle of transition; if the adversative sense is to be pressed it must mean that though he has the skin and bow of the archer, yet he has also the pair of spears of the hoplite. For the use of a skin in place of the shield cf. App. B, viii. Observe that Paris is not challenging to a duel properly speaking, but only to a combat in the midst of the general engagement; for this is the only admissible sense of *δηϊότης*.

23. The idea seems to be that the lion comes upon a quarry just killed by a hunting party, and eats it under the eyes of the hunters and hounds. Similar pictures of the intruding lion occur in A 480, N 198. Some of the old critics objected that the lion will not eat any animal he has not killed himself, and therefore took σῶματι = ζῶνι, a living animal. But Ar. was clearly right in saying that H. never uses σῶμα of the living body. It is likely enough that the poet was not acquainted with this habit of the lion; or it may be that the lion's repugnance does not in fact extend to an animal out of which the life has hardly gone, as is notoriously the case with lions in captivity. Cf. Σ 161. It has also been suggested that the emphatic position of πεινάων means that the lion is driven by stress of hunger to an unusual meal.

25. μάλα, *amain*, as Φ 24. εἴ περ ἔν, *even if*, B 597.

28. Here, as in several similar passages (112, 366, T 85, X 118, 120, and others collected in *H. G.* § 238), the mss. vary between the aor. and fut. infin. The same phrase recurs in υ 121 — mss. *τίσεσθαι* only; in ω 470 they are nearly unanimous for *τίσεσθαι*. A has *τίσεσθαι* here, but *τίσεσθαι* in 366. The question is an old one, as appears from the scholia on X 118, β 373, and the testimony of the mss. on such a point carries little weight. In most of these cases the fut. is the more natural, and Madvig and others would read it throughout. But the aor. is quite defensible; here the sense would be 'he thought that he had now got his revenge.' After words of *saying* (indirect discourse) there is no question that the tense of the infin. must follow that of the verb in the direct statement. In other cases there are exceptions where the idea of futurity is especially vivid — see the instances in *M. and T.* § 113. 'Verbs of *hoping, expecting, promising, swearing*, and a few others . . regularly take the fut. infin. in indirect discourse, but they also allow the aor. and even the pres. infin. (not in indirect discourse) like verbs of *wishing*,' *M. and T.* § 136. Hence the possibility of two renderings in 98, and of two readings in 112, 366, and other passages. Where the idea to be expressed so easily shades off on the one side to emphasis of the futurity of the subordinate verb, on the other to the mere thought of accomplishment, it is useless to lay down a rigid rule as the purists do.

τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδής· 30
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,
 ἄψ δ' (ἐτάρων εἰς ἔθνος) ἐχάζετο (κῆρ' ἀλεεινῶν)
 ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλινόρσος ἀπέστη
 (οὔρεος ἐν βῆσσης) ὑπὸ τε τρόμος ἔλλαβε γυῖα,
 ἄψ δ' ἀνεχώρησεν, ὥχρος τέ μιν εἶλε παρείας, 35
 ὥς αὖτις καθ' ὁμιλὸν ἔδυν Τρώων ἀγερῶχων
 δείσας (Ἀτρείος υἱὸν Ἀλέξανδρος θεοειδής)
 τὸν δ' Ἐκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσι·
 “Δύσπαρι, εἶδος ἄριστε, γυναιμανὲς ἠπέροπεντα,
 αἶθ' ὄφελος ἄγονός τ' ἔμεναι (ἄγαμός τ' ἀπολέσθαι) 40
 καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν
 ἢ οὕτω λῶβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
 ἦ που καγχαλόωσι κάρη κομόωντες Ἀχαιοί,
 φάντες ἀριστῆα πρόμον ἔμμεναι, οὔνεκα καλὸν

31. κατεπλήγη C¹HJPQR Vg. b. 33. τε om. GHPQRT: γε J. 34. βίσις G: βίσις DRT Pap. β. 35. παρείας Herod. (Ar. ?): παρηνιά Dion. Sid. (i.e. fem. dual acc. to Dem. Ixion; Schol. calls it neuter). 36. αὔσις CDH Par. k. || ἔδυν: ἔβη Q. 37. ἀτρείως C (supr. ο) DQ. 40. ὄφελος τ' QS. Dion. Skytobrachion added μηδὲ τι γούνασιν οἷσιν ἐφέεσθαι φίλον υἱὸν (= I 455) (Eust.). 41. ἦεν: εἶν J (γρ. εἶεν). 42. ἐπόψιον Aph.

33. παλινόρσος, only here in H.; on account of the σ it seems distinct from root *or* of παλινόρμενος (or πάλιν δ.) A 326; Curt. conn. with root *ers*, Lat. *err-o*; so ἀψορρος (Et. p. 556). The simile is copied in Virg. Aen. ii. 379.

36. For ἀγερῶχων see B 654.

38. αἰσχροῖς τοῖς αἰσχύνην ἐνεγκεῖν δυναμένοις Hesych. So Ψ 473 αἰσχροῖς ἐνένιπεν.

39. Cf. A 385. Δύσπαρι, so μήτηρ δύσμητηρ ψ 97, Δυσσελένα Eur. Or. 1388; cf. Ἴρος Ἀἶρος σ 73, Κακοῦλιον τ 260, Αἰνόπαρις Eur. Hec. 944, and Δύσπαρις Αἰνόπαρις, κακὸν Ἑλλάδι βωτιανείρη Alkman ap. Schol. A.

40. ἄγονος should mean *childless*, and so Augustus understood the line when he applied it to his daughter Julia; but this sense does not suit the passage, for it was not through his offspring that Paris harmed the Trojans; indeed we hear of no child of his by Helen except in an obscure tradition mentioned by Schol. A, and even that is inconsistent with δ 12. The only good sense that could be got out of the word would be *curled by heaven* (with sterility) as I 454, which is too weak and indirect

to suit the context. The alternative is to translate *unborn*; and so Eur. *Phoen.* 1598—

καὶ πρὶν ἐς φῶς μητρὸς ἐκ γονῆς μολεῖν
 ἄγονον Ἀπόλλων Λατῶι μ' ἐθέσπισε
 φονέα γενέσθαι πατρός.

For τε . . . τε we should rather have expected ἦ . . . ἦ: but as neither wish is possible of fulfilment there is a certain gain of rhetorical force, with the loss of logical accuracy, in combining both into one vehement wish.

42. ὑπόψιον, an object of contempt or hatred, lit. 'looked at from below,' i.e. with the feelings intimated by the familiar ὑπόδρα. Aph. ἐπόψιον, conspicuous, in the sight of all men. For a similar formation cf. Φ 397 πανόψιος.

44. Apparently ἀριστῆα is subj., πρόμον predicate; saying that a prince is our champion (only) because his favour is fair. Else it must be *deeming* (i.e. having at the first moment deemed) that it was a princely champion (whom they saw). πρόμος = *primus*, a superl. of πρό: in use it = πρόμαχος. καλὸν is predicate, as its position, separated from its subst. by the end of the line (cf. on

εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή. 45
 ἢ τοιόσδε ἐὼν (ἐν ποντοπόροις νεέσσι)
 πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,
 μιχθεὶς ἀλλοδαποῖσι θύναϊκ' ἐφιδέ' ἀνῆγες^{away}
 ἐξ ἁπίης γαίης, νυδὸν ἀνδρῶν αἰχμητῶν,
 πατρί τε σῶι μέγα πῆμα πόληϊ τε παντί τε δήμῳ, 50
 δῶσμένέσιν μὲν χάρμα, κατήφειν δὲ σοὶ αὐτῶι;
 οὐκ ἂν δὴ μείνείας ἀρηϊφίλον Μενέλαον;
 γνοίης χ' οἷός φωτὸς ἔχεις θαλερὴν παρὰ κοιτίν,
 οὐκ ἂν τοι χροῖσμήνῃ κίθαρις τά τε δῶρ' Ἀφροδίτης,

45. οὐτέ τις D. 47. ἀρίηρας Q Bar. Eton. 51. κατηφάν Zen. Par. k.
 53. χ': ο' Eton. Vr. A (and J supr.). 54. τοι: σοι P: τι Q Eust. || κίθαρις:
 τινὲς κίθαρις An.

N 611), shews; but we naturally translate it as an epithet. 45 may represent the words of the Achaeans.

46. ἢ, not ἢ, is the reading of Herodian and Nikanor; but there is no opposition with what precedes. The question in 52 goes closely with that in 46-51: 'can it be that thou couldst bring . . ? and now canst not thou dare?' 53 then expresses the result, 'then wouldst thou find.' It is equally possible, however, to abolish the note of interrogation at the end of 51 (Bayfield), and to understand 'truly you were such a one (as I say, i.e. a mere flashy weakling) when you stole Helen; can you not now meet her husband?' But the sarcasm of the text is more biting: 'were you, such as you are, brave enough when it was a question of stealing a woman, and now dare not face her husband?' τοιόσδε ἐὼν, *hiatus illicitus*, cf. B 8, E 118, T 288, Ψ 263, γ 480, ζ 151, τ 185. It is the less justifiable because τοιόσδε (like ὅδε) regularly refers to the speaker, *such as I*; here we require *such as thou art*, τοιοῦτος (like οὗτος, *iste*) or τοῖός περ (van L. *Ench.* p. 266). Bentley conj. both, cf. 159. τοῖός δὲ P. Knight, τοιόσδ' ἀρ' Brandreth.

49. ἀπίης, see A 270. Observe the alliteration in the next line. In Greek poetry, unlike Latin, this phenomenon is sporadic and apparently accidental; some of the most marked instances in Homer occur in places where no particular effect can well be aimed at, e.g. Σ 288, T 217. ἀνδρῶν, plur. because Helen is regarded as having married into the nation; νυδὸς ἢ γεγαμημένη τοῖς τοῦ γαμήσαντος οἰκείοις Ap. *Lex.*

51. Cf. P 636, ζ 185; and for κατηφάν, Π 498. The acc. vaguely expresses the result of the preceding actions; cf. Δ 207 and other instances in *H. G.* § 136. 4.

54. The correlation of subj. and opt. is the same as in A 386-7—

εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης,
 οὐκ ἂν τοι χροῖσμησι βίδος καὶ ταρφέες ἴοι.

In both there is an apparent logical inconsistency, for the subj. expresses confident anticipation (*H. G.* § 276), which is however based upon a condition considered as less probable; we are accustomed to observe the strict rule of thought, and to make the conclusion as supposititious as the condition on which it is based. But the confidence expressed in these two passages is relative rather than absolute; if the condition be once granted, then the result is certain. See also on X 42. As far as the lines before us are concerned, indeed, we might say that Hector, though he chooses to put the case of Paris' fall as hypothetical only, yet at any rate for rhetorical purposes clearly means to intimate that he does expect it; but this explanation would not apply so well to A 386. That passage proves that we must not alter the text by reading either χροῖσμοι with some critics, or μυγέλης (subj.) with others. See also note on B 488. P. Knight remarked, as an illustration of the deictic use of the article, that it is added to what can be pointed at, κόμη and εἶδος, but not to κίθαρις, which Paris has not with him.

ἢ τε κόμηχτό τε εἶδος, ὅτ' ἐν κονίησιν μυγείης. 55
 ἀλλὰ μάλα Τρῶες δειδήμονες· ἢ τέ κεν ἤδη
 λαῖνον ἔσσο χιτῶνα (κακῶν ἔνεχ', ὅσσα ἔοργας)
 τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 “ Ἐκτορ, ἐπεὶ με (κατ' αἴσαν) ἐνείκεσας (οὐδ' ὑπὲρ αἴσαν)
 αἰεὶ τοι κραδίη (πέλεκυς ὥς) ἐστὶν ἀτίειρής, 60
 ὅς τ' εἰσὶν διὰ δούρῳς ὑπ' ἀνέροσιν, ὅς ῥά τε τέχνην
 (νῆϊον ἐκτάμνησιν) ὀφέλλει δ' ἀνδρὸς ἐρώήν·
 ὥς σοι ἐνὶ στήθεσσι, ἀτάρβητος νόος ἐστί·
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσῆς Ἀφροδίτης·
 οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65
 ὅσσά κεν αὐτοὶ δώσιν· ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.
 νῦν αὖτ', εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,

56. δειδήμονες DRTU (-αι- in ras.) Harl. b, Vr. a¹ (and P Par. g *supr.*):
 ελαίμονες Zen. || ἢ ῥά κεν G. 57. ἔσσο Ar. Ω: εἴσο Par. β. 61. ὅς τ':
 ὅς G. 62. ἐκτάμνησι T. 63. τοι GJPQRT. 65. οὐτι DGJPQS Vr. a. ||
 ἐρικυδέα Lips.¹

57. Cf. 453. It is pretty clear from the context that the 'robe of stone' indicates public execution by stoning, such as the Chorus fear for Aias, *πεφóβημαι λιθόλευστον* "Aph in Soph. *Aj.* 253. The phrase itself is precisely similar to one which is common in later poetry, but only as a euphemism for burial; e.g. Pind. *Nem.* xi. 16 γὰρ ἐπιεσσόμενος, Ar. *Rhod.* i. 691 γαῖαν ἐφέσσεσθαι. But the two ideas come to the same, because the heap of stones by which the malefactor is slain forms his tomb as well (Studniczka *Beitr.* p. 62). Cf.—

τρισώματός τ' ἂν Γηρυῶν ὁ δεύτερος
 πολλήν ἀνωθεν, τὴν κάτω γὰρ οὐ λέγω,
 χθονὸς τρίμορον χλαῖναν ἐξηύχει λαβών,
 ἀπαξ ἐκάστωι κατθανὼν μορφώματι.

Ag. 870–3.

(F)έσσο, plrf. without reduplication, *H. G.* § 23. 5. To save the digamma Bentley conj. λάων for λαῖνον.

59. The thought is, 'Since thy rebuke is just, I will say no more than this—Cast not in my teeth the gifts of the gods' (64); the apodosis is not expressed, cf. note on Z 333. 60–63 are a parenthesis.

60. ἀπειρής, so χαλκὸν ἀτ. T 233.

61. ὑπ' ἀνέροσιν, as though εἰσὶν were a passive verb; as often with πίπτειν, etc. So *κάτει τοι πρὸς τέκνων, thou shalt be brought back by thy children*, Eur. *Med.* 1015 (em. Porson).

62. The subject of ὀφέλλει is of course πέλεκυς. ἐρώή, *effort*, as N 590. Paris clearly speaks partly in anger and partly in admiration of Hector's straightforwardness, which thrusts aside without relenting (ἀτάρβητος) all conventional obstacles.

64. πρόφερε, as B 251. So Herod. i. 3 τὴν Μηδείης ἀρπαγὴν σφι προφέρειν, iii. 120 εἰπεῖν τῷ προφέροντα = to speak tauntingly. χρυσῆς is here the unanimous reading of mss., χρυσῆς being occasionally found in other places. Edd. generally read χρυσῆς, but (unless we are prepared to say that the quantity of the υ is variable, as in later lyric poetry) there is nothing gained by the change; synizesis is just as doubtful in H. as contraction.

65. ἀπόβλητος = *abjectus*, contemptible, as B 361.

66. Cf. οὐκ αὐθαίρετοι βροτοῖς ἔρωτες Eur. *Frag.* 340. The line is somewhat of a commonplace, and rather weakens the effect of the preceding; it is rejected by van L. after P. Knight, on the ground also that δῶρα is not the Homeric form (δῶσ' αὐτοὶ δώωσι Brandreth; but see *H. G.* § 81, and A 129). ἐκὼν too is not used in its ordinary sense; it must be taken either participially, *by wishing for them*, or better, *as a matter of choice*. This all points to the line being one of the gnomic additions of which there are so many traces in the text.

ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 αὐτὰρ ἔμ' ἐν μέσσωι καὶ ἀρηϊφίλον Μενέλαον
 συμβάλλετ' ἀμφ' (Ἑλένη καὶ κτήμασι πᾶσι) μάχεσθαι. 70
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἐλὼν ἐν πάντα γυναικά τε οἴκαδ' ἀγέσθω.
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ παμόντες
 ναῖοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα." 75
 ὥς ἔφαθ', "Ἐκτωρ δ' αὐτ' ἐχάρη μέγα μῦθον ἀκούσας,
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
 μέσσου δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.
 τῷ δ' ἐπιτοξάζοντο κάρη κομόωντες Ἀχαιοί,
 ἰοῖσιν τε τιτύσκόμενοι λάεσσί τ' ἔβαλλον 80
 αὐτὰρ ὁ μακρὸν αὖσεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
 "ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κούροι Ἀχαιῶν·
 στεύται γάρ (τι ἔπος ἐρέειν) κορυθαίολος Ἐκτωρ."
 ὥς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνέωι τε γένοντο
 ἐσσύμένως. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε· 85
 "κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,
 μῦθον Ἀλεξάνδροιο, τοῦτ' εἵνεκα νεῖκος ὄρωρεν.

68. τρῶας κάειζον Pap. β. 70. ἐλένην D. 71. κρείσσω Zen. 72.
 ἀγεσθαι H Vr. c. 74. ναίωμεν Zen. Pap. β¹. 75. ἀχαίδα LR. 77. καὶ ῥ':
 δ ῥ' S. 78 om. AU^t. || μέσσον G. || τοὶ δ': οἱ δ' H. || ἰδρύνθησαν HJ Pap. β.
 80. τε om. CDGPR. || γλάεσσί J. 83. στεύτο Q. || τι: τοι P. 86. After this
 add ὅφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει (= H 349) CGJPR^mTU^m Cant.
 Lips. Harl. a, Par. a e, Eton. (ἐν τισιν ἀντιγράφοις ὁ στίχος οὐ τίθεται T^m).

72. εὐ seems to go with the verb,
 'aright,' i.e. δικάως. Paley quotes
 Aisch. Supp. 77, 528 ἀλευσον ἀνδρῶν
 ὄβριον εὐ στυγήςας. Some however take
 it with πάντα as though μάλα πάντα,
 quite all. There certainly seems to
 have been a tendency to join ἐν πάντες
 together, but there is no case in H.
 where we cannot take εὐ with the verb;
 in φ 369 we must (τάχ' οὐκ ἐν πᾶσι
 πιθήσεις, thou wilt not do well to obey the
 multitude).

73. The sentence begins as if οἱ μὲν or
 ὑμεῖς μὲν . . οἱ δὲ were to follow in
 distributive apposition as in ω 483; but
 the change made is a very natural one.
 φιλότῃτα goes with παμόντες by a rather
 violent zeugma.

74. ναίωμεν, either a concessive opt.
 admitting a possibility (see H. G. § 299 f),
 or a real opt. expressing a wish.

78. Possibly borrowed from H 56.
 Hector holds his spear horizontally in
 order to press back the advancing ranks.
 For the 'quasi-partitive' gen. δουρός
 see H. G. § 151 a.

80. The construction passes from the
 partic. to the finite verb, as though not
 to include stone-throwing under the
 general head of ἐπιτοξάζεσθαι.

83. στεύται, has set himself to say
 something. See on Σ 191.

86. κέκλυτέ μεν μῦθον: this con-
 struction is used only here in the sense
 hear from me; κλύειν τι = hear (a
 sound); Δ' 455, etc. The ordinary
 phrase is κέκλυτέ μεν μύθων, κ 189, 311,
 etc. We also have κλύειν τινι ἀρῆς
 δ 767, where the dat. is ethical. Hence
 van L. reads here κέκλυτέ μοι, which is
 almost certainly right as avoiding the
 contracted μεν for μεο.

ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
 τεύχεα κάλ' ἀποθέσθαι (ἐπὶ χθονὶ πολυβοτείρῃ)
 αὐτὸν δ' ἐν μέσσωι καὶ ἀρητῖφιλον Μενέλαον 90
 οἶους ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι.
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἐλὼν ἐν πάντα γυναῖκά τε οἴκαδ' ἀγέσθω.
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ τάμωμεν."
 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἄκῃν ἐγένοντο σιωπῇ. 95
 τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·
 "κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει
 θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη
 Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέπασθε
 εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς. 100
 ἡμέων δ' ὁππότερῳ θάνατος καὶ μοῖρα τέτυκται,
 τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.

89. πολυβοτείρῃ(i) DQRTU. 90. ἐς μέσσωι Vr. a (γρ. Harl. a). 91. οἶους
 δ' D. 92. κρείσσω Zen.: κρείττων L. 93. γυναῖκάδε H. 94. om. Pap.
 β^t. || τάμωμεν G. 96. δὲ om. R. 97. ἐμοῖο HPQR Cant. Vr. b. 98.
 διακρινθήμεναι C¹DGLQ Pap. β, Harl. a¹. || ἤδη: ἄμφω S Harl. a (γρ. ἤδη). 99.
 ἀργεῖοι καὶ τρῶες Zen. || πέπασθε Ar. A *supr.*: πέπονσθε Pap. f: πέποισθε S:
 πέπονσθε Ω. 100. ἐμῆς: ἐμεῖο GT. || ἀρχῆς Ar. Ω: ἄτης Zen. 101. ὁππο-
 τέρων Pap. β. 102. διακρινθεῖτε GLQ Pap. β: διακρι(ν)θεῖτε CP¹ (R *supr.*) U
 Vr. a A, Bar. Eton.

98. φρονέω may be taken in two ways:
 (1) 'My mind is that Argives and Tr. be
 at once separated,' i.e. I desire to see
 them separated; (2) 'I deem that they
 are already separated,' i.e. I accept the
 challenge, and think that an end has
 thereby been put to the war. Of these
 the former best suits the simplicity of
 Homeric expression and the ἐπεί of the
 next line; for the use of φρονέειν,
 virtually = *to hope*, cf. P 286 φρόνεον δὲ
 μάλιστα | ἀστυ πότι σφέτερον ἐρύειν καὶ
 κῦδος ἀρέσθαι. See note on 28.

99. πέπασθε, for πέπαθτε, see *H. G.*
 § 22. 7, and compare the participle
 πεπαθυῖα, ρ 555; vulg. πέποσθε, which
 Curtius takes to be for πέ-πονθ-τε (*Vb.*
 ii. 165); but the strong stem is wrong
 in the plural. The -θε is, however,
 taken by Brugmann as a middle term.
 for πέπαθ-σθε, *Gr.* ii. 1358 (?). The
 word recurs in the same phrase only
 κ 465, ψ 53.

100. ἀρχῆς, the unprovoked aggression;
 a pregnant sense, for which compare
 Herod. viii. 142 περὶ τῆς ὑμετέρης ἀρχῆς

ὁ ἀγὼν ἐγένετο. So ἀρχεῖν = *to be the*
aggressor; θανάτῳ τίσας ἄπερ ἤρξεν Aisch.
Ag. 1529, Eur. *Herc.* 1169, *Frag.* 825;
 cf. Soph. *El.* 553. Zenod. ἀτης, to
 which Ar. objected ἔσται ἀπολογούμενος
 Μενέλαος ὅτι ἀτῇ περιέπεσεν ὁ Ἀλεξάνδρος.
 ἀτῇ, however, is often = *sin*, and regarded
 as deserving moral condemnation; see
 e.g. I 510-2; and certainly Achilles is
 not 'apologising' for Agamemnon in
 A 412. In Ω 28 Ar. himself read ἀτης
 (though there was a variant ἀρχῆς), and
 so Z 356. A more serious objection is
 that ἀτῇ is for ἀφάτῇ, and that the con-
 tracted form is found only in late passages,
 the first syllable being usually in *thesis*.
 See on A 412.

102. τεθναίῃ, may he lie dead, as
 τέθναθι X 365, spoken to the dead
 Hector. Compare τεθναίῃς Z 164. Both
 optatives are 'pure,' expressing a wish.
 The accent of διακρινθεῖτε is due to the
 idea that it is contracted from -ελητε.
 This is of course not the case; before
 the 'heavy' endings the opt. stem is
 formed with -ι- only, not -ιη- (*H. G.* § 83).

οἴσετε ἄρν', ἕτερον λευκόν, ἐτέρην δὲ μέλαιναν,
γῆι τε καὶ ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
ἄξετε δὲ Πριάμοιο βίην, ὅφρ' ὄρκια τάμνη
αὐτός, ἐπεὶ οἱ παῖδες ὑπὲρφίᾳλοι καὶ ἄπιστοι·

105

μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσεται.

αἰεὶ δ' ὀπλυστέρων ἀνδρῶν φρένες ἡερέθονται·

οἷς δ' ὁ γέρων μέτ' ἔησιν, ἅμ' ἀπρόσσω καὶ ὀπίσσω
λεύσσει, ὅπως (ὅχ' ἄριστα) μετ' ἀμφοτέροισι γένηται."

110

ὥς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε,
ἐλπόμενοι παύσασθαι διζυροῦ πολέμοιο.

καὶ ῥ' ἵππους μὲν ἐρυξαν ἐπὶ στήλῃας, ἐκ δ' ἔβαν αὐτοὶ

103. οἴσετε Pap. β² (οἴσετ' ?β¹): οἴσετε δ' Ω. 104. δ': τ' Pap. β. 105. ἄξετε G: ἄξετε Pap. β. || τάμνηαι Q (supr. η): τάμνη H: τάμνηοι Ar. Lex. 108-110 dθ. Ar. 108. ἀει G. 110. λεύσει DJRQ. 112. ἐυχόμενοι H (supr. ἐλπί). 113. ἐρυξαν S.

103. οἴσετε and ἄξετε (105) are aor. imper. For the sigmatic aor. with the thematic vowel see *H. G.* § 41. The cases are enumerated in Curt. *Vb.* ii. 282-4, and explained as due to the analogy of the non-sigmatic (strong) aorists which prevail in Epic Greek. In Alexandrian times the converse phenomenon is found, as the non-sigmatic aorists constantly take α as thematic vowel (e.g. ἤλθα) on the analogy of the sigmatic aorists, which by that time were far commonest. The only cases of this in H. are εἶπας, εἶπατε, and ἤνεκα (with its various forms). See note on 262.

ἄρν' is probably for ἄρνε, but it may be for ἄρνα. The F of Fάρν- is well attested (*H. G.* p. 364, van L. *Ench.* p. 163); the omission of δ' before it, proposed by Heyne, is now confirmed by the Papyrus.

104. Considerable suspicion attaches to this line. γῆ for γαῖα is a rather late form (only three times again in *Il.*, O 24, T 259, Φ 63 (cf. P 595), seven times in *Od.*, but often in Hes.). ἡμεῖς (or ἡμέες ?) is metrically assured in only three other places, Ξ 369, α 76, γ 81, the older form being probably ἡμέες uncontracted (Menrad *Contr.* p. 106). Finally, the mention of the third lamb on the part of the Greeks is curious; in the sequel it would seem that Trojan lambs only are used. The line may have been added because Zeus is prayed to in 276, and it was thought that he too ought to have his lamb. Without this line we should naturally suppose that the white

lamb was for the heavenly, and the black for the infernal deities in general (276-9). On the other hand, the mention of the male and female lamb suits the male and female deity (cf. A 729), and the question is not at all clear.

105. ὄρκια τάμνη, in the metaphorical sense, as elsewhere, *make the treaty*, for the actual slaughtering is done by Agamemnon.

107. For the subj. δηλήσεται with the irregular long vowel see *H. G.* § 82, and Mulvany in *C. R.* x. 27. The expression Διὸς ὄρκια is unique, and the line could well be spared.

108. ἡερέθονται, lit. 'flutter,' are blown about by the wind (B 448), i.e. cannot be trusted, the opposite of φρένες ἔμπεδοι Z 352; so δεσίφρων T 183. Cf. Φ 386. Ar. obelized this line and the two following; the only reason given is that ἀπολογία ἐστὶν αὕτη ὑπὲρ τῶν παραβάντων Πριαμίδων. This, of course, is insufficient; the lines quite suit the eminently courteous character of Menelaos. οἷς (109) is left without a very accurate reference by the change of subject to ὁ γέρων (which seems to be employed in a generic sense, not for Priam only—an Attic, not an Epic, use of the article). It is best taken as a neut. *in the case where*; cf. the analogous uses of the neut. pl. in *H. G.* § 161.

112. See note on 28. Here the mss. all read παύσασθαι, and we can translate either *hoping to win*, or *to have won*, rest. Almost all edd., however, read παύσεσθαι.

τεύχεά τ' ἐξεδύοντο· τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρούρα. 115

Ἐκτωρ δὲ προτὶ ἄστρῳ (δύω κήρυκας) ἔπεμπε
καρπᾶλίμως ἄρνάς τε φέρειν Πριάμόν τε καλέσσαι.
αὐτὰρ ὁ Ταλθύβιον πρόϊει κρείων Ἀγαμέμνων
νῆας ἐπὶ γλαφυρὰς ἰέναι, ἥδ' ἄρν' ἐκέλευεν
οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίδωι. 120

Ἴρις δ' αὖθ' Ἑλένην λευκωλένῳ, ἄγγελος ἦλθεν
εἰδομένη γαλόωι, Ἀντηνορίδαο δάμαρτι,
τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων
Λαοδίκην (Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
τὴν δ' εὖρ' ἐν μεγάρῳ) ἥ δὲ μέγαν ἴστον ὕφαινε, 125
δίπλακα πόρφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
οὓς (ἔθεν εἵνεκ) ἔπασχον (ὑπ' Ἄρῃος παλάμαιων)
ἀγχοῦ δ' ἰσταμένη προσέφη (πόδας ὠκέα Ἴρις·
“δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130

114. ἐκδύοντο Pap. β. 116. ποτὶ Q. || ἔπεμπε CGRST Lips. Eton. Vr. a A.
119. ἐκέλευεν ΔΗΥ Pap. β: ἐκέλευεν Ω. 123. τὴν δ' U. 126. πορφυρέην
Ar. Aph. Zen. PU King's: μαρμαρέην Ω. || ἀνέπασσεν Pap. β. 130. νύμφη Q.

115. ἀλλήλων refers to τεύχεα, and ἀμφὶς means 'there was but little ground (uncovered) between the heaps of arms.' (This interpretation is clearly established by Buttm. *Lex.* s.v. ἀμφὶς, as against the tradition that ἀλλήλων referred to Trojans and Achaeans, so that ἄρουρα meant the μεταίχμιον between the armies.) See also note on H 342.

119. ἥδ' ἄρν': read καὶ φάρν' (P. Knight); ἰδὲ φάρν' Heyne, but see on 318.

120. οἰσέμεναι, aor. as 103. La R. strangely makes it fut., saying that the infin. of these aor. forms is not used; a very unwarrantable assertion in the face of Ψ 111, 564, Ω 663, and four or five other passages. He seems hardly to be conscious of any distinction in sense between the fut. and aor. infin.

121. Iris is introduced as acting on her own mere motion, against the usual rule that she only goes at the bidding of the gods. But cf. Ψ 199, B 786.

124. Cf. Z 252. Λαοδίκην, acc. for dat. by attraction to the case of the relative.

126. δίπλακα, large enough to be worn double; cf. K 134, Ω 230, ν 224, τ 226.

It is opposed to the smaller ἀπλοῖς Ω 230, ω 276 (see Studniczka *Beitr.* p. 73). ἐνέπασσεν, as X 441; the word is used in connexion with weaving in a way which shews that the art was so highly developed in early days as to permit of the weaving of pictures. This was presumably done by inserting coloured threads by hand as the weaving went on, as the Indian carpet-weaver makes his patterns by inserting tufts of coloured wool. One cannot but be reminded of the Bayeux tapestry, on which the ladies of Normandy embroidered their duke's victories.

130. νύμφα is the name by which a Greek woman still speaks of her brother's wife; so also *nuse* in Albanian, properly *bride*. The form is to be classed with *συβῶτα*, *ἡπεροπευτά*, *τοξότα*, etc., as an instance of the old vocative of the -a declension, which survived only in Aiolic. Sappho has ὦ Δίκα fr. 78, νύμφᾳ fr. 105. The statement of Schol. A, Ἰωνικὰ νύμφα τόλμα, lacks all confirmation. See *H. G.* § 92 and p. 390. θέσκελα, *strange*, a word of unknown origin recurring Ψ 107, λ 374, 610. Of course the old derivation θεοῖς ἱκελος is impossible; but we naturally think of the equally obscure θέσφατος.

Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
οἱ πρὶν (ἐπ' ἀλλήλοισι) φέρον πολύδακρυν Ἄρηα
ἐν πεδίῳ, ὁλοοῖο λιλαϊόμενοι πολέμοιο,
οἱ δὲ νῦν ^{εἴτ}ἔαται σιγῇ, πόλεμος δὲ πέπαιται, ^{ἔννυμ}
ἀσπίσι κέκλιμένοι, παρὰ δ' ^{εἴτ}ἔγχεα μακρὰ πέπῃγεν. 135
αὐτὰρ Ἀλέξανδρος καὶ Ἀρηΐφιλος Μενέλαος
(μακρῆις ἐγχείησι) μαχέσονται περὶ σείο·
τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἀκοῖτις."

ὥς εἰπούσα θεὰ ἑλυκὺν ἱμέρῳ ἔμβαλε θυμῷ
ἀνδρὸς τε προτέροιο καὶ ἄστεος ἠδὲ τοκῆων. 140
αὐτίκα δ' ἀργεννήσι καλυψαμένη ὀθόνηισιν
ὠρματ' ἐκ θαλάμοιο τέρεν κατὰ δάκρυ χέουσα,
οὐκ οἶη, ἅμα τῇ γε καὶ ἄμφιπόλοι δὺ' ἔποντο,

133. πολέμοιο S. 134. πόλεμός τε U. 135. ἀσπίδι R. 137. μακροῖς
GR. || ἐγχείησι G. || οἶο PQ. 138. κε: γε P. || φίλη: γυνή H (γρ. φίλη).
143. τῇ γε: τῇ(i) δε QS.

133. This is a 'Leonine' verse, with a rime in the middle.

134. ἔαται for εἴαται = ἦαται (ἦσ-νται), with shortening as in κέαται for κείαται, νέας for νῆας, χρύσεος for χρύσειος, and other cases in van L. *Ench.* p. 85. So ἔατο H 414. Cf. on 153.

138. κε goes with κεκλήσῃ (fut. indic.); *to him who conquers thou shalt (then) be assigned.* The order of the words is the same as in H 41 οἱ δὲ κ' ἀγασσάμενοι . . (42) ἐπόρσειαν. It seems unnatural to us here, because we are accustomed to the Attic use of the art. with the participle, where no word from another part of the sentence can be interposed. But here τῷ is still an independent pronoun, lit. 'to him, having conquered,' etc. The difficulty arises of course from the reference being not to one definite person, but to either of two (cf. *H. G.* § 260). This shews that the Attic use has practically been reached in all but the stereotyped order, cf. τοῦ βασιλῆος ἀπηνέος, etc. There are very few other instances in H., perhaps only Φ 262, Ψ 325, 663, 702, beside the parallel 255 below (q.v.). It has been proposed, on the analogy of ὀπότερος δέ κε νικήσῃ (71), to take κε with the participle here; but in practice the κε (δν) is inseparable from the relative in such sentences for H. as for later Greek, and no analogous case has been quoted. At best we could refer to the instances

of a repeated δν where the first often attaches itself to a participle representing a conditional clause, but is not construed with it (instances in *M. and T.* § 224). There seems to be no case of δ νικήσας δν, and even if it were found it could only mean 'the man who *would have* conquered.' Van Leeuwen evades the difficulty by reading γε for κε, with P; but this is intolerable. κεκλήσῃ, i.e. κεκλήσε'(αι).

140. ΤΟΚῆΩΝ, Leda and Tyndareos, though Helen is Διὸς ἐκγεγαυῖα, see 199, 426, δ 184; the legends vary as to the paternity of the children of Leda, see λ 298 (*M. and R.*'s note), and on 238 below.

141. ΘΕΏΝΗ, linen veil, see Σ 595. ΚΑΛΥΨΑΜΕΝΗ: this reflexive use of the middle, in which the agent is the *direct* object of the action, is comparatively rare; *H. G.* § 8 (2).

142. ΤΕΡΕΝ, *round*; Lat. *ter-es*. The word is used by H. (1) of flesh, Δ 237, N 553, Ξ 406; (2) of tears, here, Π 11, T 323, π 332; (3) of leaves, N 180, μ 357; (4) ἀνθεα ποίης ι 449. The ordinary explanation, 'tender,' does not suit either (1) or (2), for the flesh to which it is applied is always that of stalwart warriors, not of women or children; it rather indicates the firm rounded muscles (cf. Lat. *tor-us*). As applied to leaves and bloom it means 'swelling with sap,' full of fresh life.

Αἴθρη Πιτθῆος θυγάτηρ Κλυμένη τε βοῶπις.

αἴψα δ' ἔπειθ' ἵκανον, ὅθι Σκαιοὶ πύλαι ἦσαν. 145

οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην

Λάμπόν τε Κλυτίον θ' Ἰκετάονά τ' ὄζον Ἄρηος,

Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,

εἶατο δημῳγέροντες ἐπὶ Σκαιοῖσι πύλῃσι,

γῆραι δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ 150

ἔσθλοί, τέττιγέσσιν ἐοικότες, οἳ τε καθ' ὕλην,

(δένδρῳ ἐφεζόμενοι) ὅπα λειριόεσσιν ἰεῖσι.

144. ἀθ. Ar. (see below). 145. ἵκανον P. 147. λάμποντα G. || τ' ὄζον :
 ο' ὄζον T. 148. τε om. G. || πεπνυμένω T. 149. σκαιοῖσι πύλαισι G.
 150. γῆραι : γέραι S : γρ. καὶ γῆραι ὡς οὐδεὶς A. || δὴ : δέ G. 152. δένδρῳ
 Zen. : δένδρῳ Ar. Ω : δένδρῳ P Par. k (post ras.). || ἐζόμενοι S. || λειριόεσσιν
 G. || ἵκανον (?) Pap. β² : ἵεσαν β¹.

144. This line is a clear case of interpolation of a later myth. The story was that Aithra, daughter of Pittheus, was the mother of Theseus. Theseus having stolen Helen while yet a child, her brothers, the Dioskuri, invaded Attica during his visit to Hades, and recovered Helen, carrying off Aithra to be her slave. At the taking of Troy, the sons of Theseus, Demophon and Akamas, found their grandmother there among Helen's handmaids, and took her back to Athens. The legend was dealt with in the *Ἰλίου πέρσις* ascribed to Lesches (Paus. x. 25. 5), and is at least as old as the Chest of Kypselos, see Paus. v. 19 *Αἰθρα δὲ ἡ Πιτθέως ὑπὸ τῆς Ἑλένης τοῖς ποσὶν εἰς ἔδαφος καταβεβλημένη μέλαιναν ἔχουσά ἐστιν ἐσθῆτα. ἐπίγραμμα δὲ ἐπ' αὐτοῖς ἔπος τε ἐξάμετρον, καὶ ὀνόματός ἐστιν ἐνδὸς ἐπὶ τῷ ἐξαμέτρῳ προσθήκη*.

Τυνδαρίδα Ἑλέναν φέρετον, Αἰθραν δ'
 ἐλκεῖτον
 Ἀθάναν.

The recovery of Aithra was a regular episode of the *Iliupersis* on Attic vases of the fifth century (Robert *Bild u. Lied* c. ii), and was painted by Polygnotos in the Lesche at Delphi (Paus. x. 25), where the two handmaids of Helen were named Elektra and Panthalis. But Homer is, of course, ignorant of the Theseus myth in all its branches. The Alexandrine critics were troubled by the chronological difficulty of the age which must be assigned to Aithra : ἀπιθανὸν γάρ ἐστιν Ἑλένης ἀμφίπολον εἶναι τὴν οὕτως ὑπεραρχαίαν, ἣν οὐκ ἐκποιεῖ (it is

not possible) ζῆν διὰ τὸ μῆκος τοῦ χρόνου (Schol. A). That, however, must be put to the account of the myth-maker. More serious indications of interpolation here are the fact that Homer does not name handmaids on similar occasions (σ 182 is the only case), and that the epithet βοῶπις belongs to Hera alone, H 10 and Σ 40 being the only exceptions. The latter, at least, is a doubtful passage. The line was evidently composed at a date when the old tradition had died out, if it is true that the epithet originally came from the time when gods were worshipped in animal form, and was no mere *epitheton ornans*. Cf. on γλαυκῶπις A 206.

146. οἱ ἀμφὶ Πρίαμον, the party consisting of Priam and the rest. The idiom by which a man is included in 'those about' him is familiar in H. as well as in Attic ; see B 445, Δ 295, Z 436, O 301. etc. The change to the nominative in 148 is merely for the sake of convenience, and does not indicate that Ukalegon and Antenor were in any way different from the rest. The three names in 147 are acc. to T 238 those of sons of Laomedon, and therefore brothers of Priam.

149. δημῳγέροντες : the word recurs only A 372, where it is applied to Ilos, the eponym of Ilios. There is no reason to suppose that it is in any way different from the simple γέρων : it means merely *member of the council of elders* of the δῆμος or community. Cf. the γερούσιος ὄρκος X 119 note.

152. λειριόεσσιν : so Hes. *Theog.* 41, and cf. ὅπα λείριον Ar. *Rhod.* iv. 903 ;

τοῖοι ἄρα (Τρώων ἡγήτορες) ἦντ' ἐπὶ πύργῳ.
οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰούσαν,
ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον. 155
“ οὐ νέμεσις Τρώας καὶ ἐκνήμιδας Ἀχαιοὺς
(τοιῇδ' ἀμφὶ γυναικὶ) πολὺν χρόνον ἄλγεα πάσχειν.
αἰνῶς ἀθανάτησι θεῇσι) εἰς ὧπα ἔοικεν.
ἀλλὰ καὶ ὥς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,
μηδ' (ἡμῖν τέκεῖσσί) τ' ὀπίσσω πῆμα λίποιτο.” 160
ὥς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ.
“ δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵζευ ἐμεῖο,
ᾧ φρα ἴδης πρότερόν τε πόσιν πῆγους τε φίλους τε.
οὐ τί μοι αἰτίη ἐσσί, θεοὶ νύ μοι αἰτιοὶ εἰσιν,
οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν. 165

153. τοῖαν G. || εἶντ' G. || πύργον Q (supr. ω): πύργων Schol. ad O 10.
154. εἶδον GQT: εἶδονε' RS Harl. a: ἴδονε' D: ἴδον Pap. β. 155. ἦκα:
ὦκα Zen. Krates: τινὲς ὦκα Par. a. 156. τρώας τε καὶ HPQR. 158. ἀθα-
νάτοια P. || θαῖς G. || ὦκα P Eust. 159. νηῖ Vr. A. 160. λίπηται P (γρ.
καὶ πῆμα λίποιτο). 162. τέκνον J. || ἴζου G. || ἐμοῖο PQRS Vr. b. 163.
ἴδης Zen. CGJRST Pap. β, Harl. a b, Par. d e¹ f h j: ἴδι Ar. Ω. 165. ἐφώρ-
μῃσαν Lips.: ἐφώρμῃσαν P. || ἀχαιῶν: ἄρμος Pap. β¹.

but it is hard to say how a voice can be 'lily-like,' or, to be literal, 'full of lilies.' Commentators generally are content to say that the idea of delicacy is transferred from the flower to the sound. The schol. explain ἐπιθυμητήν, ἡδεῖαν. The Greeks felt particular pleasure in the voice of the cicada (cf. particularly the charming lines in *Scut. Her.* 393 ff.), and we can understand the 'chirruping' of the old men being compared to it; but that does not bring us nearer to the meaning of the epithet. λειριόεις is applied to the skin in N 830, but the lily is not elsewhere mentioned by H., and appears first in *Hymn. Cer.* 428. It looks as though some different word of forgotten meaning had been corrupted into a more familiar form; but it is hardly safe to trust to the gloss of Hesych., who explains λειρός by ἰσχνός (Paley). λειρίων ὀμμάτων in Bacchylides (xvii. 95) cannot be said to throw any fresh light on the question. δένδρεα, so Zen. The form is well attested in Attic and Herod. vi. 79. δένδρεον is certain in N 437, δ 458; but here the simultaneous synizesis and shortening in the vulg. δένδρεωι are intolerable. (In A 15 χρυσέωι ἀνὰ σκήπτρῳ we may read either ἀν with Lehrs

or σκήπτρῳ ἀνὰ χρυσέωι with Brandreth.) The other Homeric forms, δένδρεα and δένδρεων, are ambiguous. δένδρεωι ἐξόμενοι is possible, but ill attested.

153. ἦντο, a unique form for ἔατο, ἦατο, due to the similarity of ἦμαι (ἦσ-μαι) to the vocalic stems, which admit both -ντο and -ατο after η (βεβλή-αται—ξύμβλη-ντο *H. G.* p. 5).

Lessing, in a well-known passage of the *Laokoön* (ch. xxi.), quotes the admiration of the old men as a supreme instance of the manner in which poetry can convey the idea of exceeding personal beauty without any attempt to describe a single feature.

156. οὐ νέμεσις, 'there is no place for indignation that,' as Ξ 80, α 350, just as we say 'Small blame that'; so νεμεσσητόν Γ 410, etc.

160. λίποιτο, *remain*, as I 437. πῆμα, in apposition, as 51, etc.

162. The order is δεῦρο ἐλθοῦσα ἵζευ πάροιθ' ἐμεῖο, and ὥς (166) is co-ordinated with ᾧ φρα ἴδης, 164-5 being parenthetical. πηγούς, kinsfolk by marriage, explained in θ 582 γαμβρός ἢ πενθερός, οἳ τε μάλιστα | κήδιστοι τελέθουσι μεθ' αἱμά τε καὶ γένος αὐτῶν.

ὥς φάτο, τὸν δ' ὁ γέρων ἡγάσασατο φώνησέν τε·
 “ὦ μάκαρ Ἀτρεΐδῃ, μοιρήγενές, ὀλβιοδάιμον,
 ἦ ρά νύ τοι πολλοὶ δεδμήατο κούροι Ἀχαιῶν.
 ἦδη καὶ Φρυγίην εἰσῆλύθον ἀμπέλλόεσσαν·
 ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπώλους,
 λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντίθεοιο,
 οἳ ρά τότε ἐστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
 καὶ γὰρ ἐγὼν ἐπὶ κούρῳ ἐὼν μετὰ τοῖσιν ἐλέχθην
 ἡμᾶτι τῶι, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
 ἀλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἐλίκώπες Ἀχαιοί.”
 δεύτερον αὖτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραιός·
 “εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὅδ' ἐστί,
 μέλιων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
 εὐρύπτερος δ' ὤμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
 τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πολυβότειρῃ,
 αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν·
 ἀρνειῶι μιν ἐγὼ γε εἴσκω πηγεσίμᾳλλωι,
 ὅς τ' οἶων μέγα πῶν διέρχεται ἀργεννάων.”

186. λαοὺς τ' J. 187. ἐστρατεύοντο JP¹ (-όντο P²). 188. ἐγὼν : ἐών
 Pap. β¹. || ἐλέγμην Strabo. 189. τ' om. GR. 190. οὐδ' οἱ : οὐ δὲ Q.
 191. αὐθ' C. 193. κεφαλῇ Ar. H Par. g². 194. ἡδὲ GPQ. 195. τεύχεα
 οἱ μὲν JR. || πολυβότειρῃ DT Pap. β¹. 196. ἐπιπωλεῖτο Pap. β. 197. μιν :
 μὲν S.

brother-in-law.” But the phrase belongs to a class of sentences in which *εἰ* is not conditional at all, but merely calls attention to a concomitant circumstance, of which the so-called ‘protasis’ is independent. See note on Δ 321. The sense is rather ‘Do not forget that he was’ than ‘if he was.’ To bring out this sense Curtius would read ἦ ποτ' ἔην γε, ‘surely once he was,’ which is needless.

182. μοιρήγενές, *child of fortune*, born to a happy fate. Döderlein explains ‘born for destruction (of enemies),’ on the ground that μοῖρα means *evil* fate. But this is only the case in phrases like μοῖραι θανάτοιο and others; in ν 76 it is opposed to ἀμμορίη, and clearly means ‘good fortune’: μοῖρῃ γενόμενος would answer to the κακῇ αἰσῇ τέκον of A 418.

183. δεδμήατο, i.e. ‘are, as I now see, subject to you’; the plpf. being used like the imperf. in ἡμελλον, ἦν (ἀρα), etc. Cf. ἐτέτυξο Θ 163, M 164.

185. The rhythm shows that Φρύγας ἀνέρας go closely together. αἰολοπώλους:

cf. πόδας αἰόλος ἵππος T 404, *with nimble horses*. πλείστους is predicate, with ἴδον.

188. ἐλέχθην, either ‘was numbered among them’ (λεγ-) or ‘lay down (bivouacked) among them’ (λεχ-). The same ambiguity is found in Θ 519, I 67. H. mentions the Amazons once again, Z 186; cf. also B 811.

193. κεφαλῇ, as 168. Ar.’s κεφαλῇ follows the analogy of 227.

196. κτίλος, the ram who leads the flock, ‘bell wether’; the simile is given again, at full length, in N 492. In later Greek the word seems to be used only as an adj. = *tame*. Cf. Pind. P. ii. 17 ἱερεῖα κτίλον Ἀφροδίτας.

197. πηγεσίμᾳλλωι, *thick-fleeced*; cf. πηγός of horses and waves, I 124, ε 388. The formation of the word is hard to explain; the analogy of τανυσίπτερος, ἐλκεσίπεπλος, ταμεσίχροος, ἀερσίποδες, and many others, shows that it must be derived from the verb-stem πηγ-, not from πηγός (cf., however, Πρωτεσίλαος). H. G. § 124 c.

τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·
 “οὗτος δ' αὖ Λαερτιάδης πολύμητις Ὀδυσσεύς,
 ὃς τράφη (ἐν δήμῳ Ἰθάκης) κранаῆς περ εἰούσης)
 εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά.”

200

τὴν δ' αὖτ' Ἀντήνωρ πέπνυμένος ἀντίον ἦῤδα·
 “ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτές ἔειπες·

L²

ἦδη γὰρ καὶ δεῦρό ποτ' ἦλυθε δῖος Ὀδυσσεύς)
 σεῦ ἔνεκ' ἀγγελίης, σὺν ἀρηϊφίλῳ Μενελάῳ·

205

τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλῃσα,
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.

ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους,

210

(ἄμφω δ' ἐξομένῳ) γεραρώτερος ἦεν Ὀδυσσεύς.

203. αὖ P Lips.

204. ἔειπας GL Vr. a¹, Lips.¹206. cAc Zen. Par. b.¹

207. τοὺς δ' : τούτῳ δ' P. || ἐτὼν ἐπείνεσσα J. || πείνεσσα PQ. || μεγάροις ἐφίλῃσα
 Par. β. 211. ἐξομένῳ Zen. DTU Harl. a¹ c d, King's, Par. e, Eton.

201. δήμῳ, 'realm' in local sense, see B 547. περ: the idea seems to be, 'poor though the soil of Ithaca be, yet it has succeeded in producing a great man.' Cf. δ 605, ι 27 τρηχεῖ' ἀλλ' ἀγαθὴ κουροτρόφος. τράφη, read τράφεν or τράφ' ἐνί, though here the MSS. are unanimous; see on B 661.

206. ἀγγελίης ἀντὶ τοῦ ἀγγελος, Ar., a much disputed doctrine. In the present passage we may well take ἀγγ. as governed by ἔνεκα (as π 334 τῆς αὐτῆς ἔνεκ' ἀγγελίης) and cAc as an objective gen. after it (as κ 245 ἀγγελίην ἐτάρων ἐρέων). So Δ 384 ἀγγελίην ἐπὶ Τυδῇ στεῖλαν Ἀχαιοί is ambiguous, for ἐπὶ may be taken with the verb (see note there); and Α 140 Μενέλαον . . ἀγγελίην ἐλθόντα, with the analogy of ἐξείνισσα ἐλθόντι Ω 235, φ 20 (hence Bentley, followed by van L., read ἀγγελίην here). But in N 252 ἦέ τευ ἀγγελίης μετ' ἐμ' ἦλυθες, O 640 δς Εὐρύσθης ἀέθλων ἀγγελίης οἰχνεσκε βίῃ Ἡρακλείῃ, we must either make the word a nom. with Ar., or read ἀγγελίην with Zenod., or extend the 'causal' use of the genitive beyond all analogy, even in the freedom of Homeric usage. The termination -ίης recurs only in νηνίης, ταμίης, in the latter case with the fem. ταμίη beside it, though this is not an abstract noun. For the formation of such masculines of the -a declension from abstract feminines see H. G. § 116 (2). There is, therefore, a certain amount of analogy

for the doctrine of Ar., establishing at least the possibility of it; the conclusion in the last resort depends on the tradition of the text in N and O. (See also Delbrück Gr. iii. pp. 111, 368.) There can be no doubt that on the whole the nom. masc. gives the best sense here, 'an envoy concerning thee.' The gen. would rather mean *to get* (or more naturally *to bring*) *a message of thee*, which is not what is required. Odysseus and Menelaos came as envoys from Greece, to obtain the surrender of Helen by peaceful means before the opening of the war, as was related in the *Kypria*. This is again alluded to in Α 138, q.v. σῆς, the reading of Zen., is no improvement on cAc, and would have to be taken in the same objective sense, cf. T 336 ἐμὴν ποτιδέγμενον αἰεὶ | λιγρὴν ἀγγελίην.

209. ἀγρομένοισι, sc. when they first made their appearance in the ἀγορά.

210. στάντων seems to refer to the whole multitude; the dignity of Odysseus is emphasized by his being more stately, when they sat down, even than the man whose shoulders stood out not only above his, but above all the Trojans. Bentley read στάντες on the analogy of ἐξομένῳ below. ὑπείρεχεν is probably intrans., with gen. as ἥλιος ὑπερέσχεθε γαίης Α 735; ὑπερέχειν in the trans. sense means 'to hold over,' e.g. B 426, which is possible here, but seems less natural.

211. There is an anacoluthon here;

ξενίζω

ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,

μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε,

ὡς μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος,

ἄφαμαρτοεπής, εἰ καὶ γένει ὑστέρως ἦεν.

215

ὅτε δὴ πολὺμητις ἀναΐξειεν Ὀδυσσεύς,

κεν, ὅπαι δὲ ἴδεσκε (κατὰ χθονὸς ὄμματα πῆξας,

Σr sing p. itera

τρον δ' οὐτ' ὀπίσω οὔτε πρόπρηνές ἐνώμα,

ἀστέμφες ἔχεσκεν, αἰδρεῖ φωτὶ εἰκώς.

κε ζάκωτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὖτως.

220

ὅτε δὴ (ὅπα τε μεγάλην) ἐκ στήθεος εἶη

: A AT Eton. (γρ. Harl. a): H Pap. β¹: A or H Nik. 219. ἀτδρι
b, Pap. β¹. 220. ΤΕ ΤΙΝ': τινα S (γρ. J): ΤΙΝ' Q. || ο' αὖτως JQ.
LDU: Υαι GP Harl. a: Υαι CHJL: Υη Lips.

action is just like K 224 σύν
μένω, καί τε πρὸ τοῦ ἐνόησεν.
uses the sentence begins as if
were to be continued in dis-
position (ἀπὸ ὅλου εἰς μέρη)
ἐν . . ὁ δέ (as σ 95 δὴ τότε
ὁ μὲν ἤλασε δεξιὸν ὦμον |
εὐχέν' ἔλασσε, H 306, M 400,
t here the second member is
altogether; in K the two are
er into πρὸ τοῦ. Cf. also μ
ω σκόπελοι ὁ μὲν . . followed
ἕτερον 101. Zenod. read
pparently regarding ἀμφω as
e (it is not found in H. except
d acc.).

r ὕφαινον Casaubon conj.
Σ 295, θ 499. But the
of weaving speeches is too
be objected to. For the dat.
σι δ' ἀνέστη (locative).

τροχάδην, fluently (as σ 26),
ling for want of words; it is
y the whole of what follows,
ig taken up by οὐ πολὺμυθος,
: (which seems to mean clear
e) by οὐδ' ἀφαμαρτοεπής, 'no
n words either' (cf. λ 511
rane μύθων, and X 824
). I.e. Menelaos spoke con-
; what he did say he said
d without stumbling, cf.
ἀγορεύει θ 171. In the
of Menelaos' speech on this
is conceived by Bacchylides
an hardly be said that the
character, οὐ πολὺμυθος, is

ough the ms. testimony is
avour of εἰ here, the scholia
is ἦ and ἦ as variants. The

latter is inadmissible here; the former,
preceded by a colon, may be defended by
passages where it introduces short paren-
thetical sentences, as H 393, Δ 362,
X 280 (H. G. § 338). All these cases
are, however, so far different that ἦ
retains its original force of strong
affirmation, and in none of them could
εἰ be substituted without detriment to
the sense. Here, however, there is no
need of asseveration about the relative
age of Menelaos, and if ἦ is right, it
means no more than εἰ, which it is
therefore better to retain.

217. ὅπαι, from under as usual (H. G.
§ 201), not down, which is κατά. So
ὕπδρα of the glance of a man from
under eyebrows contracted in anger.
Here δμματα refers to the face rather
than the eyes; Odysseus keeps his face
turned to the earth and looks up from
under his brow, ὑπὸ βλεφάρων T 17. Cf.
Ovid Met. xiii. 125 Laertius heros
Adstitit atque oculos paulum tellure
moratos Sustulit ad proceres. ἀναΐσαι,
rose to speak, cf. ἦισσον Σ 506. The opt.
is iterative.

220. ζάκωτον: the idea seems to be
what we call 'sulky'; κότος implies
resentment rather than open anger, and
is thus contrasted with χόλος in A 82.
Odysseus, by not employing the outward
signs of appeal and persuasion, looks
like a man who in deep resentment
chooses to hold aloof from his fellows.
τέ τιν': τινά F' Brandreth (see the
variant). The caesura is insufficient in
any case. For φαίης κε = diceres, crederes,
cf. 392, Δ 429, O 697, etc. αὖτως, a
mere simpleton; A 133.

221. We can choose between εἶη and

καὶ ἔπεα (νιφάδεσσιν ἐοικότα χειμερίησιν)
οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες."

τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραιός. 225

“τίς ταρ (ὅδ' ἄλλος Ἀχαιοὺς ἀνὴρ) ἡὺς τε μέγας τε,
ἔξοχος Ἀργείων κεφαλὴν ἠδ' εὐρέας ὦμους ;”

τὸν δ' Ἐλένη ταυῦπεπλος ἀμείβετο, δῖα γυναικῶν·

“οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν·

Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσιν (θεὸς ὦς) 230

ἔστηκ', ἀμφὶ δέ μιν Κρητῶν ἄγῳι ἠγέρεθόνται.

πολλάκι μιν ξείνισσεν ἀρηΐφιλος Μενέλαος

οἴκῳ ἐν ἡμετέρῳι ὅποτε Κρήτηθεν ἵκοιτο.

νῦν δ' ἄλλους μὲν πάντας ὀρῶ ἐλίκωπας Ἀχαιοὺς,

οὓς κεν ἐν γνοίην καὶ τ' οὔνομα μυθησαίμην· 235

δοῖώ δ' οὐ δύναμαι ιδέειν κοσμήτορε λαῶν,

Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,

222. καὶ ρ' T². || χειμερίοις Q Vr. c. 226. ταρ A: γὰρ Trypho G: τ' ἄρ' Ω. || ἀχαιοὺς δὲ ἄλλος Q. || μέγας δὲ R. 227. ἠδ': τε καὶ Ar. Aph.: καὶ Q (and this the Schol. of Did. implies as a variant). 229. δ' om. RT. 230. κρήτεσσι: ἐρήκεσσι Pap. β¹. 231. ἠγέρεθόνται ACJPRU Harl. a: ἠγέρεθοντο JGH (post ras.) LQST Vr. a b: ἠερέθονται Pap. β. 234. ὀρῶ πάντας Q. | ἐλίκωπας: καὶ πάντας Pap. β¹. 235 om. Pap. β¹. || καὶ τοῦνομα CH: καὶ κ' οὔνομα C (sic La R; G?) T. 236. δύω P¹QS (δυῶ? T¹). 237. πολυδεύκην CS.

ἔει (ἔη) even apart from ms. variation; but the opt. in 216 is evidently in favour of the former.

224. The line was condemned by Bentley. It is most awkward as well as tautological, and the digamma of root *Fiδ* is twice violated. Giseke remarks that it would come better after 220; but it seems to be only a variant of 223, added by way of recapitulation of the whole speech. ὦδε must then mean 'so much as we did before': whereas the proper sense is 'so much as we do now.'

227. ἠδ': the reading of Ar. τε καὶ introduces the forbidden trochaic caesura in the 4th foot (cf., however, P 719). Ahrens thought that the old reading was καὶ (vide supra), the length being preserved by the bucolic diaeresis.

228. ταυῦπεπλος seems to mean nearly the same as ἐλκεσιπεπλος (Z 442, etc.). with long (or wide) robe (lit. stretched out), cf. ἐκταδίη K 134. See Studniczka *Beitr.* p. 116, Helbig *H. E.*² p. 205.

229. It is remarkable that Aias should

be dismissed in one line (cf. on B 557), and Diomedes altogether omitted; the name of the latter indeed does not occur at all before Δ 365, except in the Catalogue, B 563, 567, and he drops entirely out of the action after Δ, except in the games in Ψ and one speech in Ξ (109 sqq.). It is not impossible that Idomeneus, who is frequently the object of disproportionate praise, has here supplanted the description of the more famous warriors.

235. γνοίην, 'I could recognise and name,' a sort of assimilation of the first clause to the second, for 'whom I recognise and could name' (Monro). Or, in other words, γνοίην καὶ = γνοῦσα: cf. 'whose shoe's latchet I am not worthy to stoop down and unloose,' Aisch. *Sept.* 272 ἰκέσθαι καὶ = ἰκομένους (M. A. B.).

237. For another (and later?) legend of Kastor and Polydeukes see λ 300 sqq., the only other place where they are mentioned in H. That passage is clearly inconsistent with 243-4, as they are said to have shared immortality

αὐτοκάσιγνήτω, τῷ μοι μία γείνατο μήτηρ.
 ἢ οὐχ ἐσπέσθην (Λακεδαίμονος ἐξ ἐρατεινῆς)
 ἢ δεῦρο μὲν ἔποντο νέεσσ' ἐνι ποντοπόροιςι, 240
 νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 αἴσ'χ'εα δειδιότες καὶ ὀνείδεα πόλλ', ἃ μοι ἔστιν."
 ὥς φάτο, τοὺς δ' ἤδη κάτεχεν (φυσίζωος αἶα)
 ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.
 κήρυκες δ' (ἀνὰ ἄστυ) θεῶν φέρον-ῶρκια πιστά, 245
 ἄρνε δύνω καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,
 (ἀσκήϊ ἐν αἰγείῳ) φέρε δὲ κρητῆρα φαεινόν
 (κῆρυξ Ἰδαίου ἠδὲ χρύσεια κύπελλα·
 ὥτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
 "ὄρσεο, Λαομεδοντιάδη, καλέουσιν ἄριστοι 250

239. ἐσπέσθην [A]R[S]T: εἰπέσθην P: ἐπέσθην Ω. 240. δεῦρο HJP¹QRTU² (in ras.) Harl. a (γρ. ρω) b c d, King's, Par. a¹ b (?) h j: δεύρω ACGL[S] Vr. a², Par. c d e f g: δεύρω D. 241. νόη δ' CGPRS. || αὖ Vr. a. || μάχην: πόνον Eust. 242. ὀνείδε' ἃ πολλὰ J (γρ. καὶ ὀνείδεα πολλά μοι). 243. ἦδη om. P. || κατέσχε(ν) J (γρ. κάτεχε) PQ. || φυσίζωος DP. || αἶα: ἀρούρα Q. 244. φίλῃ ἐς πατρίδα γαίαν D. || φίλῃ: ἐνι Zen. 247. δέ: δὴ Lips. || κρατῆρα GR. 249. ὥτρυνεν Vr. a.

after death by alternate days. The synizesis in Πολυδεύκεα is suspicious; perhaps the variant Πολυδεύκην is right. Zen. explained the absence of the brothers from Troy by supposing that they had been left as regents of Greece (διοικητὰς τῆς Ἑλλάδος Schol. T). But their death was related in the *Kypria*.

238. αὐτοκάσιγνήτω according to the grammarians means 'whole brothers'; we have not evidence enough of the early forms of the Dioskuri myth to say if Homer regarded them both as children of Zeus; in λ they are distinctly made sons of Tyndareos, and it is probable that Helen herself may have been to H. really his daughter, and only in a more distant degree descended from Zeus. But see on 140. μία = ἡ αὐτῇ as T 293; μοι goes with it, 'the same as me.'

240. δεῦρο has the last syll. lengthened by ictus. The δεύρω of a few mss. is an imaginary form not elsewhere found. If we write ἦ . . ἦ with Nikanor, the two suppositions take the form of alternative assertions; Herodianos preferred ἦ . . ἦ, when we must put a note of interrogation after ἔστιν. See *H. G.* § 340.

241. αὖτε = δέ, αὐτάρ, A 237, etc.

242. αἴσ'χ'εα, ὀνείδεα, in objective sense, *the insults and revilings* of men.

243. Observe the way—to our idea inappropriate—in which the conventional epithet φυσίζωος is introduced; cf. Φ 63, note.

244. αὖθι, *there*, i.e. in their own place. For φίλῃ Zenod. read ἐνι, 'their,' see App. A.

245. ὶρκια here and 269, *oath-offerings*, including wine as well as victims, the epithet πιστά being curiously transferred from the abstract sense. In the phrase ὶρκια τάμνειν, 252, the victims alone are signified, properly speaking; but the original signification of the phrase became so conventional that ultimately ὶρκια = *a treaty*, cf. 94, 256, Δ 269, and even the sing. ὶρκιον is found, Δ 158. Buttmann has an excellent article on the Greek conception of oaths (*Lexil.* s.v.). The significance of the verb τάμνειν may be well illustrated by the note in Frazer *Paus.* iii. 367, where it is shewn that in many oaths, Greek as well as savage, the actual division of the animal into two or more parts is an essential element of the ceremony.

Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
ἐς πεδῖον καταβῆναι, ἵν' ὄρκια πιστὰ τάμητε·

αὐτὰρ Ἀλέξανδρος καὶ Ἀρηΐφιλος Μενέλαος
μακρῆις ἐγχείησι μαχήσονται ἄμφι γυναικί·

τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτό·

255

οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
ναίοιμεν (Τροίην ἐρίβώλακα) τοὶ δὲ νέονται

Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα."

ὥς φάτο, ῥιγῆσέν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίρους
ἵππους ζευγνύμεναι· τοὶ δ' ὄτ' ῥαλέως ἐπίθοντο.

260

ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
(πὰρ δέ οἱ) Ἀντήνωρ περικαλλέα βήσατο δίφρον.

τὼ δὲ (διὰ Σκαιῶν πεδίου) δ' ἔχον ὠκέας ἵππους.

ἄλλ' ὅτε δὴ ῥ' ἵκοντο μετὰ Τρῶας καὶ Ἀχαιοὺς,

ἐξ ἵππων ἀποβάντες (ἐπὶ χθόνα πουλυβότειραν)

265

ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστίχοντο.

251. θ' om. P. 252. ἐν πεδίῳ U. || τάμηαι DHJS. 254. μακροῖς ἐγχεί-
οιαι G. 257. νεέσων GJP (-έσων app. man. 2 in ras.) QRS Pap. β¹. 258.
ἀχαῖδα P. 259. ἑταίρους GJPSU Pap. β (and A^m, T.W.A.): ἐτάρους Q:
ἐταίροις Ar. Zen. Ω. 262. βήσατο Ar. (see below) A sup. CGJQ: βήσατο H:
βήσετο Ω. 263. πεδῖον Lips. 264. ἵκοντο: ἵκανον Pap. β. 265. πολυ-
βότειραν PT¹ Pap. β.

255. See note on 138.

259. ἑταίρους is better than ἐταίροις as avoiding the rare dat. in -οις for -οισι. κελεύειν takes both constr. in H., but the dat. is less common; it is found oftener in *Il.* than *Od.*, and survived in Attic only as a rarity.

261. τεῖνεν, *drive back*, taking them from the front rail to which they were attached when no one was in the car; E 262, etc.

262. βήσατο: προκρίνει μὲν τὴν διὰ τοῦ ε γραφὴν βήσετο, πλὴν οὐ μετατίθησιν ἀλλὰ διὰ τοῦ α γράφει ὁ Ἀρίσταρχος, Did. The statement is highly important, as evidence of a variation in Ar.'s authorities which he did not feel at liberty to disregard, in spite of his desire for uniformity. Our mss. bear abundant testimony to the uncertainty as to the correct form of these sigmatic aorists; e.g. they constantly vary between δύσετο and δύσατο. In ο 475 ἀναβησάμενοι is causal, but there is no other evidence of such a use of the aor. mid., which, indeed, does not seem to occur elsewhere

in Greek, except in the variants now under consideration. (The subj. καταβήσεται (O 382) is, however, from the -σα- form.) The wisest course is to admit the variation in our texts, as the uncertainty goes back to a period as remote as our current text itself. At the same time we may, with Ar., prefer the forms in -ε-, on the ground that the tendency of analogy must always have been to change them into the more familiar -α- forms of the ordinary sigmatic aorist. A is the only ms. which consistently follows Ar.; the -α- forms have generally invaded the rest, spreading no doubt since Alexandrian days (note on 103). See more in *Il. G.* § 41, van L. *Ench.* § 152, Cauer *Grundr.* p. 27.

263. Σκαιῶν without πυλῶν only here. The suspiciously contracted -ῶν recurs in 273. ἔχον, *drove*, as often.

265. ἐξ ἵππων, *out of the chariot*. ἵπποι is continually used in this sense, even with adjectives which properly apply only to the horses; e.g. P 504 ἐπ' Ἀχιλλῆος καλλιτριχε βήμεναι ἵππῳ.

ὥρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγάϋοι
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 μῖσγον, ἀτὰρ βασιλεῦσιν ὕδωρ (ἐπὶ χεῖρας) ἔχευαν, 270
 Ἀτρεΐδης δὲ ἐρύσσάμενος χεῖρεσσι μάχαιραν,
 ἧ (οἱ παρ) ξίφεος μέγα κούλεον αἰὲν ἄορτο,
 ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα
 κήρυκες Τρώων καὶ Ἀχαιῶν νείμαν ἀρίστοις.
 τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχέτο χεῖρας ἀνασχών· 275
 “Ζεῦ πάτερ, Ἰδηθεν μέδεων, κύδιστε μέγιστε,
 ἥελιός θ', ὃς πάντ' ἐφόρῃς καὶ πάντ' ἐπακούεις,
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καίμοντας

267. ὥρνυτο P: ὥρνυτ' Q (om. δ'). 268. αὐτὰρ PQ. 270. ἔχευον Ar. CHPST
 (A² supr.) Lips. Vr. c, Ven. B. 272 om. Pap. β¹. || ἄορτο DGLQ and κατά
 τινος Eust.: ἄωρτο Ω. 273. ἀρνέων Zen. || κεφαλῶν JQR. 274. νείμον
 T Lips. Eton.: νεῖμον Pap. β. 276. zeῦ κύδιστε μέγιστε, κελαινεφές, αἰετέρι
 ναίων Herakl. All. 3 and 23. 277. ἥελιος δ' Schol. μ 374. || ἐφορᾷ Pap. β². ||
 ἐπακούει Pap. β. 278. καμόντες Herakleides, Pap. β², Par. j supr.

270. The wine used in treaties was not mingled with water (see B 341, Δ 159). The scholia explain that here the Trojan and the Achaian wine is all mixed in one bowl, and the obvious typical significance of such an act renders the explanation most probable. Compare the scene of the oath in Virg. *Aen.* xii. 161 sqq. ἔχευον, read here by Ar., must have been taken for another instance of a mixed aor. (or imperf., to agree with μῖσγον? *H. G.* ut supra).

271. μάχαιρα, the sacrificial knife, never mentioned by H. as a weapon, and not to be confused with the sword, ξίφος or φάσγανον. See note on Σ 597.

272. ἄορτο is clearly the correct form, not the entirely anomalous ἄωρτο (cf. ἀορτήρ: root ἀφέρ of αἰρώ: for the sense *huing down* cf. παρήρηθη Π 341). It appears to be a plpf. without redupl., though the -o- stem is very rare in the pass. Cf. *H. G.* § 25 (ἐπ-ώχ-ατο?).

273. This cutting off a lock of hair from the victims' heads is called τρίχας ἀπάρχεσθαι in the parallel pass., T 254; cf. ξ 422 ἀπαρχόμενος κεφαλῆς τρίχας ἐν πυρὶ βάλλεν. The hair is regarded as a foretaste of the victim, and was no doubt a devotion of the whole body to the gods (see 310, and note on Ψ 135). It is not burnt here, because no fire is used in the oath-sacrifice. Every one of the chieftains takes a portion of the hair in order to

participate in the sacrifice. Zen.'s ἀρνέων he explained as an adj. = ἀρνέων (cf. *ἱππέων* Λ 536).

276. Ζεῦ . . ἥελιος is often quoted as an instance of a rule, found in Skt. also, that 'where two persons are addressed connected by τε, the second name is put in the nominative,' *H. G.* § 164. But τ 406 is an exception, if the text is right, γαμβρὸς ἐμὸς θύγατέρ τε, and there are some instances of voc. in -ος, e.g. φίλος ὦ Μενέλαε (*H. G.* *ibid.*); where this elasticity is possible the metrical difficulty of ἥελιε may well be decisive (see Gildersleeve in *A.J.P.* ii. 88). For the oath compare T 258. Here Zeus is named the god of Ida, and the Rivers, which are local divinities, are included, no doubt because the Trojans are parties.

278. καμόντας used to be explained 'those that have passed through the toil of life,' as though κεκμηκότες, *laboribus functi*; or 'men outworn,' ἀμενηνοί, of the feeble shadows of the dead; Nägelsbach, 'those that endured ill in life' = δειλοὶ βροτοὶ as opposed to the happy gods. But Classen explains 'those that grew weary, succumbed to the toils of life' = θανόντες: so κοπιάσας, *C. I.* 6509. This best suits the aor. part., and is now generally accepted; see M. and R. on λ 476. The phrase recurs also Ψ 72, ω 14. οἱ . . τίνυθον must mean Ζεὺς τε καταχθόνιος καὶ ἐπαινή Περσεφόνη (I

αὐτῶν καὶ τέκεῶν, ἄλοχοι δ' ἄλλοισι μιγείην."

ὥς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπέκράαινε Κρονίων.

τοῖσι δὲ (Δαρδανίδης Πρίαμος) μετὰ μῦθον ἔειπε·

"κέκλυτέ μεν, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί·

ἦ τοι ἐγὼν εἶμι πρότῃ Ἴλιον ἠνέμοέσσαν

305

ἄψ, ἐπεὶ οὐ πῶς τλήσομ' ἐν ὀφθαλμοῖσιν ὀράσθαι

μαρνάμενον (φίλον υἱὸν) ἄρηϊφίλῳι Μενελάῳι·

Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,

ὅπποτέρῳ θανάτοιο τέλος πέπρωμένον ἐστίν."

ἦ ῥα καὶ ἐς δίφρον ἄρνας θέτο (ἰσάθεος φῶς)

310

ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·

παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.

τὼ μὲν ἄρ' ἄψ ὄρροι (πρότῃ Ἴλιον) ἀπονέοντο·

301. ΜΙΓΕΙΕΝ : ΔΑΜΕΙΕΝ AT Harl. b, Par. e, and γρ. Harl. a. 302. ἔφατ' Q Pap. β, Par. d, Eust. || ΕΠΕΚΡΑΑΙΝΕ : ΕΠΕΚΡΑΙΝΕ Pap. β : ΕΠΕΚΡΑΙΝΕ Ω : γρ. ΕΠΕΚΡΗΙΝΕ J (see note on B 419). 305. ΠΟΤΙ JQR Mori. 306. ΤΛΗΣΟΜ' ΕΝ : ΤΛΗΣΟΜΑΙ Eust. 308. ΜΕΝ : ΓΑΡ Eust. || ΤΟ ΓΕ : ΤΟΔΕ DQ Pap. β, Par. j. 310. ΕΙΣ Q Pap. β. 311. ἄρ' ἔβαιν' : ἀνέβαιν' R. 312. ΒΗΣΑΤΟ CGJQRT. 313. ΠΟΤΙ JQR.

Romanum sic ferito ut ego hunc porcum hic hodie feriam, and similarly xxi. 45 precatus deos uti se mactarent quem ad modum ipse agnum mactasset; compare also the oath 'by the stone,' si sciens fallo tum me Diespiter salva urbe arceque bonis eiciat uti ego hunc lapidem (Roscher Lex. 1187).

301. ΑΥΤΩΝ after σφι, as λ 75, μοι . . ἀνδρὸς δυστήνοιο. The construction is common with participles, e.g. Ξ 26, ζ 157. See *H. G.* § 243. 3 d, and for the dat. ἄλλοισι with the pass. verb, *H. G.* § 143. 5. The variant δαμείην looks like the prudery of a more fastidious age.

305. On ἠνέμοέσσαν Prof. Virchow (App. to Schliemann's *Ilios* p. 682) makes the following comment: 'Our wooden huts (at Hissarlik) which had been put up at the foot of the hill, well below the level of the old city, looked straight down upon the plain from a height of at least 60 feet, and the winds blew about us with such force that we often felt as if our whole settlement might be hurled down the precipice.' ἠνέμοέσσαν, i.e. ἀνεμόεσσαν. So ἠγερέθονται, ἠμαθόεις, and one or two more (van L. *Ench.* § 21). But the change to η is irregular; see App. D.

306. οὐ πῶ = οὐ πως, in no wise. The

two forms were of course originally identical (cf. οὕτω by οὕτως), and their differentiation is not complete in Homer. It is only by great violence that the sense 'not yet' can be brought in. Cf. also M 270, ι 102, etc. Some would always read πῶς in this sense, but the tradition is strongly in favour of maintaining the difference; later usage would tend to abolish, not to introduce it.

310. The taking away of the victims is strange; the scholion says ἔθος ἦν τὰ ἐπὶ τοῖς ὄρκοις γιγνόμενα ἱερεῖα τοῖς μὲν ἐγχωρίους γῆι περιστέλλειν, τοὺς δὲ ἐπ' ἡλιδας εἰς τὴν θάλασσαν ρίπτειν. This is probably only a deduction from the present passage and T 267, q.v. Perhaps the victims were supposed to carry with them the power of vengeance, and were kept at hand to watch over the fulfilment of the oath.

311. Observe ἔβαινε here compared with ἔβη 261 and βήσετο 312. It seems hypercritical to attempt to draw a distinction here between the two tenses. See the excellent remarks in *M. and T.* § 57.

313. The scholion on this line is a delicious specimen of the spirit in which Porphyrios and his school invented and solved their 'Homeric problems.' διὰ τί χωρίζεται ὁ Πρίαμος; καὶ οἱ μὲν φασιν

"Εκτωρ δὲ Πριάμοιο πάϊς) καὶ δῖος Ὀδυσσεὺς
 χώρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315
 κλήρους ἐν κύνῃ χαλκήρεϊ) πᾶλλον ἐλόντες,
 ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
 λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον.
 ὦδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε.
 "Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε, 320
 ὀππότερος τάδε ἔργα (μέτ' ἀμφοτέροισιν) ἔθηκε,
 τὸν δὲ ἀποφθίμενον δύναι δόμον Ἀἶδος εἴσω,
 ἡμῖν δ' αὖ φιλότητα καὶ ὅρκια πιστὰ γενέσθαι."
 ὥς ἄρ' ἔφαν, πάλλεν δὲ μέγας κερῦθαῖολος Ἐκτωρ)
 ἄψ' ὀρόων. Πάριος δὲ ἰθὺς ἐκ κλήρος ὀρούσεν. 325
 οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἥχι ἑκάστωι
 ἵπποι ἀέρσιπόδες καὶ ποικίλα τεύχε' ἔκειτο.
 αὐτὰρ ὁ γ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλὰ
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο.
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε 330
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀράρυϊας.

317. ἀφίει DJQRT² Vr. a b, Mosc. 1 (H *surpr.*). 318. θεοῖς. ἰδέ Nik. CS Lips.
 Vr. c: θεοῖς, ἰδέ G. 319. εἶπεςκεν: ὑπέσχετο Vr. a. 323. δ' om. Pap. β.
 326. ἐκάστου Ar.: ἐκάστων R. 327. ἔκειτο CS Schol. T: τεύχεα κείτο Bar.
 328. ὁ γ': ὁχ' G. || ἐδύσετο A^t: ἐδήκατο T: ἐδύκατο Ω (and A^m, T.W.A.)
 (cp. on 262). 331. ἀργυρίοι J: ἐπὶ σφυρίοις DPR (-οῖσιν).

ὅτι ἵνα ἀφ' ὕψους κρεῖσσον θεωρήσῃ ἀπὸ
 τῆς πόλεως τὴν μονομαχίαν, οἱ δέ, ἵνα
 φυλάξῃ τὰ τέλη. ἄλλοι δὲ τὴν Ὀμηρικὴν
 λύσιν προτίσχονται, τὸ "οὐπω τλήσομ'
 ὀφθαλμοῖσιν ὀρᾶσθαι." ὅπερ ἄμεινον.

316. πᾶλλον: the actual shaking up
 of the lots, which is always done by one
 person, comes in 324; hence it has been
 proposed to read βάλλον from H 176,
 but there is no authority for the change,
 which is not necessary. The line is in
 fact a formal one, recurring Ψ 861, κ
 206.

317. ἀφίει seems to represent a de-
 liberative subj. of the *or. recta*. We
 might be inclined to read here ἀφείη or
 ἀφήη, but for 331 πεπαλάσθαι ἄνωγον
 | ὅς τις τολμήσειεν.

318. Nikanor read ἡρήσαντο θεοῖς, ἰδέ,
 but only the frivolous reason is given
 that the text would imply that they
 were praying to others than the gods to
 whom they lift their hands: ὥς ἐτέροις
 ἔσονται θεοῖς ἀνατείναντες τὰς χεῖρας. The
 phrase recurs H 177 (cf. Z 257, Θ 347,
 T 254, and Bacchylides xv. 45 θεοῖς δ'

ἀνίσχοντες χεῖρας ἀθανάτοις εὐχοντο παύ-
 σασθαι δυνάμει. A serious argument against
 Nikanor's reading is that ἰδέ occurs
 practically only after trochaic caesura
 in the 3rd foot, as an iambus. The
 only exceptions are Ξ 175, Σ 589, T 285
 (for a suggested explanation of this rule
 see van L. *Ench.* p. 556).

325. Πάριος, the only instance of a
 case from this stem except nom. and acc.;
 the gen. and dat. are elsewhere always
 Ἀλεξάνδρου -ωι.

327. ἔκειτο belongs to τεύχεα only,
 both in syntax and sense; with ἵπποι
 supply ἦσαν. Cf. K 407 ποῦ δέ οἱ ἔντεα
 κείται ἀρήϊα. ποῦ δέ οἱ ἵπποι, Φ 611, ξ 291,
 etc., and see note on E 356.

330 sqq. Cf. A 17 sqq., Π 131 sqq.,
 T 369 sqq. The six pieces of armour
 are always mentioned in the same order,
 in which they would naturally be put
 on, except that we should expect the
 helmet to be donned before the shield
 was taken on the arm. For the arming
 generally and for ἐπισφύρια see App. B.

δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
 οἷο κασιγνήτοιο Λυκάονος, ἥρμοσε δ' αὐτῷ.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργύρεον
 χάλκεον, αὐτὰρ ἔπειτα (σάκος μέγα τε στιβαρόν) τε· 335
 (κρατὶ δ' ἐπ' ἰφθίμῳ) κυνέην εὐτυκτον ἔθηκεν
 ἵππουρίν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἶλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.
 ὥς δ' αὐτως (Μενέλαος ἀρήϊος) ἐντὲ' ἔδυνεν.
 οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θώρηχθησαν, 340
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
 δεινὸν δέρκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας,
 Τρώας θ' ἵπποδάμους καὶ ἐκνήμιδας Ἀχαιοὺς.
 καί ῥ' ἐγγὺς στήτην (διαμετρητῷ ἐνὶ χώρῳ
 σείοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε. 345
 πρόσθε δ' Ἀλέξανδρος προτεῖ δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' εἴσῃν·

334-5 ἀθ. Zen., reading ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' ἀσπίδα τετραπόεσσαν after 338. 338. παλάμηφιν J. || ὃ . . ἀρήρει: ἐν ἄλλῳ ἀκαχμένον ὀπεί' χαλκῷ A. 339. δ' om. Pap. β. 342. ἔχεν G. 345. σείον δ' Pap. β. || κοτέοντες Q Pap. β. 347. πάντοσε ἵσῃν ACΔU (the variation is constantly found, and will not be again recorded).

333. Lykaon's cuirass, because Paris himself is light-armed; l. 17. ἥρμοσε probably trans., 'he made it fit himself.' It may, however, possibly be intrans.; there are two other ambiguous passages, P 210, T 385, q.v.

334. It will be seen that Zen. (supra) left out the sword, perhaps on the ground that Paris, unlike Menelaos, does not use it in the sequel. It is more natural too that the ponderous shield should be taken last of all. The word τετραπόεσσαν is not known elsewhere; it may be a mistake of the ms. arising from a confusion between τερμύεσσαν (see Π 803) and θυσανόεσσαν, the latter being, however, only applied elsewhere to the aegis.

336. ΚΥΝΕΗΝ, simply *helmet*, nothing being implied as to the material; see on K 258.

340. ἐκάτερον, explained by the glossaries ἐξ ἐκατέρου μέρους, ἐκατέρωθεν, on either side of the throng, i.e. either combatant retiring to the rear of his own army.

346. ΔΟΛΙΧΟΣΚΙΟΝ has caused difficulty both to ancient and modern critics, and the idea of *shadow* does not seem particularly appropriate to a spear.

Autenrieth quotes in defence of this interpretation from a German review of an edition of the *Makamat-ul-Hariri*, 'the Arabs declare that the shadow of the lance is the longest shadow. Before the first morning light the Arabian horseman rides forth, and returns with the last ray of evening: so in the treeless level of the desert the shadow of his lance appears to him all day through as the longest shadow.' But this loses all special significance for the Greek; moreover, as Mr. Rouse has remarked (*C. R.* iv. 183), the epithet is almost always used of spears brandished or hurled, not standing upright. Hence various alternative explanations have been proposed, -οσκι- being compared to our *ash*, or *δσχος* (this, however, does not suit either form or sense). Rouse (*ibid.*) better compares Zend *daregha-arstaya*, from *arsti* = *shaft*, *shaft*, an epithet in the Avesta of Mithra and his worshippers. There are obvious phonetic difficulties in the equation, but an entirely antiquated *δολιχ-ο(ρ)στιος* may have been changed by popular etymology to make an intelligible compound.

347. ΠΑΝΤΟΣ Εἴσῃν: see on A 306.

ἔρρηξεν χαλκός, ἀνεγνάμψθη δέ οἱ αἶχμή
 ἰδ' ἐνὶ κρατερῇ. ὁ δὲ δεύτερος ὠρνυτο χαλκῶι
 εἵδης Μενέλαος, ἐπευξάμενος Διὶ πατρί·
 350
 ὦ ἄνα, δὸς τίσασθαι, ὃ με πρότερος κάκ' ἔοργε,
 Ἄλέξανδρον, καὶ ἐμῆις ὑπὸ χερσὶ δάμασσδ' ὄν,
 ἵ τις ἐρρίγηίσι καὶ ὄψ' ὄντων ἀνθρώπων
 ἰδόκον κακὰ ρέξαι, ὃ κεν φιλότητα παράσχη."
 ῥα καὶ ἀμπεπάλων προτεῖ δολιχόσκιον ἔγχος,
 355
 βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἐτσην.
 μὲν ἀσπίδος ἦλθε φαεινῆς (ὄβριμόν ἔγχος)
 διὰ θώρηκος πολυδαιδάλου ἡρήρειστο·
 κρὺ δὲ παραὶ λαπάρην διαμήσε χιτῶνα
 360
 σ· ὁ δ' ἐκλίνθη καὶ ἀλκεύατο κῆρα μέλαιναν.
 εἵδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
 ξεν ἀνασχόμενος κόρυθος φάλον ἀμφὶ δ' ἄρ' αὐτῇι
 θά τε καὶ τετραχθὰ διατρύφεν) ἑκάτεσε χειρός.

χαλκός Ar. AD²QS¹TU¹ Vr. a: χαλκὸν Ω. || ἀνεγνάμψθη R: ἀνεκάμψθη
 νάμψθη H. 349. ἀσπίδ' ἐνὶ L Mor. Bar.: ἀσπίδι ἐνὶ JPQRT Cant.
 ἀσπίδι ἐν ACDGH Pap. β Eton. || ὠρνυτο Q. 351. ὄ: ὄς GR || με:
 352 ἀθ. Ar. || ἐμαῖς G Pap. β. || δαμάσσει Ar. and γρ. T. 354.
 ου J. || ὄς κεν D. 357. δολιχόσκιον CGHJQ¹ Pap. β. 359. παρὰ
 . 360. ἐκκλίνω J: ἐνκλίνω Pap. β¹. 361. χείρσσι μάχαιραν Q.
 ἦι Ar. and αἱ χαριέστεραι, A sup. (T.W.A.): αὐτοῦ L: αὐτῶι Ω. 363.
 ἐν CGHPRT Lips. Vr. a (La R.'s διαδρυφέν is a misprint).

εἵση is established in several
 ases, particularly B 765, and it
 ible to decide between the two
 ἄντοσ' ἐ(F)ίσην and πάντοσε
 see, however, Platt in *J. P.*
).

ιλκός is better than χαλκόν,
 he word by itself is regularly
 weapons of offence, not of the
 e.g. 349, Δ 528, E 292, etc.
 ver H 267.) The same question
 H 259, P 44.

ἔοργε (FέForγεν): ἐρεξε Bentr.
 belized by Ar. on the ground
 not necessary, and that Mene-
 ld not apply the word δῖον to
 But the epithet is purely con-
 , see X 393, Z 160, γ 266, and
 n a 29. For δάμασσον Ar.
 ἦραι, which Ameis supports
 the ground that it gives more
 L's words that he should pray
 self the conqueror, not a mere
 e hands of Zeus.

α: the lengthening of the α is
 ie ictus in the first foot; see

Appendix D, *H. G.* § 386, and notes on
 A 205, Δ 155. mss. vary as usual between
 ὄβριμον and δολιχόσκιον: the weight of
 evidence is for the former, though Heyne
 considers δολιχόσκιον antiquius, horridius
 et potentius. Cf. note on Δ 453.

358. ἡρήρειστο, forced its way. ἐρεί-
 δειν properly = to press; the sense 'to
 lean' one thing upon another is second-
 ary.

360. ἐκκλίνω, better ἐκκλίνθη, bent
 aside (from the coming blow). As
 Reichel remarks (p. 83), this implies
 that no breastplate was worn, and 358
 must be a later interpolation (see App. B).

362. ἀνασχόμενος, lifting his hand;
 so X 34 κεφαλὴν δ' ὃ γε κόψατο χερσὶν |
 ὑψόσ' ἀνασχόμενος, and of two boxers
 'squaring up,' Ψ 660 πύξ μάλ' ἀνασχο-
 μένω, and Ψ 686. φάλον: see App. B
 vii. 2. αὐτῇι, the body of the κόρυς as
 opposed to the φάλος. The vulg. αὐτῶι
 is a very natural corruption, caused by
 the proximity of the masc. φάλος, but
 by Homeric usage it would rather mean
 the man himself, Paris.

Ἀτρεΐδης δ' ὤιμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 “Ζεῦ πάτερ, οὐ τις, ^(μῶν) σείο θεῶν ὀλοώτερος ἄλλος·
 ἢ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
 νῦν δέ μοι ἐν χείρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος
 ἦιχθη παλάμηφιν ἐτῶσ' ἴον, οὐδ' ἔβαλόν μιν.”
 ἦ καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασείης,
 ἔλκε δ' ἐπιστρέψας μετ' ἐυκνήμιδας Ἀχαιοὺς·
 ἀγχε δέ μιν πολύκεστος ἱμάς, ἀπαλὴν ὑπὸ δειρήνῃ,
 ὅς (οἱ ὑπ' ἀνθερέωνος) ὄχενς τέτατο τρυφάλειης.
 καὶ νύ κεν εἰρύσσειν τε καὶ ἄσπετον ἥρατο κύδος,
 εἰ μὴ ἄρ' (ὄξυ νόησε) Διὸς θυγάτηρ Ἀφροδίτη·
 ἦ οἱ ῥῆξεν ἱμάς, ἅντα βοὸς ἱφὶ κταμένοιο·
 κεινὴ δὲ τρυφάλεια ἅμ' ἔσπετο χειρὶ πάχχεινι.
 τὴν μὲν ἔπειθ' ἥρως μετ' ἐυκνήμιδας Ἀχαιοὺς
 ῥίψ' ἐπιδιδήσας, κομίσαν δ' (ἐρῆρες) ἐταῖροι
 αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαῖδων

364. εὐρύν: αἰπὺν Zen. 365. σείο PQ. || ὀλοώτερος DP. 366. τίσασθαι U. 367. ἄγα Q. 368. Apparently Ar. in one ed. had ἐδάμασσα for ἔβαλόν μιν (v. Ludw. *ad loc.*). 369. ἀναΐξας P. || λάβεν: φάλον Pap. β¹. 370. εἶλκε Pap. β. 371. ἀπαλὴς ἀπὸ [θαλάσσης] Pap. β¹. 373. εἰρύσσειν τε: ἐπέρυσσε Aph. 379. ὁ om. Q. || ἐπούρουσε Q.

365. For similar chiding of the gods in momentary ill-temper cf. M 164, N 631, υ 201; and for ὀλοώτερος = *more baneful, mischievous, εβλαψάς μ', ἐκάεργε, θεῶν ὀλοώτατε πάντων* X 15.

366. τίσασθαι: see on 28. Either aor. or fut. is equally suitable, the former meaning 'I thought, when dealing the blow, that I had (now) got my vengeance.'

368. παλάμηφιν: abl. gen., H. G. § 156. The variant οὐδ' ἐδάμασσα seems to be due to the apparent contradiction οὐδ' ἔβαλον with 356. It is, however, defended by Ameis-Hentze.

369. κόρυθος, *by the helmet*, as if a part of the man; cf. II 406 ἔλκε δὲ δούρος ἐλών.

371. πολύκεστος for πολυ-κεντ-τος “ὁ πολυκέντητος· ἐκ δὲ τούτου ὁ ποικίλος δηλοῦται (leg. δηλονότι) διὰ τὰς ραφάς,” Ariston., *embroidered*. Cf. κεστός of the girdle of Aphrodite, Ξ 214; and ἡκέστας Z 94.

372. τρυφάλειης: properly an adj., sc. κόρυθος. Generally explained as = having a peak pierced for the eyes, a sort of fixed

vizor. But the quantity of τρυ is against this. The word may possibly = τετράφαλος, from τ(ε)τρυ = *quadru-*, cf. τράπεζα for τετράπεζα.

373. ἥρατο seems to be another case of the invasion of α- forms in the aor. (cf. on 262), on the analogy of αἶρω, which of course is a different word; so ἡράμεθα X 393, ἡρα'(ο) ω 33. All other forms are thematic, ἀρόμην ἀρέσθαι, etc. (Cobet M. C. p. 400, van L. *Ench.* p. 373). Hence Brandreth rightly read ἥρετο. So also Ξ 510, Σ 165, δ 107, etc.

375. ἱφὶ κταμένοιο, because such leather would be better than that of an animal which had died of disease. 'Hence in Hes. *Opp.* 541 shoes are ordered to be made of the hide βοὸς ἱφὶ κταμένοιο' (Paley). ἱφὶ looks like an instrumental of *Fis* = *vi-s*; but the stem in Greek seems to be *Fiv-* (plur. *ives*). Moreover ἱφὶ never requires, and often (6 times) will not admit an initial *F*, while the adj. *Fίφιος* often requires and always admits it, and *Fis* itself rejects it only twice (P 739, Φ 356). Thus ἱφὶ like ἱφθίμος (see on A 3) remains a puzzle. See note on Z 478.

ἰ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380
 μάλ', ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἥέρι πολλῇ,
 δ' εἰς' (ἐν θαλάμῳ ἐνώδεϊ κηώεντι.)
 δ' αὖθ' Ἑλένην καλέουσ' ἴε· τὴν δ' ἐκίχ'ανε
 ῶι ἐφ' ὑψηλῶι, περὶ δὲ Τρωαὶ ἄλ'ις ἦσαν.
 δὲ νεκταρέου ἑάνδ'ου) ἐτίναξε λαβούσα, 385
 δέ μιν εἰκύϊα παλαιγενεῖ) προσέειπεν
 ὁμῶι, ἥ' οἱ Λακεδαίμονι ναιετάουσι
 ἰν εἶρια καλά, μάλιστα δέ μιν φιλέεσκε·
 μιν ἐεισαμένη) προσεφώνεε δι' Ἀφροδίτη·
 ρ' ἴθ', Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390
 ς ὃ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσι
 εἰ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
 μαχεσσάμενον τόν) γ' ἐλθεῖν, ἀλλὰ χορόνδε
 τθ' ἢ χοροῖο νέον λῆγόντα καθίζειν."
 φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι δῖνε· 395

εὐός γ' Vr. a. 382. εἰς' ἐν: Ic' ἐν Apoll. Synt.: εἰσα(ν) S Mosc. 1:
 Γ. 383. αὖ L. || καλέουσ' P. 387. εἰροπόκωι T (γρ. εἰροκόμω). ||
 CH(i) P: ναιεταώσῃ) Ω: ναιετάωσα Bar. 388. ἄσκει D¹GHPQ (p.
 ps.² || καλά: πολλὰ S Vr. b. || φιλέεσκε: καλέεσκειν Pap. β.¹ 391.
 AG. || λέχεσσι HR. 393. μαχεσσάμενον Ar. Vr. a² (A has μαχεσσ-
 || Τόν γ': τόν δ' HQ Pap. β Vr. a.

χεῖ: apparently a second spear though only one is named in ng of Paris, 338; but the warrior regularly carries a i, etc.).

: τε θεός, as being a goddess, as pected of a goddess. Cf. Σ 518. ὡσεντι: apparently from *κῆφος (καίω), i.e. *fragrant*, cf. κηώδης at the tautology ἐνώδεϊ, κηώεντι, me to derive it from *καφος = f = 'vaulted.'

λέουσα: fut., of which only the und in H.

κταρέου, *fragrant*, like ἀμ- : B 19.

καιν: so Ar. apparently; but other case in H. of the parag. contracted form of the third erf. It is sometimes found, n mss. in the analogous third of., e.g. E 661, 899. But of original reading was ἦσκειν. ct of φιλέεσκε is Helen, not

ἰνος, as though pointing to 144, etc. δινωτοῖσι: cf. τ 56

κλισίην δινωτὴν ἐλέφαντι καὶ ἀργύρῳ. Ariston. explains ἦτοι διὰ τὸ τετορνεύσθαι (turned in a lathe) τοὺς πόδας, ἢ διὰ τὴν ἐντασιν τῶν ἱμάντων (i.e. apparently, that the leathern straps—for which see ψ 201—were tightened by twisting or winding them). But this latter does not suit the chair in τ, while the idea of 'turning' is not easily connected with ivory and silver ornament. In N 407 a shield is ρινοῖσι βοῶν καὶ νώροπι χαλκῶι | δινωτὴν where the circular plates of the shield are meant. The most probable explanation of the word here is 'adorned with circles or spirals' of silver or the like, inlaid. This pattern is of high antiquity, being found e.g. by Dr. Schliemann at Mykenai in profusion. See the illustrations in Murray *Hist. Gr. Sculp.* pp. 38–40, 'the forms which most naturally arise from copper working are spirals and circles, into either of which a thread of this metal when released at once casts itself.' The use of ἀμφιδεδίγηται is similar in θ 405, Ψ 562.

395. θυμὸν δῖνε, *stirred her anger*, as elsewhere. Ar. explained παρώρμησε,

καί ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
 θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “δαιμονίη, τί με ταῦτα λίλαιεαὶ ἠπέρῳπεύειν;
 ἦ πῆι με προτέρω (πολίων ἐν ναιομενάων)
 ἄξεις ἦ Φρυγίης ἦ Μηιονίης ἐρατεινῆς,
 εἴ τίς τοι καὶ κείθι φίλος μέροπῶν ἀνθρώπων,
 οὐνεκα δὴ νῦν (δῖον Ἀλέξανδρου) Μενέλαος
 νικήσας ἐθέλει (στρυγερὴν ἐμὲ) οἴκαδ' ἄγεσθαι·
 τούνεκα δὴ νῦν δεῦρο δολαφρονέουσα παρέστης.
 ἥσ' (παρ' αὐτὸν) ἰούσα, θεῶν δ' ἀπ' αἵματι κελεύθους

400

405

396. ῥ' added above the line Pap. β. 396-418 dθ. Ar. 398. εἰς ἄμυναν
 τ' ἄρ': εἰς ἄμυναν δ' ἄρ' P Pap. β: εἰς ἄμυναν αὐτὰρ Vr. a. || ἔπειτα δ' ἔπος
 ἔφατ' G. 400. προτέρων R Pap. β Eust. 401. ἄμυναν G. 402. καὶ κείθι
 Ar. ACHT: καὶ κείθι Ω. 403. δὴ om. P. 404. ἐθέλοι G. || οἴκαδ': οἶκον
 Pap. β¹. 405 om. Pap. β². || δὴ νῦν: νῦν δὴ U: δὴ om. C. 406. ἀπόσπε
 κελεύθους Ω: ἀπόσπε κελεύθους Ar. (v. *infra*).

excited her to love, holding that the following passage (see next note) was interpolated from a misunderstanding of the words. But there is clearly no reason for departing from the usual sense of the phrase.

396. Aristarchos rejected 396-418 on the grounds (1) that the goddess could not in the person of an old woman have the outward beauty described in 396-7, (2) that 406-7 are βλάσφημα, (3) that 414 is εὐτελής κατὰ τὴν διάνοιαν, beneath the dignity of the goddess. These arguments are not weighty enough to prevail against lines which are spirited and thoroughly Homeric. With regard to (1) it may be remarked that the goddess takes a disguise primarily in order to remain unknown to the bystanders, not to Helen; the gods in such cases often give some sign which reveals them to those to whom they speak, see N 72 ἀρίγνωτοι δὲ θεοὶ περ, where Poseidon has appeared in the character of Kalchas. 396 was apparently before the author of *Hymn. Ven.* 182 ὥς δὲ ἰδεν δειρὴν τε καὶ ὄμματα κάλ' Ἀφροδίτης. It is, however, true that this intimate converse of a goddess with a mortal, even after recognition, is such as we find only in the later strata of the *Il.* (Cauer *Grundr.* 233).

399. For the double acc. with ἠπεροπέυσαι cf. Xen. *Anab.* v. 7. 6 τοῦτο ὑμᾶς ἐξαπατῆσαι, ὥς.

400. πολίων may be a partitive gen. after πῆι, but it is more in accordance with Homeric use to take it in the vague local sense, lit. 'lead me any farther on in the region of cities, whether of Phrygia or Maionia.' These regions of course are mentioned as being farther eastward, away from home.

400-5. The punctuation is that of Lehrs and Ameis. Most editors follow Nikanor and put notes of interrogation after ἀνθρώπων and παρέστης, and a comma after ἄγεσθαι. But οὐνεκα regularly follows the clause of which it gives the explanation; Lehrs (*Ar.* p. 57 n.) denies that two clauses correlated by οὐνεκα . . . τούνεκα occur in Homer; he would also put a full stop after ἔργα in N 727-9, q.v., and cf. A 21-3. αἰ by itself with indic. also appears not to occur in an interrog. sentence (Hentze, *Anh.*). Thus the victory of Menelaos is made a reason for supposing that Aphrodite will immediately wish to take further measures for removing Helen. As Lehrs says, after the removal of the notes of interrogation, *multo acerbior evadit ironia*.

406. All mss. give ἀπόσπε κελεύθους, renounce the paths of the gods. But Didymos says Ἀρίσταρχος ἀπέειπε διὰ τοῦ κ, καὶ χωρὶς τοῦ σ κελεύθους. θαυμάσει δ' ἂν τις ἢ ἑτέρα διὰ τοῦ π πόθεν παρέδου· οὔτε γὰρ ἐν ταῖς Ἀρισταρχείοις οὔτε ἐν ἑτέροις τῶν γούν μετρίων ἐπιφερόμενον

ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,
 αἰεὶ περὶ κείνον οἷζε καὶ ἐ φύλασσε,
 ἢ κέ σ' ἢ ἄλοχον ποιήσεται ἢ ὃ γε δούλην.
 δ' ἐγὼν οὐκ εἶμι, νεμέσσητόν δέ κεν εἴη, 410
 ὑπορσάνεσσα λέχος· Τρωαὶ δέ μ' ὀπίσσω
 μωμῆσονται, ἔχω δ' ἄχε' ἄκριτα θυμῶι."
 ἢ δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη·
 μ' ἔρεθε, σχετλίη μὴ χωσαμένη σε μέθειώ,
 δέ σ' ἀπεχθήρω, ὥς νῦν ἔκπαγλα φίλησα, 415
 ὦι δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
 οὐ καὶ Δαναῶν, σὺ δέ κεν (κακὸν οἶτόν) ὀλῃαι."

οἶα G. 408. παρ' ἐκείνον P. || φύλασσαν H. 409 ἀθ. Ar. || κέ
 μέν G: κεν Ἀ Vr. a¹, Mosc. 1. || ποίησαι P. 410. ἐγὼ U. || εἴην J.
 κανέουσα Ar. ADSTU Vr. b A, Mosc. 1: πορσυνέουσα Ω (γρ. πορσαν-
 R). 412. ἄκριτα θυμῶι: ἀκριτόμυσα D. 413. προσεφώνησεν H.
 παγλα φίλησα Ar. T Bar. Lips. Eton.: ἔκπαγλ' ἐφίλησα Ω. 416.
 DH. || ἔχθεα: ἄχθεα Ar. CD: ἄχθεα (αἴσχεα Schol. T), ἄλγεα, διχῶς τινὲς
 101. A.

καὶ οὐ μόνον ἐν ταῖς ἐκδόσεσιν
 ἐν τοῖς συγγράμμασιν (the
 ms of Ar.) ἀπαξάπαντες οὕτως

This very vehement asser-
 ill be seen, applies only to the
 and dissertations, not to the
 r., of which Did. had plainly
 edge. It is clear that the
 addition was ἀπδειπε, not merely
 consensus of our own mss. but
 the fact that An. quotes it in
 on 396. In other words, we
 deal with a case of critical
 on the one hand, and ms.
 on the other, though what we
 Ar. will induce us to believe
 reading of the critics had a
 1 in the mss. which has not

The critical objection to
 λεύθους was presumably that
 in the sense *renounce*, is else-
 d only of a thing which is re-
 1 words (T 35, 75 μῆνιν) not in
 id further, that the plur. of
 usually κέλευθα (but see K 66,
 83, η 272?, κ 86). Neither of
 very great weight. For the
 υθος cf. πάτον ἀνθρώπων Z 202.
 οστρέψαις: intrans., as M 71,
 c. Ὀλυμπον: acc. of the
 id *quæm*, H. G. § 140. 4.

τυε κακοπάθει τάλαιπῶρει Schol.
 suffer anxiety. So ἥς (Τροίης)

εἶνεκ' οἷζόμεν κακὰ πολλά Ξ 89, and δ
 152, ψ 307.

409. δ γε might seem to emphasize
 the second clause, 'or even his slave.'
 But in other passages it merely resumes
 the original subject, as β 327 ἢ τινὰς ἐκ
 Πύλου ἀξει . . ἢ δ γε καὶ Σπάρτηθεν:
 so γ 214, M 239, etc.; 'nunc dextra
 ingeminans ictus, nunc ille sinistra,'
 Virg. *Aen.* v. 457. The scholia on δ 12
 note δούλην as a suspicious word for the
 regular δμωή. It occurs only in these
 two places (but δούλιον ἡμαρ Z 463, ξ 340,
 ρ 323, δούλειον ω 252, δουλοσύνη χ 423).

411. mss. here (as in Pindar, etc.)
 vary between πορσανέουσα and πορσυνέ-
 ονσα: in γ 403, η 347 they give only
 the form with -ύνω, but Ar. read πόρσαινε
 in the last passage, and this is found
 also in *Hymn. Cer.* 156, and Ap. Rhod.
 For the phrase see M. and R.'s note on
 γ 403, where the origin of it is deduced
 from the fact that 'no one but the wife
 had free access to the husband's chamber,
 and so she actually "prepares" his bed
 for the night's rest.' Of course it passed
 into the sense of 'sharing' the bed.

414. σχετλίη: the short syll. before
 τλ is Attic, not Homeric.

417. σὺ δέ κεν κτλ.: an independent
 clause, the κεν showing its original
 force, 'and in that case thou wilt
 perish.' Aphrodite means that she

ὥς ἔφατ', ἔδδεισεν δ' Ἑλένη Διὸς ἐκγεγαυῖα,
 βῆ δὲ κατασχομένη ἐανῶι ἀργῇτι φαεινῶι
 σιγῇι, πάσας δὲ Τρωιάς λάθεν· ἦρχε δὲ δαίμων. 420
 αἶ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
 ἢ δ' (εἰς ὑψόροφον θάλαμον) κίε δῖα γυναικῶν
 τῇ δ' ἄρα (δίφρον ἐλοῦσα) φιλομμείδῃς Ἀφροδίτῃ
 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε, φέρουσα. 425
 ἔνθα καθίζ' Ἑλένη κούρη (Διὸς αἰγιόχοιο)
 ὅσσ' ἔσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθωι·
 "ἦλυθες ἐκ πολέμου· ὥς ὠφελος αὐτόθ' ὀλέσθαι

418. ἐκγεγαυῖα T Pap. β. 419. κατασχομένη: καλυψαμένη Q. 421.
 οἱ δ' P. 423-6 om. Zen., writing αὐτὴ δ' ἀντίον ἴζεν Ἀλεξάνδροιο ἀνακτος.
 424. φιλομμείδῃς Q. 426. διὸς αἰγιόχοιο ἐκγεγαυῖα G: διὸς ἐκγεγαυῖα Vr. a
 428. πολέμοιο Pap. β. || ὥς: εἰ ε' G.

will embitter the strife between Trojans and Achaeans, so that Helen, 'Troiae et patriae communis Erinnyis,' will become intolerable to those around her. But the phrase seems weak after ten years of war, and the line might well be spared. 416 will then mean 'I will stir up hatred instead of love between you both,' i.e. Paris and Helen.

419. κατασχομένη, covering herself, like καλυψαμένη 141, and cf. ἡέρι γὰρ κατέχονται = are hidden, P 644.

420. δαίμων: only here of a feminine goddess; nor does it appear to be used anywhere else of a definite god present in his own person. The plur. is used as = θεοί in general, A 222, Z 115, Ψ 595; in T 188 we have the phrase πρὸς δαίμονος ἐπινορήσω, and similarly ο 261, ε 396 (where no god has been specified); and in all other cases it is used either in the yet more general sense of 'the will of heaven' or 'fate' (cf. δαίμονα δώσω Θ 166), or in the metaphor ἐπέσσυτο δαίμονι ἴσος. See M. and R. on β 134, where, however, the singularity of the present passage is not brought out. If it were not for the presence of Aphrodite in the following lines, it would indeed, by Homeric usage, be necessary to translate 'her destiny, the divine power, led her on,' as in ἀγάγοι δέ ε' δαίμων φ 201.

423-6. Zenodotos rejected these lines, writing instead "αὐτὴ δ' ἀντίον ἴζεν Ἀλεξάνδροιο ἀνακτος". ἀπρεπὲς γὰρ αὐτῶι ἐφαίνετο τὸ τῇ Ἑλένῃ τὴν Ἀφροδίτῃν δίφρον βαστάζειν. ἐπιλέλησται δὲ ὅτι γρατ εἴκασται, καὶ ταύτῃ τῇ μορφῇ τὰ προσή-

κοντα ἐπιτηδεύει, Ariston. Cobet has an amusing chapter on the question of propriety as it appeared to the Alexandrian critics, *Misc. Crit.* 225-39. (Schol. T quotes τ 34, where Athene carries a lamp for Odysseus.) Römer suggests that Zen. may have considered that Aphrodite, being disguised as an ἀμφίπολος, must have gone off with the rest in 422.

426. The title κούρη Διὸς αἰγιόχοιο is elsewhere reserved for Athene alone.

427. ὅσσ' ἔσσε πάλιν κλίνασα, the *aversa tuetur* of *Aen.* iv. 362. This is a most instructive piece of Homeric psychology, shewing the struggle of the weak human mind against the overpowering will of the gods. From the outward point of view, as distinct from the presentation of such secret springs of action, Helen is depicted to us, Nägelsbach says, as the counterpart of Paris—vacillating between repentance and love, as he between sensuality and courage. 432-6 were obelized by Ar. as πεζότεροι καὶ τοῖς νοήμασι ψυχροὶ καὶ ἀκατάλληλοι. With this judgment it is impossible to agree. 432 is spoken in bitter irony. The sentence beginning with ἀλλὰ σ' ἐγὼ γε may be taken in the same tone as a bitter taunt; 'but no, you had better take good care of yourself—you might be killed'; or we may take it as seriously meant, as marking the point at which the old love suddenly resumes its sway, in fear lest the taunt may really drive Paris to another duel. The former is more consonant with the reply of Paris,

ἀνδρὶ δαμεῖς κρατερῶι, δς ἐμὸς πρότερος πόσις ἦεν.
 ἦ μὲν δὴ πρὶν γ' εὐχε^{εὐχόμενος} ἀρηϊφίλου Μενελάου 430
 σῇ (τε βίῃ καὶ χερσὶ καὶ ἔγχει) φέρτερος εἶναι.
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλον Μενέλαον
 ἐξαὐτίς μαχέσασθαι ἐναντίον. ἀλλά σ' ἐγὼ γε
 παύεσθαι κέλομαι, μηδὲ ξανθῶι Μενελάωι
 ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι 435
 ἀφραδέως, μή (πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήῃς).
 τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπε.
 "μή με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἐνιπτε.
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,
 κείνον δ' αὐτίς ἐγὼ. παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440
 ἀλλ' ἄγε δὴ φιλότῃτι τραπείομεν^{ἐν τῇ ἐννῇ} εὐνῇθεντε.
 οὐ γάρ πώ ποτέ μ' ὦδε ἔρος φρένας ἀμφεκάλυψεν,
 οὐδ' ὅτε σε πρῶτον (Λακεδαίμονος ἐξ ἐρατεινῆς)
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσι,
 (νῆσῳ δ' ἐν Κρανάῃ) ἐμίγην φιλότῃτι καὶ εὐνῇ, 445

429. πρότερον Q Eust. 430. γ' om. CD. || εὐχου G. || ἀρηϊφίλω μενελάω Q. 431. cñi: τñi G. 432-6 áθ. Ar. 433. ἐπαυοις C. || μαχέσεσθαι Cant. 434. παύεσθαι Ar. CHP Bar. Mosc. 1, Eton.: παύσεσθαι R Cant. Lips.: παύσασθαι Ω. 436. δαμῆις Ar.: δαμασῆις AU Pap. β, Par. g (King's *supr.*): δαμασεῖς King's¹: δαμάις Ω. 438. χαλεποῖσιν: μύθοισιν T. || θυμὸν: μῦθον D. || ἐνιπτε DGPR Pap. β, Vr. a, Mosc. 1: ἐνιπε HQ Lips. 440. αὐοις C. 441. φιλότῃτα GP. || εὐνηθέντες DHQ(?)TU Vr. a, Mosc. 1. 442. ὦδε or ὦδ' DHJPQRT Pap. β, Par. d f g j k: ὦδέ γ' A (the reading of CGS is left uncertain by La R., but is probably ὦδε without γ'). || ἔρος (κατὰ τινὰς φρένας ἔρος Eust.): ἔρωις Ω. 443. πρῶτον: πρότερον CRT. 444. ἀρπάσας DJ. || ἐν: ἐνὶ Vr. a.

but it cannot be said that either is 'prosy, frigid, and inconsistent.'

435. ἀντίβιον by Homeric use must be an adverbial neut., not agreeing with σέ or πόλεμον.

436. La R. considers that ὑπὸ goes with δουρί, αὐτοῦ being simply 'his,' comparing ἐμῶι ὑπὸ δουρὶ δαμῆναι E 653, etc. But this use of αὐτοῦ as a simple possess. gen. is very rare (see II 405), and it is more natural to construe 'by him with his spear.'

438. ἐνιπτεῖν always takes a person only as object elsewhere, except v 17 κραδίην ἠνίπαπε μυθῶι.

440. αὐοις, 'some day,' sc. νικήσω.

441. τραπείομεν: metathesis from τραπεῖομεν, let us take our pleasure. So Ξ 314, θ 292 λέκτρονδε τραπεῖομεν εὐνηθέντες, where see M. and R. A converse metath. seems to take place in

τερπικέραυνος, from τρέπω. Other instances are abundant, e.g. καρδίη κραδίη, καρτερὸς κρατερός, θάρσος θρασύς, etc., either αρ or ρα being the Greek representative of vocalic r.

442. ἔρος: MSS. ἔρωις, and so Ξ 294; but we must read ἔρος in Ξ 315 (though even there most MSS. have ἔρωις), and as the cases are always formed from this stem (ἔρωι σ 212, ἔρον *passim*) there can be little doubt that Bothe and Heyne are right in restoring it here after Eustath. The earliest trace of ἔρωις seems to be the acc. ἔρωτα in the Homeric *Hymn. Merc.* 449. So γέλος, not γέλωις, is the Homeric form, generally disguised by the MSS. See note on A 599.

445. Κρανάη according to Pausanias (iii. 22. 1) lay in the Laconic gulf opposite Gytheion. Others made it Kythera, as

ὥς σεο νῦν ἔραμαι καί με γλυκὺς ἥμερος αἰρεῖ.
 ἦ ῥα καὶ ἄρχε λέχοσδε κιών· ἅμα δ' εἶπετ' ἀκοίτις.
 τὼ μὲν ἄρ' ἐν τρήτοῖσι κατεύνασθεν λεχέεσσιν,
 Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφόιτα (θηρὶ ἐοικώς)
 εἷ που ἐσάθρησειεν Ἀλέξανδρον θεοειδέα.
 ἀλλ' οὐ τις δύνατο Τρώων κλείτων τ' ἐπ' ἐκούρων
 δεῖξαι Ἀλέξανδρον τότε ἀρηϊφίλῳ Μενελάῳ.
 οὐ μὲν γὰρ φιλότητί γ' ἐκεύθανον, εἴ τις ἴδοιτο.
 ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κῆρὶ μελαίνῃ.
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι·
 νίκη μὲν δὴ φαίνεται ἀρηϊφίλου Μενελάου·
 ὑμεῖς δ' Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν, ἣν τιν' ἔοικεν,
 ἣ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέλλῃται."
 ὥς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

450

455

460

447. δ' : τ' Pap. β. 448. μὲν : γὰρ P. || κατεύνασθε DJQ. 450. θεοειδέα PT² Mosc. 1. 451. κλυτών G. || τ' : δ' Pap. β. 453. γ' om. G Pap. β. || ἐκεύθανον Pap. β. 456. δάρδανοι ἠδ' ἐπίκουροι : εὐκνήμιδες ἀχαιοὶ G. 459. ἀποτινέμεν : ἀποτίνεται Zen. || ἦν τιν' ἔοικεν : ἦν ἐπέοικεν P : ἦν τ' ἐπέοικε Mosc. 1 : γρ. καὶ ἦν περ ἔοικεν J. 461. ἀχαιῶν D.

the dwelling of Aphrodite. These of course are mere guesses; the island was unknown, and some read *κραναῇ* as adj.

448. *τρήτοῖσι*: see M. and R. on α 440, where it is explained to mean *morticed*, on the strength of Plat. *Pol.* 279 Ε τῶν δὲ συνθετῶν τὰ μὲν τρητά, τὰ δὲ ἀνευ τρήσεως σύνδετα. But Plato can hardly be quoted as a decisive authority on Homeric archaeology; and the following passage from ψ 196–201 is strongly in favour either of the interpretation 'pierced with holes through which straps were passed to support the bedding,' or still better 'pierced with holes by which to rivet on the ornamental plates or disks' (v. on *δινωτοῖσι* 391):—

κορμόν δ' ἐκ ῥίξης προταμῶν ἀμφέξεσα
 χαλκῷ
 εὐ καὶ ἐπισταμένως, καὶ ἐπὶ στάθμην ἰθυνα,
 ἐρμῖν' ἀσκήσας· τέτρηνα δὲ πάντα
 τερέτρῳι.
 ἐκ δὲ τοῦ ἀρχόμενος λέχος ἔξεον, ὄφρ'
 ἐτέλεσσα,
 δαιδάλλων χρυσῷ τε καὶ ἀργύρῳι ἠδ' ἐλέ-
 φαντι·
 ἐν δ' ἐτάνισσ' ἱμάντα βοὸς φοῖνικι φαεινόν.

453. *Not for love were they trying to hide him, should any see him.* 'The line represents in narrative form the thought οὐ κευθάνουσιν, ἣν τις ἴδεται, *they are not for hiding (will not hide) him, if any shall see him*' (M.A.B.). γὰρ explains the use of δύνατο, 'for it was a matter of power, not of will.' This is satisfactory grammatically; but the violation of the F of ἴδοιτο and the form κευθάνω (instead of *κυνθάνω) for κεύθω have raised grave suspicions against the couplet. Various remedies have been proposed; one fault is cured by Heyne's ἐκευθον ἄν, the other by Brandreth's εἰ τις ὀράτο or van Herwerden's εἰ Fe Fίδοντο. But all these conjectures are far from satisfactory.

457. φαίνεται, with gen., as we say 'is declared for M.' The construction with the gen. is essentially the same as with adjectives (ἀρίστη φαίνεται βουλή, etc.).

459. For ἀποτινέμεν Zen. read ἀποτίνεται, on his theory of 'dual for plural.' We might easily read ἀποτίνετε, as the hiatus is 'licitus' in the bucolic diaeresis; but see A 20.

Δ

INTRODUCTION

BOOK IV. falls obviously into three divisions : (1) the wounding of Menelaos by Pandaros (1-219) ; (2) the review of the Greeks by Agamemnon (220-421) ; (3) the beginning of the general battle (422-544).

The first episode is clearly a continuation of the story of the preceding book. It can never have stood alone, nor can the third book well have ended as it does without some such continuation to enable the battle to begin after the truce. There is no serious difficulty within the story itself, though the relation of it to the rest of the *Iliad* is fraught with many thorny questions.

In the first place, the colloquy of the gods with which the book opens is cryingly inconsistent with the intention of Zeus and his promise to Thetis in A. Here the course of the war seems to be an open question, and vengeance for Achilles is never thought of. Again, it is strange that the flagrant crime of the Trojans should never again be mentioned in the course of the *Iliad*, except in a few lines patently interpolated for the purpose of bringing it in (see E 206-8, H 69, 351). Some allusion seems imperatively demanded in the case of the death of the arch-traitor Pandaros (E 286-96), which so soon follows his offence.

The whole story, in fact, from Γ 1 to Δ 219, admirable as it is in narrative, cannot belong to the original *Iliad*. More perhaps than any other part, with the exception perhaps of K, it produces the impression of a distinct poem, composed for its own sake, and without any regard to the place it would hold in a continuous tale of the fall of Troy ; suited, too, rather to the first than to the tenth year of the war. An unconscientious compiler might have adapted it to this place by stopping at the end of Γ, and simply saying that, as the duel had not been brought to the proposed conclusion by the death of either champion, the truce was simply at an end. But we could ill afford to lose such a famous passage as the account of the bow-shot ; and there can be little doubt that the whole episode was originally composed as a single piece. To hold, as some have done, that the Pandaros episode is a later extension of the duel, leads to the obvious question, 'Why should a compiler or continuator have introduced a new motive which must infallibly lead to all the difficulties in the sequel which have been pointed out ?'

The second portion, the ἐπιπώλησις, is in some ways puzzling. The allusions to the breach of the treaty shew that it was composed to follow

the duel ; on the other hand, the way in which the simple and modest character of Diomedes displays itself under severe provocation can hardly be meant for anything but a preparation by contrast for his exploits in the next book. The whole episode, though not without considerable vivacity, prolongs beyond measure the delay in the opening of the battle, at a point where rapidity seems essential to the story, and the speeches are unreasonably prolix in the crisis of the attack. The gratuitous insults which Odysseus, like Diomedes, has to undergo are strangely at variance with the services he has rendered in B, nor do they accord with the character of Agamemnon. The clear allusion in I 34–36 to 370–400 here shews that the episode is certainly earlier than that book ; it may well be by the same hand. It would seem, therefore, that it was composed at a time considerably earlier than the Attic recension, in order to join the duel to the rest of the exploits of Diomedes.

About the last portion of the book there is little to be said. It consists mainly of battle ‘vignettes’ of no unusual interest, such as could no doubt be turned out impromptu to any extent by the practised bard. The similes with which it opens are incomparably the best portion of it.

ΙΛΙΑΔΟΣ Δ

ὀρκίων κύγχυσις. Ἀγαμέμνωνος ἐπιπώλησις.

οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
 χρυσέωι ἐν δαπέδωι, μετὰ δέ σφισι πότνια Ἥβη
 νέκταρ ἐωινοχόει· τοὶ δὲ χρυσεόισι δεπάεσσι
 δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
 αὐτίκ' ἐπειρᾶτο Κρονίδης ἐρεθιζέμεν Ἥρην
 κερτομίοισι ἐπέεσσι, παραβλήδην ἀγορεύων·
 "δοιαὶ μὲν Μενελάωι ἀρηγόνες εἰσὶ θεάων,
 Ἥρη τ' Ἀργεΐη καὶ Ἀλαλκομενηὶς Ἀθήνη.

5

2. ἀνδαπέδω J.
 Vr. a: δειδίχατ' H.

3. ἐνωινοχόει Zen. ? (τινὲς Schol. T).
 6. παρακλήδην Lips.

4. δειδέκατ'

1. ἡγορόωντο, *held assembly*, as B 337 παισὶν εὐκότες ἀγοράσθε. Ar. acc. to Porphyrios in Schol. B explained the word by ἡθροίζοντο, but it implies debate as well as mere gathering together.

2. Ἥβη reappears only in E 722, 905, and the post-Homeric passage λ 603, where, as in the later legends, she is the wife of Herakles. For the golden floor see Helbig *H. E.*² 115-7, where 1 Kings vi. 30 is compared.

3. ἐωινοχόει: of course a false form for ἐοινοχόει, cf. ἐήνδανε, and see A 598.

4. δειδέχατο: generally referred to δεικνύμαι, v. I 196 δεικνύμενος (*H. G.* §§ 23 (6), 24. 3), 'pledging'; in that case it must be a secondary sense derived from the custom of pointing to the person whose health is to be drunk. But both form and meaning present difficulties, and the word may be independent. Cf. δεικανόωντο O 86, δεκανᾶται· ἀσπάζεται Hesych., and the Odyssean δειδίσκομαι, which may point to a root δφικ (van L. *Ench.* p. 345, Schulze *Q. E.* p. 155).

6. παραβλήδην: variously explained *maliciously* (with a side meaning); *by way of retort* (so Ap. Rhod. ii. 60, 448,

etc., seems to have taken it); *by way of invidious comparison* between Aphrodite and the two goddesses. None of these is satisfactory; I would suggest *by way of risking himself* ('drawing her fire' in modern metaphor), i.e. wilfully tempting her to retort upon himself; hence *provokingly* (cf. παραιβόλα κερτομέουσιν of teasing boys, *Hymn. Merc.* 56). This sense of παραβάλλεσθαι is (with the exception of the purely literal meaning) the only one which occurs in H. (see I 322), and remained attached to the word throughout Greek literature (v. L. and S. s.v.).

8. Ἀλαλκομενηὶς: Pausanias (ix. 33. 5) testifies to a cultus of Athene at Alalkomenai, near the Tritonian lake in Boiotia, down to the times of Sulla. The local hero was Ἀλαλκομενεύς, and the name is evidently connected with some very primitive cult; cf. the interesting fragment in Bergk *P. L.*³ frag. adesp. 83 (Pindar?) χαλεπὸν δ' ἐξευρεῖν εἴτε Βουωτοῖς Ἀλ<αλ>κομενεὺς ὑπὲρ λίμνης Κηφισίδος ἀνέσχε πρῶτος ἀνθρώπων εἴτε κτλ. (followed by a list of local myths about the origin of man). The local fem. form is Ἀλαλκομενία, one of a trio of local

ἀλλ' ἢ τοι ταῖ νόσφι καθήμεναι εἰσορόωσαι
 τέρπεσθον· τῶι δ' αὖτε φιλομμειδῆς Ἀφροδίτῃ 10
 αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει,
 καὶ νῦν ἐξεσάωσεν οἰόμενον θανέεσθαι.
 ἀλλ' ἢ τοι νίκη μὲν ἀρηϊφίλου Μενελάου·
 ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,
 ἢ αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν 15
 ὄρσομεν, ἢ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.
 εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
 ἢ τοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,
 αὖτις δ' Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο."
 ὥς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίῃ τε καὶ Ἥρῃ, 20
 πλησῖαι αἷ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 ἢ τοι Ἀθηναίῃ ἀκέων ἦν οὐδέ τι εἶπε,
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει.
 Ἥρῃ δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα·
 "αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες ; 25
 πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἢδ' ἀτέλεστον,
 ἰδρῶ θ' ὄν ἰδρωσα μόγῳ, καμέτην δέ μοι ἵπποι

10. φιλομμήδης Q. 15. Ἡ (Ἡ) P Pap. γ: Ἡ ρ' Ω. || αὖτις C. 17. αὖ
 πως Ag. : αὖ τὼς Aph. : οὕτως Par. d : αὕτως (αὐτως) Ω. || γένοιτο Aph. Ω:
 πέλοιτο Ag. (? v. Ludwig): γένηται Par. f. 19. αὖτις C. 20. ἔφατ' Par. γ.
 21. πλησίον Eton. *supr.* || αἷ γ': αἷ δ' O. 22. Ἡ τοι: Ἡ μὲν G. 23.
 σκυζομένη Par. γ. 24. οὐ κέχαδε HT (and ἡ πλείων χρήσις τῶν ἀντιγράφων
 Eust.). 25. ἔειπας N Vr. a. 27. καμέτην: ἡ ἔκαμον Eust. || ἵππω S.

(chthonian?) goddesses, absorbed as usual by the Olympian (Paus. *ibid.*). The name becomes here attributive rather than local, meaning 'the guardian.' It recurs in literature only E 908 (the only other place in H. where Hera is called Ἀργεῖη) but is found in Chios on an inscr. Hence also the Boiotian month Ἀλαλκομένιος.

11. παρμέμβλωκε = παρμέμλωκε from (μ)βλώσκω (μλο = μολ, from *ml-*). αὐτοῦ: the usual construction of ἀμύνειν is τί τινι, not τινος. But M 402 Ζεὺς κῆρας ἀμυνε | παιδὸς ἐοῦ, Φ 539 Τρώων ἵνα λοιγὸν ἀλάλκοι. And the cases where ἀπό is added are essentially similar, νεῶν ἀπὸ λοιγὸν ἀμύνων II 80, etc. H. G. § 152.

18. οἰκέοιτο . . ἄγοιτο: potential optatives, but illustrating how the 'wishing' opt. shades off into this sense without ἄν: ναίετε Γ 74, in the mouth of one

who desires peace, is a little nearer the pure idea of 'wish.' We exactly express the ambiguity in translating 'then may the city of P. be a habitation.' Zeus is here not expressing a wish, but only putting as a possibility the result of his second alternative in l. 16.

20. μύζαι, to 'mutter,' 'murmur,' a family of words derived onomatopoeically from an imitation of the sound of the voice when the lips are closed. 20-5 = Θ 457-62.

22. ἀκέων is indeclinable here and Θ 459, and φ 89 ἀκέων δαίνυσθε καθήμενοι. Elsewhere it is always declined like a participle, and it is hard to see what else it can be. Of course ἀκέουσ' could easily be restored here, with Brandreth, or, as van L. and Agar (*J. P.* xxiv. 273) suggest, μὲν ἀκήν, but there is nothing to explain how such a corruption could have originated.

λαὸν ἀγειρούσῃ, Πριάμῳ κακὰ τοιοῦτο παῖσιν ;
ἔρδ'· ἀτὰρ οὐ τοὶ πάντες ἐπαινέομεν θεοὶ ἄλλοι."

τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς· 30

"δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες

τόσσα κακὰ ῥέζουσιν, ὃ τ' ἀσπερχές μενεαίνει

Ἰλίου ἐξαλαπάξαι ἐνκτίμενον πτολίεθρον ;

εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ

ὦμόν βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας 35

ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.

ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω

σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.

ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆισιν·

ὅππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι 40

τὴν ἐθέλω, ὅθι τοὶ φίλοι ἀνέρες ἐγγεγάασιν,

μὴ τι διατρίβειν τὸν ἐμὸν χόλον; ἀλλὰ μ' ἐᾶσαι·

καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῶι.

αἰ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῶι ἀστερόεντι

ναιετάουσι πόλῃες ἐπιχθονίων ἀνθρώπων, 45

29. ἔρδ'· ἀτὰρ: ἔρδε ἄρ G. || οὐτι JMNQ. || ἐπαινέομεν Mosc. 1: ἐπαινοῦμεν J.

35. βεβρώθοις QR (*supr.* οι) Mor. 38. ἔρισμα D¹Q. 41. ἐγγεγάασιν(ν) AJQT

Vr. b, Mosc. 1 3 (*e corr.*): ἐκγεγάασιν(ν) Ω. 42. ἔαρον G. 43. ἐγὼ τοι S. ||

δῶκ' ἀέκων Trypho. || γε: τε O (*supr.* γε). 44. ὑπ': ἐπ' Q. || τε om. Q.

45. ναιετάουσι D.

28. κακὰ, accusative, 'in apposition to the sentence,' as it is generally called; i.e. 'expressing the sum or result of an action' (*H. G.* § 136. 4); so l. 207 δν τις ἔβαλεν . . τῶι μὲν κλέος, ἄμμι δὲ πένθος: Ω 735 ῥίψει χειρὸς ἐλὼν ἀπὸ πύργου, λυγρὸν δλεθρον. The construction is only found after a verb governing an accus. 'of the external object' either expressed or implied, and may be regarded as an extension of the construction ῥέζειν τινα τι. For κάμνειν τι = to make cf. 216, etc. The peculiarity here is that in the principal clause the verb is used intransitively—a sort of zeugma.

29. πάντες is the emphatic word. It is indifferent as to the sense whether we take ἐπαινέομεν as fut. or pres.; but it must be the latter according to Cobet's canon, that in verbs where ε is not changed to η, if the preceding syllable is long, the fut. takes σ, but where the antepenult. is short the σ always disappears; thus αἰδέσομαι, ἀρκέσω, νεικέσω, but τελέω, γαμέω, κορέω, etc. (*M. C.*

p. 307). Moreover, the simple αινέω makes αινήσω in H. (π 380, 403), cf. ἐπήνησαν Σ 312.

32. ὃ τε implies 'as I must conclude they do, because,' etc. ἀσπερχές: apparently for ἀνσπερχές, σπέρχω 'to press,' lit. *hastening, pressing on* (so Curt. *Et.* no. 176 b, and Clemm in *C. St.* viii. 95).

35. For similar expressions v. X 347, Ω 212, and the words of Xenophon to his soldiers, *Anab.* iv. 8. 14 τούτους, ἦν πως δυνώμεθα, καὶ ὦμοὺς δεῖ καταφαγεῖν (and *Hist.* iii. 3. 6). βεβρώθοις seems to be a perf. in -θα like ἐγρηγόρθασι, v. *H. G.* § 22 (10), and note on (9). The more usual form βεβρωκώς is found in X 94, χ 403, where it may have supplanted the rarer βεβρωθώς.

43. ἐκὼν ἀέκοντί γε θυμῶι, not under compulsion, but yet not of my own liking, as the Schol. explain: πολλὰ παρὰ προαίρεσιν τῆς ψυχῆς πράττομεν πρὸς τὸ κεχαρισμένον τῶν πέλας.

45. ναιετάουσι, have their place, see B 626.

τάων μοι περὶ κῆρι τίεσκετο Ἴλιος ἱρή
καὶ Πρίαμος καὶ λαὸς ἐυμελίω Πριάμοιο·
οὐ γάρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς εἵσης,
λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.”

τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη. 50

“ἦ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῃες,
Ἄργος τε Σπάρτη τε καὶ εὐρυάγνια Μυκῆνη·
τὰς διαπέρσαι, ὅτ' ἄν τοι ἀπέχθωνται περὶ κῆρι·
τάων οὗ τοι ἐγὼ πρόσθ' ἵσταμαι οὐδὲ μεγαίρω.

εἴ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι, 55

οὐκ ἀνύω φθονέουσ', ἐπεὶ ἦ πολὺ φέρτερός ἐσσι.

ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·

46. τάων : ἐκ τῶν G.

47. ἐυμελίου L.

48. βωμὸς : θυμὸς Eust.

51. φίλτατοι N Vr. a.

53. διάπερσον G. || τοι : τι Q. || ἀπέχθωνται DR.

54. οὔτοι : οὔτι GMQS.

55-6 ἀθ. Ar.

56. φέρτατός DP (and A^m).

46. περὶ κῆρι : on this disputed phrase see *H. G.* § 186. 2, where the evidence is fully given. Monro takes the dat. as a locative, *in the heart*; and with much hesitation περὶ as = *exceedingly*; ‘περὶ κῆρι may have been meant in the literal sense,—the feeling (fear, anger, etc.) being thought of as *filling* or *covering* the heart. On the whole, however, the evidence is against this view—unless indeed we explain περὶ κῆρι as a traditional phrase used without a distinct sense of its original meaning.’ The sense *exceedingly* is obviously suitable here, but less so in 53; and περὶ = *inside* is supported by A 317, q.v.

47. ἐυμελίου, *with good spear of ash*, τοῦ εὖ ποτε τῇ μελίσσῃ χρησαμένου, πολεμικοῦ, Schol.; a somewhat strange epithet to apply to Priam, who is not represented as a warrior in Homer (except Γ 188); hence van L. writes ἐυμελίσσης here and in the three repetitions of the line (165, Z 449, [Θ 552]), thus also removing the contracted gen. -ω for -εω. The epithet is also applied to the sons of Euphorbos in P (9, 23, 59), and to Pelsistratos, γ 400.

52. The clear mention here of the city of Argos, like the epithet Ἀργεῖη applied to Hera in l. 8, marks this passage as composed after the Dorian conquest—one of the few cases in Homer where the traditional prae-Dorian character of the poems has been forgotten. It was, of course, that invasion which created the city of Argos at the expense of

Mykenai; the two can never have existed side by side as they are represented here. The hearer is naturally expected to apply the words only to the fall of Mykenai, represented as the price paid for the conquest of Troy.

55. φθονέω and εἰῶ are taken by Ameis as subj.; he compares α 167 οὐδέ τις ἡμῖν | θαλπωρῇ, εἰ πέρ τις ἐπιχθονίων ἀνθρώπων | φῆσιν ἐλεύσεσθαι, but this is essentially different, as it refers to a repetition of anticipated cases; so Δ 261 εἴ περ γάρ τ' ἄλλοι . . δαιτὸν πίνωσιν. Hera is here stating a fact which she admits, in order to base another statement upon it, and for this the indic. is the proper mood; cf. H 117 εἴ περ ἀδείης τ' ἐστί, and note on Δ 321. It is also more natural to find οὐ after εἴ with the indic. than the subj.; *H. G.* § 316, and v. on B 349, Δ 160, though it is true that we do find εἴ οὐ with subj., e.g. Υ 139 οὐκ εἰῶσι, where the neg. coheres closely with the verb. In the next line ἀνύω may be either pres. or fut., *I shall do no good*. 55-6 were obelized by Ar., *ὅτι τὴν χάριν ἀναλύουσιν, εἰ καὶ μὴ προδεηθεὶς δύναται τοῦτ' ἔχειν*, i.e. Hera is not doing Zeus a favour if Zeus can work his will without asking her. But this ground is quite insufficient; the turn of thought is natural enough, ‘have your way; you know I cannot prevent it.’ The ἀλλά following (57) also clearly refers to 56, ‘though you are more mighty, yet I am not to count for nothing.’

καὶ γὰρ ἐγὼ θεός εἰμι, γένος δέ μοι ἔνθεν ὄθεν σοί,
καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
ἀμφότερον, γενεῇ τε καὶ οὔνεκα σὴ παράκοιτις 60
κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
ἀλλ' ἦ τοι μὲν ταῦθ' ὑποείξομεν ἀλλήλοισι,
σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔψονται θεοὶ ἄλλοι
ἀθάνατοι. σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι
ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν, 65
πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."

ὥς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε·
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

"αἶψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιοὺς, 70
πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."

ὥς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην,
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.

οἶον δ' ἀστέρα ἦκε Κρόνου πάϊς ἀγκυλομήτεω, 75

59. με : μοι H. || ἀγκυλόμητις Mor. 60. σὴ : σοὶ Q. 61. κέκληται Pap. γ. 62. ταῦτ' ἀποείξομεν J (γρ. ταῦθ' ὑποείξομεν) : ταῦτ' ἐπιείξομεν Apoll. Synl. : ταῦτ' ὑποείξομεν Pap. γ. 65. εἰς O. 66. δ' om. P. 67. πρότερον JQ. 68. ἔφατ' : φάτις Pap. γ. 71-2 om. J. 72. πρότερον O.

59. πρεσβυτάτην, *senior* in dignity, not merely *eldest*, as the second clause of 60 clearly shews; cf. the use of πρέσβα, πρεσβήιον Θ 289, *sign of honour*, etc. So γέρων, *councillor*, is used without respect of age, like *seigneur*, *sir*. According to the legend in Hes. *Theog.* 454 Hera was actually older than her brothers, and thus γενεῇ here probably means *age*, though it may equally well be taken to mean *parentage*.

66. ὑπερκύδαντας : probably an adj. like ἀκάμας ἀδάμας, from stem κυδ (not κυδεσ) like κυδ-ρός. It recurs only Hes. *Theog.* 510. Cf. μεγακύδαντος (?) in a Cyprian inscr. (Collitz 31).

67. See Γ 299. It is clear here that ὄρκια is governed by ὑπέρ, not by δηλήσασθαι. Here also MSS. give ὑπερόρκια.

75. ἀστέρα ἦκε : so MSS. ; Bentley ἀστέρ' ἔηκε. The place, just before the caesura κατὰ τρίτον τροχαῖον, is the most unlikely for an hiatus, so that the conjecture is almost certainly right. See B 87. It is not easy to make out exactly *what* the people saw and marvelled at (79); the metaphor clearly

indicates more than the mere swiftness of descent, and implies at least a visible flash, though we cannot suppose that Athene actually changed herself into a 'fire-ball' or meteorite; but on the other hand Homeric gods are not in the habit of appearing to multitudes in their own person. Of course the sparks in 77 are merely part of the description of such a meteor, and do not belong to the comparison. A very similar passage is P 547 sqq., which describes the descent of the same goddess clothed in a cloud like a rainbow, spread by Zeus τέρας ἐμμεναι ἢ πολέμοιο ἢ καὶ χειμῶνος. 82 shews that the people did not know *what* had happened, but only expected some divine interference in a decisive way, whether for good or ill. The edd. compare *Hymn. Apoll.* 440—

ἐνθ' ἐκ νηὸς δρυσεν ἀναξ ἐκάεργος Ἀπόλλων
ἀστέρι εἰδόμενος μέσῳ ἡματι· τοῦ δ' ἀπὸ
πολλὰ
σπινθαρίδες πωτῶντο, σέλας δ' εἰς οὐρανὸν
ἵκεν,

where Apollo is actually surrounded by

ἡ ναῦτησι τέρας ἡὲ στρατῶι εὐρέϊ λαῶν,
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἵενται·
 τῶι εἰκυῖ ἦϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 καὶ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας
 Τρῳάς θ' ἵπποδάμους καὶ ἐκνήμιδας Ἀχαιοῦς· 80
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·
 “ἡ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
 ἔσσεται; ἡ φιλότητα μετ' ἀμφοτέροισι τίθησι
 Ζεὺς, ὅς τ' ἀνθρώπων ταμῖης πολέμοιο τέτυκται;”
 ὥς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε. 85
 ἡ δ' ἀνδρὶ ἰκέλη Τρώων καταδύσεθ' ὄμιλον,
 Λαοδόκῳ Ἀντηνορίδῃ, κρατερῶι αἰχμητῇ,
 Πάνδαρον ἀντίθεον διζημένη, εἴ που ἐφεύροι.
 εὔρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε
 ἔσταότ'· ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστάων 90
 λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσήποιο ῥοάων.
 ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·
 “ἡ ῥά νύ μοί τι πίθοιο, Λυκάονος υἱὲ δαΐφρον;
 τλαίης κεν Μενελάῳ ἐπι προέμεν ταχὺν ἰόν,

76. ναῦτοια P: ναύταια G. 78. εἰκυῖ: ἰκέλη L: ἰκέλ' P. 79. ἔσσει G.
 82. αὖτοια C. 84. ἀνθρώποις M. || ταμίας G. 86. καταδύσεθ' A
 (surpr. α over ε, T.W.A.): κατεδύσεθ' NTU Vr. b: κατεδύ(ς)αθ' Ω. 87 om.
 T. || κραταιῶ O. 88. εἴ που ἐφεύροι: εὔρε δὲ τόνδε Zen. (omitting 89). ||
 ἐφεύρα Q (surpr. οι): ἐφεύρη O (surpr. οι). 89. εὔρε δὲ DGP. 91. ἔπον-
 ται Q¹ (and surpr. O). 92. ἔπεα πτερόεντα προσηύδα: προσέφη γλαυκῶπις
 Ἀθήνη NS and γρ. Om (G! v. Heyne).

a blaze of fire; the author of these lines, however, clearly had the present passage in his mind.

82. Nikanor takes the two clauses introduced by ἡ as questions, and accents accordingly; this seems to give the best sense.

84 = T 224. For the genitive ἀνθρώπων cf. A 28 τέρας ἀνθρώπων, a portent in the eyes of men. It would thus seem to depend on ταμῖης, not πολέμοιο. But cf. E 332 ἀνδρῶν πόλεμος.

86. Observe the long ι of ἀνδρὶ: this is possibly the primitive quantity of the dat. sing., H. G. § 373, van L. Ench. pp. 61, 80. But see Schulze Q. E. p. 229.

88. εἴ που, in the hope that. Zenod. was offended at the doubt which he thought was expressed as to the certainty of the goddess finding him, and wrote εὔρε δὲ τόνδε, omitting 89 altogether.

But εὔρε is commonly found beginning a sentence asyndetically, e.g. B 169, Δ 327, E 169, 355, A 197, 473.

90. Cf. λαοὶ ἀγροῖωται A 676. But the division of ἀσπιστάων | λαῶν suggests that they should be taken as substantives in apposition, not as adj. and subst., the comma after λαῶν being removed. Notice the rime. For 91 cf. B 824-27.

93. The question here implies a wish, the opt. being potential; lit. could you listen to me? So we have the simple πίθοιό μοι δ 193, pray listen to me, which shews that the interrogative form is not necessary here (H. G. § 299 b). We have the same form in H 48, but οὐκ ἄν is more usual, Γ 52, K 204, χ 132. κεν is virtually an apodosis, as though εἰ . . . πίθοιο had preceded, as in N 55, ο 180, etc. (see H. G. § 318).

94. ἐπι προέμεν Ar., ἐπιπροέμεν mss.

πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο, 95
 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῇ.
 τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,
 αἷ κεν ἴδῃ Μενέλαον ἀρήϊον Ἀτρείος υἷον
 σῶι βέλει δμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.
 ἀλλ' ἄγ' οἴστευσον Μενελάου κυδαλίμοιο, 100
 εὖχεο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστρ' Ζελεΐης."

95. κε om. C. || ἄρῃαι Q. 98. Ἰδοι O. || ἀτρείως DGNOPQR. 99. πυρῆς
 τ' G Vr. a : πυρῆς δ' L. 102. πρωτοτόκων Et. Gud. 103. εἰς ἄστρ' : ἄστρ'
 γε P.

Cf. χ 8 ἐπ' Ἀντινόῳ ἰθύνετο. Ameis
 prefers the double compound ἐπιπροίεναι
 which is used in the simple sense of
 'sending forth in a certain direction,'
 I 520, P 708, Σ 58, ο 299. In these
 cases, however, the direction of sending
 is purely local, and the separate ἐπι
 better conveys the idea of hostility.

95. Τρώεσσι, at the hands of the Tro-
 jans, apparently a locative sense (*H. G.*
 § 145. 7c). So I 303 ἡ γὰρ κέ σφι
 μάλα μέγα κῦδος ἄροιο, X 217 οἴσεσθαι
 μέγα κῦδος Ἀχαιοῖσι, compared with
 κλέος ἐσθλὸν ἐνὶ Τρώεσσιν ἀρέσθαι P 16.
 But this use is rare with the singular;
 Ἀλεξάνδρῳ seems to be added as an
 analogical extension of the constr. rather
 than as a true dative.

97. The simplest construction of παρὰ
 is with τοῦ, but the rhythm is in favour
 of joining the participle with the verb,
 as the line is otherwise divided into two
 equal halves (for which, however, Fäsi
 compares B 39 θήσειν γὰρ ἔτ' ἐμμελλεν
 ἐπ' ἀλγέα τε στοναχάς τε). Cf. *H. G.* §
 192. There appears (acc. to Veitch and
 the lexx.) to be no other instance in
 Greek of the mid. of παραφέρειν, though
 προσφέρεισθαι occurs in Attic.

99. ἐπιβάντα: cf. I 546 πολλοὺς δὲ
 πυρῆς ἐπέβησ' ἀλεγεινῆς. The expression
 is very natural, even as used of the dead.

101. ΛΥΚΗΓΕΝΗΣ, wolf-born, an epithet
 which, according to Lang and others,
 points to an earlier stage of animal
 worship (see on A 39, and Frazer *Paus.*
 ii. p. 195). The wolf was sacred to
 Apollo and was sacrificed to him at
 Argos (Schol. Soph. *El.* 6), and the
 name Λυκεῖος was widely spread, being
 found, among other places, in Argos,
 Athens (*Lyceum*), Epidauros, Lemnos,

Sikyon, Megara. According to the
 legend in Aristotle *H. A.* vi. 35 Leto
 was changed into a wolf at the time of
 his birth (cf. also Eust. on this line). A
 statue of a wolf was set up by the altar
 in Delphi. (See Verrall on Aisch.
Sept. 132.) Another connexion with
 the wolf is implied in the epithet
 λυκοκτόνος Soph. *El.* 6; compare Σμυνθεὺς
 beside σμυνθοφθόρος. There were, how-
 ever, two alternative etymologies in
 ancient times, both of which still find
 defenders: (1) the name is derived from
 *λύκη, light, and means born of light, or
 begetting light, of the Sun-god. But
 this is not an early character of Apollo;
 the second derivation is also excluded
 by the uniformly passive sense of forms
 in -γενής. (This explanation is as old
 as Macrobius; see *Sat.* i. xvii. 36-41,
 pp. 96-7. J. A. Platt.) (2) Born in
 Lykia. But this would entirely separate
 the adjective here from Λυκεῖος, obviously
 a native name. In fact it is not im-
 probable that the name Lykia is itself
 derived from the title of the god; the
 primitive inhabitants called themselves
 Termilai, not Lykians. Still it must
 be admitted that the author of this
 passage may have had such a derivation
 in his mind, for, as we shall see in the
 next book (105), Pandaros is in one
 version of the story actually made out
 to be a Lykian.

102. ΠΡΩΤΟΓΟΝΩΝ, apparently first-
 lings, the first-born of the year, the
 πρόγονοι of ι 221. The word, however,
 suggests the Hebrew custom of offering
 the first offspring of every animal. The
 analogy of πρωτοπαγεῖς E 194 suggests
 also the possibility of translating new-
 born.

ὥς φάτ' Ἀθηναίη, τῶι δὲ φρένας ἄφρονι πεῖθεν·
 αὐτίκ' ἐσύλα τόξον εὐξοον ἱξάλου αἰγὸς 105
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας
 πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῆισι,
 βεβλήκει πρὸς στήθος· ὁ δ' ὕπτιος ἔμπεσε πέτρῃ.
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαιδεκάδωρα πεφύκει·
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων, 110
 πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
 καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι,

106. στέρνοια Schol. B (Porphyrios) on B 827. || τυχήσας: κιχήσας Q. 107. προδόκαια G. 108. ἔπεσε MQ (ἔλυσε Harl. a). 111. λιήνας κρυσαίνῃ Ambr. 112. γαίῃν Q. 113. ἀγκλίνας HP Lips. Eton. Vr. a.

105. ἐσύλα, 'stripped' the bow of its covering; in 116 'stripped the lid off the quiver,' the object in one case being the thing uncovered, in the other the covering itself. The two uses of καλύπτειν are exactly similar. For the bow-case (γωνυτός) see φ 54. It is not clear if ἱξάλου is an adj. (of the wild goat, cf. ξ 50 ἰονθάδος ἀγρίου αἰγός) or a specific name, as in βοῦς ταῦρος, etc. It is pretty certain that the animal meant is the ibex or steinbock, an animal still found in the Alps, though it appears to be extinct in Greece. It was, however, in historical times an inhabitant of Crete; and Milchhöfer has published (*Annali* 1880, p. 213, *Anf. d. Kunst* p. 169) a bronze plate from that island representing two huntsmen, one of whom bears on his neck an ibex, while the other carries a bow evidently made of ibex-horns; it clearly shews the rings, see note on 109. For τόξον αἰγός cf. ἱμάντας βοός Ψ 684. ὑπὸ στέρνοιο τυχήσας is added parenthetically, and ὃν is governed by βεβλήκει, for τυχεῖν is not found in H. with an acc. of the object hit, as in later writers. Cf. E 579, M 189, 394, etc.

108. ἔλυσε, apparently *fell into* (a cleft of) the rock—an odd expression. ἀμπεσε, *fell back*, has been suggested; cf. Aisch. *Ag.* 1599.

109. κέρα, i.e. κέρα' for κέραα or κέραε. ἐκκαιδεκάδωρα: δῶρον καλεῖται ὁ παλαιστής, ὃ ἐστὶν ἑκτασις τῶν τῆς χειρὸς τεσσάρων δακτύλων, i.e. a *palm*, four fingers' breadth, or about three inches. The horns would then be four feet long, which appears to be beyond the recorded size of the horns of the ibex, and would

obviously make an unwieldy bow; hence either H. is exaggerating, or he means that the united length of the two was sixteen palms, which would be rather small. δῶρον in this sense seems not to recur, but we have Arkad. δάρις· σπιθαμή (Hesych.; cf. Albanian *dore*, *hand*!); some have suggested that it may mean the *rings* on the horns, by which the animal's age is known.

110. ἀσκήσας expresses any artificial preparation, e.g. of wool Γ 388, a mixing-bowl Ψ 743, gilding of horns γ 438, etc. ἤραρε, *joined* with a handle (πῆχυς) in the middle. The κορώνη is the tip with a notch, into which the loop is slipped in stringing (cf. φ 138, 165; elsewhere of a door-handle). At the other end there must have been another κορώνη into which the string was permanently fastened, or else a hole through the horn.

113. ἀγκλίνας must be in close subordination to τανυσσάμενος, but the exact meaning is not certain. It is commonly taken with ποτὶ γαίῃ, *he bent the bow by leaning it* (the end to which the string was permanently attached) *upon the ground*. This is of course the way in which the modern long-bow is strung, but Reichel (*Hom. Waffen* p. 130) objects that the method is not suitable to the short bow. This was strung by placing the bow under the left and over the right knee and then bending it upward, the string passing over the left knee. He accordingly takes the words ποτὶ γαίῃ with κατέθηκε, 'he laid the bow on the ground after stringing it *by bending it up*.' This is no doubt possible; but if the preceding statement as to the

μὴ πρὶν ἀναΐξειαν ἀρήϊοι υἷες Ἀχαιῶν,
 πρὶν βλῆσθαι Μενέλαον ἀρήϊον Ἀτρέος υἱόν. 115
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰὸν
 ἀβλῆτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων.
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμεε πικρὸν ὀϊστόν,
 εὔχετο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξωι
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην 120
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεΐης.
 ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·

114. ἀναΐξειαν QU: ἀναρρήξειαν Vr. a: ἀπαΐξειαν (corr. from -ειαν) Pap. γ.
 115 om. Eton^t. || βεβλήσθαι N: βληθήναι G. || ἀτρέως DGQ. || ἀτρέος υἱόν:
 ἀρχὸν ἀχαιῶν CRT and γρ. Harl. a. 116. ἐκ: ἐτ Pap. γ. || ἔλετ' ἰὸν JQR
 Vr. c. 117 ἀθ. Ar. || μελαινέων Ar. AU: μελαινάων Ω. 118-21 om. Q.
 118. ἐπὶ: ἐπεί G. || κατεκόσμεε NS: κατεκόσμαι Ω. 122. γλυφίδας τε:
 γλυφίδ' αὐτε G.

length of the horns is to be taken literally, it would seem that even if the sixteen palms covered the entire length of the bow it would still be a long rather than a short bow, and it is open to question if it could be conveniently strung in this way. However, in view of the fact that there is no evidence for other than the short bow on the most ancient monuments, it is better to regard the length of the horns as a mere poetical fiction, and to hold that the author of the lines had in view only the short bow. As Reichel points out, the Mycenaean monuments always represent the archer as shooting in a crouching attitude, with one knee almost or quite on the ground. This is well seen in the well-known dagger-blade with the lion-hunt, and in the scene with the siege from the Mycenaean silver bowl. The attitude is of course particularly suitable for an archer who, like Pandaros, shoots from behind the shelter of his companions' shields. It plainly excludes the use of a long bow. εὔ κατέσκηκε, *laid carefully* *laid*; the great deliberation of Pandaros' movements, and the attention he gives to the selection of his arrow, a new one, never yet shot, are insisted upon.

117. ἔρμα: a well-known crux, not easily explicable from any other uses of the word. These are in Homer (1) the *prop* put under a ship drawn up on land, A 486, B 154, (2) metaphorically ἔρμα πόλης, *prop of the city*, II 549, v 121; (3) in pl. *earrings*, E 182, σ

297. The senses *ballast* and *reef* come in later Greek. The usual explanation is from 2, *foundation of woes*. But Ar. felt this to be so unsatisfactory that he athetized the line, γελοῖον γὰρ φησιν ἔρεισμα τῶν ὀδυνῶν λέγεσθαι. In favour of the athetesis we might add the synizesis of -έων (-άων); but on the other hand Ap. Rhod. imitates the line, which clearly has respectable antiquity (iii. 279 τόξα τανύσσας ἰοδόκης ἀβλῆτα πολύστονον ἐξέλετ' ἰόν). No really satisfactory explanation has been given. Curtius derives from a root meaning *to flow*, Skt. *sar*, comparing ὁρμή and translating *spring*, *source*; but there is no other trace of such a sense in Greek. The sense *ballast* suggests at least the possibility of understanding it of a *cargo*, *charge*, *freight*, of woes; compare Aisch. *Supp.* 580 λαβούσα δ' ἔρμα Δίον . . γέινατο παῖδ' ἀμεμφῇ, of the child in the womb.

122. γλυφίδας: cf. φ 419 ἔλκεν νευρὴν γλυφίδας τε. The word is generally taken to mean the notch in the arrow into which the string fitted, and so Ap. Rhod. understood it (iii. 282 γλυφίδας μέσσηι ἐνικάτθετο νευρῇ). But the plur. is then unexplained, and this sense does not suit Herod. viii. 128 τοξεύματος παρὰ (περὶ) τὰς γλυφίδας περιελίξαντες. Hence it has been conjectured that there were two notches near the ends of the arrow, meant to give a hold for the fingers. This would give a good sense; but there is no evidence

νευρὴν μὲν μαζῶι πέλασεν, τόξωι δὲ σίδηρον.
αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινε,
λίγξε βίος, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἷστὸς 125
ὀξυβελῆς, καθ' ὄμιλον ἐπιπτέσθαι μενεαίνων.

οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἄγελείη,
ἣ τοι πρόσθε σταῖσα βέλος ἐχεπευκὲς ἄμυνεν.
ἣ δὲ τόσον μὲν ἔργεν ἀπὸ χροός, ὥς ὅτε μήτηρ 130
παιδὸς ἐέργῃ μυῖαν, ὅθ' ἡδέϊ λέξεται ὕπνῳ.
αὐτὴ δ' αὐτ' ἴθυνεν ὅθι ζωστήρος ὀχῆες
χρῦσειοι σύνεχον καὶ διπλόος ἦντετο θώρηξ.
ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἷστός.
διὰ μὲν ἄρ' ζωστήρος ἐλήλατο δαιδαλέοιο, 135
καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο
μίτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,

123. Zen. placed this line after 124. 127. ἐλάθοντο Q. 129. τοι: οἱ Q (and so *ap. Did.* οὕτω μετὰ τοῦ τ): γε G (acc. to Heyne). 131. ἐέργῃ AMPRT: ἐέργει Ω. || λέξατο Mosc. 3 (*e corr.*). 133 *om.* R^t. || εἴραξ G. 136. ἡρήρειστο RU: ἐρήρειστο D. 137. μίτρῃ L (*p. ras.*). || Θ': Θ' M. || ἔρυμα Ar. Ω: ἔλυμα Aph. Zen.

for such an arrangement, and it is doubtful if the Greeks shot with the arrow tightly held (see Seaton in *C. R.* i. p. 244 and App. B, x.). It is possible, however, that two longitudinal grooves may have been used to give a better hold. *νεῦρα* only here = *νευρή*, bowstring made of a bull's sinew; see 151 for a different sense.

123. *σίδηρον*, the point of the arrow, which was fastened to the shaft by a thong, 151. This is the only instance of iron used in weapons in *H.* (except the club of Areithoos, *H* 141). On this ground some critics condemn the line—a perfectly arbitrary step. The mention of iron is one of many signs that this book belongs to the later period of Epic poetry.

124. *κυκλοτερές* is predicate, *bent into a (semi-) circle*. Zenod. inverted the order of this line and 123, but not well.

125. *λίγξε* seems to be an imitative word; it does not occur again in Greek. Notice the personification of the weapons, *ἴαχεν*, *ἄλτο*, *μενεαίνων*. So *λilaiόμενα χροός* *ἄσαι* *Λ* 574, etc. In *φ* 411 Odysseus' bowstring *καλὸν δεισε, χελιδόνι εἰκέλη αὐδὴν*.

128. *πρώτη*, as if an affirmative had

preceded, 'remembered,' instead of 'forgot not.' *ἀγελείη*, *she who leads the spoil* (*ἄγω*, *λεία*) as goddess of forays. This traditional interpretation is supported by the epithet *ληϊστis* *K* 460. The word is used only of Athene.

130. *τόσον*, *just a little*, see on *X* 322, *Ψ* 454. The word is not correlative with *ὥς*, for the point of the simile is the watchful affection, not the distance to which the arrow or the fly is driven away.

131. *λέγεται*: subj., root *λεχ*.

132. For the following passage see App. B. Taken in connexion with 186–7 and 213–6 it seems clear, as Reichel has pointed out, that 136 is an interpolation made at the time when the breastplate was an essential part of the hoplite's equipment, and that in 133 the word *εἴραξ* means not *breastplate* but *armour* generally, and refers to belt and *μίτρη*. 136 is a formal line, occurring in three other passages.

134. *πικρός*: cf. Pindar's oxymoron *γλυκὺν οἷστόν*, *O.* ix. 12.

137. *ἔρυμα*: so Ar.; cf. Xen. *Cyr.* iv. 3. 9 *θώρακας ἐρύματα σωμαίων*. But Aph. and Zen. read *ἐλυμα*, "*οἶονει ἐλυμα*" (*a wrap, covering*, *ζ* 179) Did.; and

πλεῖστον ἔρυτο· διαπρὸ δὲ εἷσατο καὶ τῆς.
 στον δ' ἄρ' οἷστος ἐπέγραψε χροῖα φωτός·
 ι δ' ἔρρεεν αἷμα κελαινεφές ἐξ ὠτειλῆς. 140
 δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μιήνηι
 ἰς ἥν Κάειρα, παρήϊον ἔμμεναι ἵππων·
 δ' ἐν θαλάμῳ, πολέες τέ μιν ἠρήσαντο
 ς φορέειν, βασιλῇι δὲ κεῖται ἄγαλμα,
 ἔρον, κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος· 145
 τοι, Μενέλαε, μιάνθην αἵματι μηροῖ
 ες κνήμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθε.

δ' οἷστος: ἄρα χαλκός Zen. 140 ἀθ. Ar. 141. τ' om. LOQ.
 ἰδὲ S. || ἵππων: ἵππῳ(ι) Aph. (?) J Par. b (and γρ. O): ἵππου Eust.:
 αἰ> ἵππῳ (sic: ἵππῳι?) Ar. διχῶς (see Ludw.). 143. δέ μιν HP.
 & DOU. || ἐρατῆρί U. || τε: δέ O Vr. b. 146. τοι: τε HPQR. ||
 ἰ: μιάνεσθαι GR.

m does not recur it is likely
 original reading altered to the
 ὑμα. There is no obvious
 the contrary change.

το with dat. like ἀμύνειν τινί
 here is no other instance of
 action. We find the acc. of
 N 555 Νέστορος υἱὸν ἔρυτο, of
 E 538 ἡ δ' οὐκ ἐγχος ἔρυτο,
 out an object expressed E 23
 στος ἔρυτο. Here we may
 ὄν as object. εἷσατο, hastened,
 m *Flεμαι*. The more correct
 l be *Flισατο*, the spelling -ει-
 probably to the similar aor. of
 Ahrens was the first to point
 is verb has nothing to do with
 μι, root *sē*) or εἶμι, with both
 it has been confused. The
 eaning seems to be *aim at*.
 always necessary or possible
 sense is appropriate, exc.
 185?), Σ 501, (Ω 462?), β 327,
 2, (ο 213?).

ἄρ' οἷστος Zen. read ἄρα
 ich Ar. rejected on the ground
 oint of the arrow was of iron
 e reading is naturally adopted
 ics who reject 123. Ar. also
 10, because ὠτειλή ought to
 ound given, not by a shot,
 hrust or cut, to which senses
 τάξω is limited. So also 149.
 ver, is surely hypercritical.
 μινι: imitated by Virg. *Aen.*

sanguineo veluti violaverit ostro
 ebur.

So φθείρω and *degrade* are used of mixing
 colours.

142. ἵππων and ἵππῳ suit the sense
 equally, the pl. ἵππων being general,
 practically = ἵππιον. It is not clear
 what Ar. and Aph. read, as the schol.
 of Did. is corrupt, but it is possible that
 there was a variant ἵπποιν: the dual
 suits the Homeric use of horses in pairs
 rather than in threes or fours.

143. θαλάμῳ, of the treasure chamber,
 β 337, Z 288, etc.

145. ἐλατῆρι in H. is used only of the
 driver in a chariot race, Λ 702, Ψ 369;
 the connotation of the word is thus very
 appropriate to an ornament which would
 be used for purposes of display rather
 than of warfare.

146. μιάνεσθαι, a form which has not
 been satisfactorily explained. Buttmann
 took it to be a* dual for ἐμάν-σθην, but
 the middle termination is out of place.
 The terminations -ᾶν, -εν, -ῶν of the 3rd
 pl. are lengthened only in arsis in H.
 and that but rarely, cf. ε 481, ι 413, π
 358. On the other hand, as they re-
 present an older -αντ, -εντ, -ωντ, they were
 once long, and the termination -ην for -εν
 is in fact found in Doric inscriptions of
 the 2nd century B.C., while a relic of the
 quantity remains in the Doric accentua-
 tion ἐλέγον. But in the complete
 absence of analogous cases we cannot
 draw conclusions from Doric to Epic,
 and must leave the problem unsolved.
 See G. Meyer *Gr.* § 534, van L. *Ench.*
 p. 294, Schulze *Qu. Ep.* p. 426, H. G.
 § 40.

ρίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ὥς εἶδεν μέλαν αἶμα καταρρέον ἐξ ὠτειλῆς.
 ῥίγησεν δὲ καὶ αὐτὸς ἄρηϊφίλος Μενέλαος.
 ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,
 ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,
 χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἐταῖροι·
 “ φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον,
 οἶον προστήσας πρὸ Ἀχαιῶν Τρῳσὶ μάχεσθαι,
 ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 οὐ μὲν πῶς ἄλιον πέλει ὄρκιον αἶμά τε ἀρνῶν
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.
 εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν,
 ἔκ τε καὶ ὀψὲ τελεῖ, σὺν τε μεγάλῳ ἀπέτισαν,

148. ῥίγησεν τ' J (γρ. ῥίγησεν δ') NO¹ (ταρ) U King's. 149 ἀθ. Ar.
 δὲ ἶδεν: δ' εἶδε(ν) CDNQ³S: δ' οἶδε Q¹. 153. τὸν δὲ GNP¹Q and
 Harl. a. || προσέφη CNQS. 154. ἐπεστενάχοντο GHJPQ. 155. ἔταμνον
 (γρ. O). 157. ὥς (om. ε') DGS. 158. πῶς: περ S. || αἶμά τε: αἶμα
 M. 159. ἧς: αἶς GO. 161. τελεῖ: τελέσαι Zen. (?). || ἀπέτισαν(c)αι
 (supr. αν) R: τίουσιν Zen.: ἀνέτισαν Pap. γ¹.

151. νεῦρον, by which the base of the tip was 'whipped' to the shaft. ὄγκους, barbs (*uncos*); there were probably three such, the point having three edges; Helbig *H. E.*² p. 341; v. οἷστῳ τριγλώχινι E 393, Λ 507. Only the actual point has penetrated the flesh, the rest of the head remains in the armour.

155. φίλε: a trochee, as E 359, Φ 308, and so φίλαι, φίλατο. The lengthening in the verb is, of course, regular: in the adj. it appears to be due solely to the first arsis, and is a real metrical licence, as in the case of διά (Γ 357, etc.) and ἐπέ (Ψ 2, etc.). See App. D under C 1. The der. of φίλος is unknown; but there is no instance of ī in Greek except in a few late imitations of this phrase. For the long ε of κασίγνητε see *H. G.* § 387. θάνατον: acc. expressing the result of the action, *H. G.* § 136. 4.

158. ὄρκιον, sing. only here, an oath-sacrifice generically; cf. Γ 245. 159 = B 341.

160. αἰ . . οὐκ. This is clearly a case like O 162, T 129, Ω 296, etc., where the negative does not coalesce with the verb into a negative word, but applies to the whole sentence. The use of εἰ οὐκ with the indic. seems to be

primitive, and only to have been o by εἰ μή through analogy. The use with the indic. is to place a state in the form of a supposition mere the *intellect*, i.e. without any indic of wish or purpose on the part o speaker; whereas μή appears origi to have indicated a 'mood' in strictest sense, i.e. the active pu aside of a thought (*prohibition*); so εἰ μή with the indic. was at first possible. We find μή with the i without εἰ in the phrase μή ὠφελον also O 41, K 330, T 261 (?) (*H.* 358), where the speaker not only d a fact, but repudiates the thought c a categorical expression not suite hypothetical clauses. (See the there and *H. G.* §§ 316, 359 c, v Vierke's rule is given, viz. that 'wi and the indicative οὐ is used whei clause with εἰ precedes the prin clause,' except in ι 410. The cu is probably due to the fact that tl the older order, and the more p tive expression of thought, and is associated with the older construc εἰ μή with indic. is a use which gre later by analogy, and was employe the more artificial order of ideas.)

161. ἔκ τε: Bekk. conj. ἐκ δέ,

σὺν σφῆισιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ ὅτ' ἄν ποτ' ὀλώληι Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο, 165
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισσεΐησιν ἐρεμνὴν αἰγίδα πᾶσι
 τῆσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
 ἀλλὰ μοι αἶνόν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
 αἶ κε θάνῃς καὶ πότμον ἀναπλήσῃς βιότοιο. 170
 καί κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην·
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἷης·
 καδ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρῳσὶ λίποιμεν
 Ἀργείην Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα

164. ὀλώλει NQ. 165. ἐνμμελίου L. 166. δέ: γάρ N. 169. ἔσσεται
 οἶσεν Et. Mag. 170. εἶ κε J. || πότμον Ar. [S] Par. k (γρ. μοῖραν), and γρ.
 H: μοῖραν Ω (and αἱ κοινὰ Did.). 171. ἐλέγχιστος and ἐλέγχιστον Ar. διχῶς. ||
 πολυψιον or πολὺ δ' ὕψιον ap. Eust. 173. λίποιεν CDGNPQRS Lips. Eton.
 174. ἀργείην ο' Zen. (cf. on B 161). || ἄρουραν Par. γ.

this is probably a case of the primitive use of τε . . τε to express mere correlation, not conjunction, precisely as in the similar sentence in A 81, q.v. It might be referred also to the gnomic use of τε, *H. G.* § 332, but it is hardly possible to separate the τε in the apodosis from that in the protasis. The conjunction of the present τελεῖ with the gnomic aor. ἀπέτισαν is not unnatural. Zen. cannot of course have read τελέσει for τελεῖ (see App. Crit.) as the context stands; possibly he only meant to explain that τελεῖ is a fut. But the contracted form is later and suspicious. The subject to ἀπέτισαν is general, 'transgressors'; but Zen. read τίσουσιν, and made it refer to the Trojans.

163-5=Z 447-9. Some critics consider the lines interpolated here, but the supposition is quite gratuitous. Appian says that Scipio, at the sight of the ruins of Carthage, used these words with reference to Rome. For the construction of 164 cf. Θ 373. The subj. gives a solemn tone (see on A 262). The ὦν here can neither be removed nor changed to κε without great violence. The collocation with ποτε shews that it generalizes rather than particularizes (see *H. G.* § 289. 1 b); but the pure subj. seems more natural, as in Φ 111.

166. ὑψίζυγος· ἡ μεταφορὰ ἀπὸ τῶν ἐν ναυσὶ ζυγῶν, ἐφ' ὧν καθέζονται οἱ ἐρέσσοντες Schol. A. Cf. σέλμα σεμνὸν ἡμενοὶ Aisch. Ag. 183, and *ibid.* 1618.

170. πότμον: so Ar.; MSS. μοῖραν, cf. A 263 πότμον ἀναπλήσαντες, Θ 34 κακὸν οἶτον ἀναπλήσαντες, O 132 κακὰ πολλὰ ἀναπ., ε 207 κήδεα. We use precisely the same metaphor, 'to fulfil one's destiny.'

171. πολυδίψιον: so Ἄργους διψίαν χθόνα Eur. Alc. 560. The epithet caused some trouble to the old commentators, as the plain of the Inachos was reputed well-watered (cf. *ἱππόβοτον* B 287). They were inclined to explain it πολυπόθητον, much thirsted after, or to read πολυψιον = destructive (so Strabo), διὰ τοὺς πολέμους. Some preferred, however, to explain it by a legend (found also in a fragment of Hesiod) that Argos was waterless till Danaos came with his daughters; and that Poseidon or Athene provided it with wells. And in fact the Inachos and Charadros, which flow by the town of Argos, are almost waterless in summer; the reputation of abundant supply seems to have been based upon an elaborate system of irrigation, to which the legends allude. See Paus. ii. 15. 5, and Frazer iii. p. 96.

173. See B 160.

κειμένον ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175
 καί κέ τις ὦδ' ἐρέει Τρώων ὑπερηνορέοντων
 τύμβῳ ἐπιθρώισκων Μενελάου κυδαλίμοιο·
 'αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
 καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν 180
 σὺν κεινήσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.
 ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών."
 τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·
 "θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν·
 οὐκ ἐν καιρίῳ ὅξυ πάγῃ βέλος, ἀλλὰ πάροιθεν 185
 εἰρύσατο ζωστήρ τε παναίολος ἥδ' ὑπένερθε
 ζῶμά τε καὶ μήτηρ, τὴν χαλκῆες κάμον ἄνδρες."

175. κειμένῳ Pap. γ. 178. τελέσει N(Q?): τελέσαι S *supr.* 181. κεινῶν G. || ναυὶ GQR: νευὶ Pap. γ: χερὶ S (*supr.* νηυσί). 183. ἐπιθαρσύνων Vg. c.
 184. μὴ δ' ἔτι LMQU (μὴδ' ἔτι Harl. a): μηκέτι R. || πῶ Ar. Ω: πῶ τις ar. Did.
 185. γρ. οὐ θη καίριον ὅξυ βέλος πάγῃ Harl. a (interlined). 187. κάμον: τάμον P.

175. ἀτελευτήτῳ ἐπὶ ἔργῳ: so π 111 ἀννύστωι ἐπὶ ἔργῳ, and 178 below, ἐπὶ πᾶσι 'in all cases.' This use of ἐπὶ is more common in Attic, e.g. Soph. *O. C.* 1554 ἐπ' εὐπραξίαι μέμνησθέ μου, *Ant.* 556 ἐπ' ἀρρήτοις λόγοις 'with words unsaid,' Eur. *Ion* 228 ἐπ' ἀσφάκτοις μήλοισι. ἐπ' ἀρωγῇ, Ψ 574, is similar.

176. For κε with fut. indic. see on X 66.

178. αἶθε, whatever its derivation—and some regard -θε as a shortened θεοί—gives much the same idea as our 'Would to God,' i.e. a sort of hopeless despairing wish. Thus its use here, in a phrase which really expresses a triumphant taunt, intensely emphasizes the bitter irony of the imaginary words (L. Lange EI 343).

184. πῶ=πως, v. Γ 306.

185. καιρίῳ, a *deadly spot*. The sense of καιρίος is quite clear in H.; it is always used in the phrase (τὸ) καιρίον as here (Θ 84, 326, Λ 439?); but the traditional derivation from καιρός appears highly unsatisfactory. In the first place neither καιρός nor any other derivative occurs in H.; in the second, a transition from 'opportune' to 'fatal' seems quite alien from the directness of Homeric language. Indeed even 'opportunity' is not the original signification of καιρός, for in Hesiod *Opp.* 694, and Theognis 401, where it makes its first appearance, it means only 'due

proportion,' in the proverb καιρός δ' ἐπὶ πᾶσιν ἀριστος. These two considerations *taken together* seem to be convincing; for the transition of meaning, though not quite incredible in itself, could be excused only if the word were quite familiar in its primitive use. We need not go far for a more satisfactory etymology. The exact sense required is given by the word κήρ (Curt. *Et.* no. 53, p. 148), 'Skt. *kar* to kill, *kāras* death-blow.' Homer himself supplies us with the negative adj. in ἀκήριος 'unharmful,' μ 98, ψ 328. Possibly, therefore, we ought in H. to write κήριον, not καιρίον, the word being confused with the adjective καιρίος = *timely* only in later Greek. Indeed were it not for a single passage which possibly stands in the way (οὐ γὰρ ἐς καιρὸν τυπεῖς ἐτύγχανε Eur. *Andr.* 1120), κήριος might be written for καιρίος, I believe, at least in all the tragedians and Pindar, whenever it occurs in the sense 'deadly.'

πάροιθεν, in temporal sense, *before it got so far*. Others take it locally, with ζωστήρ, 'the belt, etc., *in front of* (i.e. protecting) my flesh.' It does not stand in opposition to ὑπένερθε, which is added independently, as in the phrase πόδες καὶ χεῖρες ὑπερθεν: this is clear from 215.

187. See App. B.

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 “ αἰ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε·
 ἔλκος δ' ἰητὴρ ἐπιμάσσεται ἥδ' ἐπιθήσει
 φάρμαχ', ἃ κεν παύσησι μελαινάων ὀδυνάων.”
 ἦ καὶ Ταλθύβιον θεῖον κήρυκα προσηύδα·
 “ Ταλθύβι', ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
 φῶτ' Ἀσκληπιοῦ υἱὸν ἀμύμονος ἰητῆρος,
 ὃφρα ἴδῃ Μενέλαον ἀρήϊον Ἀτρέος υἱόν,
 ὃν τις ὀϊστεύσας ἔβαλεν τόξων ἐν εἰδώσ,
 Τρώων ἦ Λυκίων, τῶι μὲν κλέος, ἄμμι δὲ πένθος.”
 ὥς ἔφατ', οὐδ' ἄρα οἱ κήρυξ ἀπίθησεν ἀκούσας,
 βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 παπταίνων ἥρῳα Μαχάονα. τὸν δ' ἐνόησεν
 ἔσταότ'· ἀμφὶ δέ μιν κρατερὰι στίχες ἀσπιστάων
 λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.
 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·
 “ ὄρσ', Ἀσκληπιάδη, καλέει κρείων Ἀγαμέμνων,
 ὃφρα ἴδῃς Μενέλαον ἀρήϊον ἀρχὸν Ἀχαιῶν,
 ὃν τις ὀϊστεύσας ἔβαλεν τόξων ἐν εἰδώσ,
 Τρώων ἦ Λυκίων, τῶι μὲν κλέος, ἄμμι δὲ πένθος.”
 ὥς φάτο, τῶι δ' ἄρα θυμὸν ἐνὶ στήθεσσι δρινε·

191. ΚΕΝ : περ P. || παύσῃσι : παύσῃ σε G : παύσῃ τε Mosc. 3 (*c* corr.).
 195. ὃφρ' CGRT Ven. B. || ἀτρέος υἱὸν ANT : ἀτρέως υἱόν D : ἀρχὸν ἀχαιῶν
 Ω (and γρ. A). 195-7 ἀθ. Ag. : 196-7 om. DO¹P. 196. ὃν τιν' C¹. || τόπον R
 (*supr.* ων) : τόξω U¹. 202. Τρίκης [GO]Q¹R[S]T¹ : ἐρήκης D Vr. A : τρίκκης
 Ω. 203. προσηύδα : γρ. ἀγόρευεν A. 204. ὄρσε' S Vr. A : ὄρσεο Q (and
 γρ. Harl. a). 205. Ἰδῃ(ι)ς GLMNOQRS : Ἰδῃ Ag. Ω (and Harl. a¹). || ἀρχὸν
 ἀχαιῶν : ἀτρέος υἱὸν LGMOPSU : ἀτρέως υἱόν J. 206. ὃν τιν' C¹. || τόπον
 R. 208. τῶι : τοῦ N.

189. For the combination of nom. and voc. see *H. G.* § 164, and notes on B 8, Γ 276. φίλος is voc. also in I 601, Φ 106, Ψ 313, 343, 627.

191. With παύσῃσι we must of course supply σε as object; the constr. παύειν τινά τινος occurs in B 595, etc. Van L. follows G in reading παύσηι σε.

194. φῶτα and υἱόν in apposition as Φ 546, cf. φ 26 φῶθ' Ἡρακλῆα, δ 247 φωτὶ δέκτῃ, the latter of which passages shews clearly that the addition of φῶς does not imply anything like 'manly' or 'heroic.' ἀνὴρ is used in just the same way, cf. ἀνδρα Βιήνορα A 92, E 649; and so δῶρον ἀνδρός Ἐκτορος Soph. *Aj.* 817. It is needless to say that Pausanias

(ii. 26. 10) is wrong in taking it to mean 'human son' as opposed to his divine father. See on B 731.

197. The Lykians here are doubtless the chief allies of the Trojans, Sarpedon's army, not the followers of Pandaros from Zeleia (see on E 105). κλέος : acc. expressing the result of the action, as 155.

202. See note on 90, and for Τρίκης B 729, where the name is Τρίκκη as always elsewhere in Greek.

204. ὄρσε', i.e. ὄρ-σο, from the non-sigmatic aor. *ὠρόμην : while ὄρσευ 264 is ὄρσ-ευ, from the 'mixed' aor. *ὠρσόμην : cf. λέξεο by λέξο.

βὰν δ' ἰέναι καθ' ὄμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
 ἀλλ' ὅτε δὴ ῥ' ἵκανον ὄθι ξανθὸς Μενέλαος 210
 βλήμενος ἦν, περὶ δ' αὐτὸν ἀγηγέραθ' ὅσσοι ἄριστοι
 κυκλός, ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς,
 αὐτίκα δ' ἐκ ζωστήρος ἀρηρότος ἔλκεν οἷστόν·
 τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι.
 λῦσε δέ οἱ ζωστήρα παναίολον ἠδ' ὑπένερθε 215
 ζῶμά τε καὶ μίτρην, τὴν χαλκῆες κάμον ἄνδρες.
 αὐτὰρ ἐπεὶ ἶδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οἷστός,
 αἶμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς
 πάσσε, τὰ οἷ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.
 ὄφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον, 220
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
 οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.

213. δ' ἔκ : δὲ Pap. γ. || ἔλκεν Ar. and αἱ πλείους, P (Pap. b ?) : εἶλκεν Ω.
 216. ζῶμα : γρ. ζῶμα Harl. a. || κάμον M (κάμον Harl. a) : *άμον (κ in ras.)
 P ; see 187. 220. τοὶ : τι R : οἱ O. 222. αὖτις CQ. || κατὰ τ' ἔντε' ἔδυντο
 N || ἔδυνον O.

212. For κυκλός Ar. strangely read κύκλος as = κύκλος γενόμενοι, comparing ἀγρόμενοι πᾶς δῆμος T 166. But, as Herodianos remarks, this is a quite insufficient analogy, as κύκλος is not a noun of multitude like δῆμος. He therefore supports Nikias and Ptolemy of Askalon in reading κυκλός. Cf. P 392. ἰσόθεος φῶς is more naturally taken to mean Machaon than Menelaos; παρίστατο as usual signifying 'came up,' and the apodosis beginning with ὁ δέ.

214. πάλιν may be taken with ἐξελκομένοιο, 'drawn back the way it had entered'; or with ἄγεν, 'were broken backwards.' The barbs of course stick in the hard armour. They have to be cut out of the flesh in the case of Eurypylos, A 844. There is an obvious inconsistency with 151, where the barbs are outside—hardly serious enough, however, to justify Heyne in rejecting this line.

219. οἱ . . πατρί, as P 196 & οἱ θεοὶ Οὐρανίωτες | πατρὶ φίλῳ ἐπορον. In these and many similar phrases οἱ = his; but Bentley's *F*ω is tempting. Cheiron is mentioned again as having taught medicine to Achilles in A 832, and as having given Peleus the 'Pelian spear,' II 143, T 390, but none of the other legends about him are alluded to by Homer.

221. The line is not very suitable to the present context, as the aor. ἤλυθον puts the Trojan attack as a point of time, not as a continuing process. Hence it should be followed at once by the actual conflict, and there is no room for the next episode, the long ἐπιπώλησις of Agamemnon. In other words, the episode of the duel of Menelaos and Paris once ended here, and was followed immediately by the general engagement; the ἐπιπώλησις, though composed for this place, is a later addition. There is no reason to suspect 221 as an interpolation, as Heyne and others do; an interpolator would obviously use the imperf., not the aor., if he had the ἐπιπώλησις before him.

222. χάρμης, generally explained *the battle-joy*, and this is supported by N 82 χάρμη γηθόσυνον τὴν σφιν θεὸς ἐμβαλε θυμῷ. But it is very remarkable that Homer never represents his heroes as taking any delight in battle, except by immediate instigation of a god, as in the above passage, B 453, A 13. On the contrary, he lavishes all epithets of hatred upon war, λιγρός, πολυδάκρυος, δυσηλεγής, δυσηχής, αἰνός, etc., and in E 891 (A 177) fondness for battle appears as a severe reproach. It seems, therefore, most unlikely that he should have made one of his commonest names for

ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον
 οὐδὲ καταπτώσσουντ' οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225
 ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῶι·
 καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόωντας
 Εὐρυμέδων υἱὸς Πτολεμαίου Πειραΐδαο,
 τῶι μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὅππότε κέν μιν
 γυῖα λάβῃ κάματος πολέας διὰ κοιρανέοντα· 230
 αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν.
 καί ῥ' οὖς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,
 τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·
 “Ἀργεῖοι, μή πώ τι μεθίετε θούριδος ἀλκῆς·
 οὐ γὰρ ἐπὶ ψεύδεσσι πατήρ Ζεὺς ἔσσετ' ἀρωγός. 235

223. βρίζοντα P. || ὕδῃ J (*supr.* οἰς): ὕδης NP¹(?)Q Vr. a. 228. πολ[εμίου
 Pap. γ. || παραΐδοιο U. 229. παρασχέμεν CDJMPQ(U¹?) Cant. Mor. Vr. A,
 Mosc. 1. 230. λάβοι M Eust. 234. μήπω τοι G: μήπω τό H. || μεθίετε
 AHNTU.

it out of a word which originally meant 'joy,' but which has entirely lost its connotation except in a single passage. Curtius would explain it as 'the glow, burning flame' of battle (root *ghar*), like *δαῖς* from *δαίω*: compare the expression *μάρναντο δέμας πυρὸς αἰθομένοιο*. We could then explain N 82 as meaning 'the glow, the fire, which the god had put in them.' This, however, does not account for *χάρμη* = *spear-point* (Stesich. fr. 94, with *χαλκοχάρμας*, *σιδαροχάρμας* in Pindar, *ἀγχαρμον· ἀνωφερῇ τὴν αἰχμήν* Hesych.; see Schulze *Q. E.* p. 141). Hence Postgate's reference (*A. J. P.* iii. 337) to root *ghar* = *prick, tear*, is better; battle is called *tearing* of flesh and shields, and the phrase in N 82 is due to confusion with the different root *ghar* = *rejoice*.

223. οὐκ ἂν ὕδοις expresses potentiality in the past, like οὐδέ κε φαίης Γ 392, Δ 429, etc.

228. Eurymedon is Agamemnon's charioteer here only in H.; but the later tradition accepted the name, for Pausanias says that he was slain with Agamemnon. Eurymedon is also Nestor's charioteer, Θ 114, Λ 620. Cf. note on Eurybates, Α 320.

229. παρισχέμεν, to have his horses at hand. For the subj. λάβῃ after an imperf. v. *H. G.* § 298; it is used because 'the action expressed by the subordinate clause is still future at the

time of speaking'; but this differs from the passages there quoted in that they all give the actual words of a speaker to whom the subordinate action is really future; but here the poet himself is the speaker, and to him the action is necessarily past, so that he has to put himself in imagination into the place of Agamemnon giving the order. See note on B 4.

231. For ἐπεπωλεῖτο cf. Γ 196, of Odysseus, κτίλος ὡς ἐπιπωλεῖται στίχας ἀνδρῶν.

232. Wakefield read *δν μὲν σπεύδοντα* *Ἴδοι*, and so *δν τινα δ' αὖ μεθιέντα* 240. Cf. 516, M 268, N 229.

234. πῶ here again = πῶς, as 184, Γ 306.

235. ψεύδεσσι (ψεύδος) Hermappias, ψευδέσσι (ψευδής) Ar.; on which a scholiast characteristically remarks *μᾶλλον πειστέον Ἀριστάρχῳ ἢ τῶι Ἑρμαππίῳ, εἰ καὶ δοκεῖ ἀληθεύειν*. It is true that *ἀρήγειν* and cognate forms are elsewhere only used by H. with personal datives, not with abstract words like ψεύδος: but the idea of being 'a helper for lies' is not impossibly bold, and adjectives in -ής, from -es stems, with the single exception of *ὑγιής* (Θ 524 only), are elsewhere in H. entirely restricted to compounds, such as *φιλοψευδής* (*H. G.* § 116. 5); the Homeric word for *liar* is *ψεύστης*.

ἀλλ' οἷ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,
τῶν ἢ τοι αὐτῶν τέρενα χροῖα γῦπες ἔδονται,
ἡμεῖς δ' αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
ἄξομεν ἐν νήεσσιν, ἐπεὶ πτολίεθρον ἔλωμεν."

οὓς τινὰς αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο,
τοὺς μάλα νεικείσκε χολωτοῖσιν ἐπέεσσιν.
"Ἀργεῖοι ἰόωροι, ἐλεγχείες, οὗ νυ σέβεσθε;
τίφθ' οὕτως ἔστητε τεθηπότες ἤντε νεβροί,

240

238. δ' om. Ar. U. 239. ἐπεὶ Q: ἐπὶ ὦ. || ἔλωμεν Q. 240. δ' αὖ
NQ. || Ἰδὲ J. 242. αὖτε H. 243. αὐτως Schol. B on X 1. || νεβροί:
νευροί GU.

236. ὑπὲρ ὄρκια: see on Γ 299.

237. τέρενα: see on Γ 142.

238. The omission of δ' (Ar.) is not material, αὖτε being often used as a conjunction like αὖ in 240 (if the text is right). Observe ἀλόχους contrasted with αὐτῶν, *the men*.

239. ἄξομεν, *carry off* as captives; cf. Z 426, and the phrase ἀγειν καὶ φέρειν.

242. ἰόωροι: a word of uncertain sense and derivation recurring only Ξ 479. We have ἐγχεσίμωρος B 692, γ 188, etc., ὑλακόμωροι of dogs ξ 29, and σινάμωρος in Herod. and Attic. (1) The analogy of ἐγχεσίμωρος makes it probable that the first element of the word is ἰός, an arrow, though this always has ἰ in H.; we find, however, ἰοχέαιρα in Pindar (P. ii. 9). (2) Others refer it to ἰά, ἰή, *voice*, a rare word found in an oracle in Herod. (i. 85) and once or twice in Trag. ὑλακόμωροι is then analogous. (3) Död. ἰον, of the dark colour of the hair, comparing ἰοπλόκαμος, but this is improbable. The second element is equally uncertain; the derivations suggested are (a) σμαρ, μερ, to think of, cf. μνήσαντο δὲ χάρμης, *thinking of arrows*, i.e. devoted to fighting with the bow. To call a hoplite an archer was to accuse him of cowardice, see the taunt of Diomedes to Paris, Λ 385-7; cf. also N 713-21. For the vowel cf. δῶμα by δέμω. Curt. compares for the weakened sense of the root the compounds of φρήν, μελίφρων, etc. (b) μαρ of μάρναμαι, *fighting with arrows*, or *with shouts*; but this hardly suits either ὑλακόμωρος or σινάμωρος. (c) μαρ, to glitter, μαρμαίρω, etc. So Ameis and Goebel with (2), *eminent in shouting* (and nothing else). (d) Skt. mūras, stormy, eager, earnest (Fick, Brugmann), for μοF-ρος,

conn. with Latin mon-eo (cf. μῶρον· τὸ δξύ, Κύπριοι Hes., Et. M.), *eager with arrows*. This latter sense appears to suit all uses best, if the Skt. analogy can be relied upon, which is far from certain. ἐλεγχείες, mss., but the correct form is certainly ἐλέγχεα, *things of shame*; the neuter adds a sting. The phrase recurs in B 235, E 787, Θ 228, Ω 260, and so we should read in Ω 239. ἐλεγχείες is apparently a mere fiction invented to avoid a hiatus which is perfectly legitimate in the bucolic diaeresis; it is besides open to the same objection as ψευδέσσι, 235.

243. ἔστητε: so Ptolemaios, ἔστητε Ar. The testimony of mss. is of course indifferent. The former is supported by T 178 Αἰνεία, τί σὺ τόσσον ὁμίλου πολλὸν ἐπελθὼν ἔστης; and cf. B 323 τίπτ' ἀνέωι ἐγένεσθε; κ 64 πῶς ἦλθες, Ὀδυσσεύ; (H. G. § 76). There is no analogy for the lengthening of the vowel in perf. (cf. ἔστατε Δ 340, T 354). Bekk. compares ἐπίσσηται II 243 by ἐπίσταται (but that is a subj.), βάτην by ἐβήτην, and some other forms which, however, prove nothing. (H. B. 95. 11.) The difficulty is to see how the idea of a point of time, such as the aor. seems to imply, can be introduced. Agamemnon in fact asks, 'Why have you stopped?' when the sense required is, 'Why do you not start?' For the same reason the following simile is not appropriate; 243-6 seem to have been originally composed for a sudden check in pursuit, not for this place. In the passages quoted above, B 323, T 178, the sense *come to a stand* suitably expresses the sudden silence of the Greeks before the portent, and the appearance of Aineias to Achilles. Monro (H. G. § 76) regards the aor. as characteristic of 'impatient questions.'

αἶ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσai,
 ἐστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίνεται ἄλκη· 245
 ὥς ὑμεῖς ἔστητε τεθηπότες οὐδὲ μάχεσθε.
 ἢ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθά τε νῆες
 εἰρύατ' εὐπρυμνοὶ πολιῆς ἐπὶ θινὶ θαλάσσης,
 ὄφρα ἴδῃτ' αἶ κ' ὕμιν ὑπέρσχηι χεῖρα Κρονίων ;”
 ὥς ὃ γε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν. 250
 ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.
 οἱ δ' ἀμφ' Ἰδομενῆα δαίφρονα θωρήσσοντο·
 Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συτ' εἵκελος ἄλκῃν,
 Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.
 τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων, 255
 αὐτίκα δ' Ἰδομενῆα προσηύδα μελιχίοισιν·
 “Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπώλων
 ἡμὲν ἐνὶ πτολέμῳ ἦδ' ἀλλοίῳ ἐπὶ ἔργῳ
 ἦδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἶθοπα οἶνον
 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρσι κέρωνται· 260
 εἷ περ γάρ τ' ἄλλοί γε κάρη κομόωντες Ἀχαιοὶ
 δαιτρὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεὶ

245. τίς Ar. Ω : τί JMNQRT (c add. man. 1 ? supr. σὺν τῷ c τὸ τις) U Harl. a (p. ras.) b c, King's, Par. a (p. ras.) b c g. || σφι μετὰ : σφιν ἐνὶ Q. || γίνεται LN : γαίνεται A^t (with γίνεται in marg., T.W.A.). 248 om. Lips.^t 249. αἶ χ' DM Mosc. 3. 251. ἦλθε δ' : ἦλθεν Eust. || κρήτεσιν ἰὼν Mosc. 1 in ras. 253. ἐνὶ : ἐπὶ G. || ἵκελος GMNO (P supr.) QRU. 254. πυμάτως R. 258. πολέμῳ JQ (R² p. ras.). 259. ἐν : ἐπὶ Q : ἐς Vr. a. || δαίθ' : δαιτί A (supr. θ') D Pap. γ. 260. κρητῆρι Ar. : κρατῆρι JP : κρητῆρι U. 261. γε : τε J.

244. πεδίοιο : see note on B 785.

249. For the metaphor cf. E 433, I 420 (where we have the gen. ἐθέν instead of the dat., and so Ω 374).

253. There is a slight anacoluthon, as Ἰδομενεὺς has no verb, which can however easily be supplied from the following clause, e.g. πρώτας ὥτρυνε φάλαγγας. For the Homeric idea of the boar's courage see P 21.

257. περὶ is here just on the boundary line between an adverb and preposition, as in A 258 ; cf. βουλῇ περιδμεναι ἄλλων N 728, with περὶ πάντων ἔμμεναι A 287. It is unimportant which we call it, though its position rather separates it from the gen., which in any case is a gen. of comparison (ablative), not partitive, περὶ meaning beyond ; H. G. § 185.

259. γερούσιον, i.e. at the assembly

of the counsellors. So ν 8 ὄσσοι . . γερούσιον αἶθοπα οἶνον αἰεὶ πίνετε.

260. κρητῆρι : Ar. κρητῆρι, on the ground that there was only one mixing-bowl at a feast. But the pl. may be general, referring to many feasts. Cf. on 142, ἵππων. κέρωνται, have the wine mingled ; the form implies a present κέραμαι (cf. δύνωμαι from δύναμαι), not elsewhere found ; it is expressly supported by Schol. L. The other similar forms are from κέρω, e.g. κέρασθε γ 332, κερῶντο ο 500, etc. Hence some accent κερῶνται here.

262. δαιτρὸν, an allotted portion. For the custom of honouring a guest by keeping his cup full cf. Θ 161 περὶ μὲν σε τίον Δαναοὶ ταχύπωλοι | ἔδρηι τε κρέασιν τε ἰδὲ πλείους δεπάεσσι, and so M 311. Compare 'Benjamin's mess,' and H 321, δ 65. cón : Bentley conj. σοί, to answer to ἐμοί.

ἔστηχ', ὥς περ ἐμοί, πῖεῖν ὅτε θυμὸς ἀνώγοι.
ἀλλ' ὄρσευ πόλεμόνδ', οἷος πάρος εὖχεαι εἶναι."

τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἦῤδα· 265

"Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρίηρος ἐταῖρος
ἔσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
ἀλλ' ἄλλους ὄτρυνε κάρη κομόωντας Ἀχαιοὺς,
ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σύν γ' ὄρκι' ἔχευαν
Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω 270
ἔσσετ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο."

ὥς ἔφατ', Ἀτρεΐδης δὲ παρώιχετο γηθόσυνος κῆρ.
ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.
ὥς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ 275
ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
τῷ δέ τ' ἀνευθεν ἔοντι μελάντερον ἤύτε πίσσα

263. ΠΙΕΙΝ: ποιέειν J: πῖεμεν N. || ἀνώγοι L¹NOQ Vg. a b². 264. εὖχεο (A sup. T.W.A.) GHJMQRT Harl. a. 265. εὔδα Pap. γ. 266. ἐγὼ M. || ὀρίηρος Q. 268. ὄτρυνε MQ Pap. γ¹. 269. ἔχευαν Vg. a: ὄρκια ἔχευαν Q. 270. δ' αὖ: δὲ C. 271. ὄρκι' ἐδηλήσαντο Vg. a. 272. δ' ὑπερώχετο M. 273. ἦλθε δ': ἦλθεν Eust. 274. τῷ γ' ἐκορυσσέσθην M. 277. τῷ δ' ἀπένευθεν N Par. f. || δέ τ': δ' ἔτ' H. || ἔοντι Ag. Ω: ἰόντι Zen. M S Harl. a, Par. h.

263. ἀνώγοι: cf. ξ 374 εἰ μὴ . . ἐλθέμεν ὀτρύνησιν, ὅτ' ἀγγελίῃ ποθὲν ἔλθοι. The opt. if right implies a slight shift of thought; Ag. puts his case generally, to include the future, but shews that he is thinking chiefly of experience in the past. But it must be admitted that we should expect Bekker's ἀνώγη, and in such a matter mss. count for little. It is not unlikely that a reminiscence of Θ 189, θ 70, where the opt. is necessary, may have misled rhapsodists or copyists.

264. For πάρος with the pres. of a state of things continuing up to the time of speaking cf. A 553; and for the pregnant use of οἷος, Π 557.

269. The γε belongs to the whole sentence; cf. A 352.

273. The Aiantes are always represented as fighting side by side, N 701 sqq.

274. νέφος: for this metaphor cf. Π 66, P 755, Ψ 133. It is here expanded into a fine simile.

276. ἰωῆ is again used of the blowing of wind in A 308, and of the rushing of flame II 127; in K 139, ρ 261 (ἰωῆ φόρμιγγος), of sound.

277. μελάντερον ἤύτε πίσσα, blacker

than pitch. This is the only instance of the use of ἤύτε in this sense; probably we ought to read ἡέ τε, as Brandreth and Bekker suggest, on the analogy of π 216 κλαῖον δὲ λιγέως, ἀδινώτερον ἢ τ' οἰωνοῖ (where Buttmann would read ἡῦτ'). It is not possible to get a natural sense if we take ἤύτε in its regular meaning; we can only make it mean 'growing blacker and blacker, like pitch,' or else 'all the blacker because of its distance' (so Ameis and Fäsi), neither of which alternatives is satisfactory. But Ap. Rhod. seems to have taken the passage in this way, i. 269 κλαίουσ' ἀδινώτερον, ἤύτε κούρη . . μύρεται. The meanings 'as' and 'than' are so closely allied that we need not be surprised to find a word capable of taking both, like the German *wie*, *als*, Latin *quam*, and *as* in O.E. (*New Engl. Dict.* as, B. i. 4). Hentze objects that 'blacker than pitch' is merely hyperbolical and therefore un-Homeric; but cf. λευκότεροι χιόνος K 437. Besides, a heavy thunder-cloud may seem really blacker, because dead in hue, than pitch, which always has its darkness relieved by bright reflexions from its surface.

φαίνεται' ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν·
ρίγησέν τε ἰδὼν ὑπὸ τε σπέος ἤλασε μῆλα·

τοῖαι ἄμ' Αἰάντεσσι διοτρεφέων αἰζηῶν 280

δήϊον ἐς πόλεμον πυκινὰ κίνυντο φάλαγγες

κυάνεαι, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.

καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,

καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

“ Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων, 285

σφῶϊ μὲν οὐ γὰρ ἔοικ' ὀτρυνέμεν, οὐ τι κελεύω·

αὐτὼ γὰρ μάλα λαὸν ἀνώγετον Ἴφι μάχεσθαι.

αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,

τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·

τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος 290

χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.”

ὥς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους·

ἔνθ' ὃ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,

οὐδ' ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,

ἄμφι μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε 295

Αἴμονά τε κρείοντα Βίαντά τε ποιμένα λαῶν.

ἵππηας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφι,

πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,

ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσεν,

ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300

280. τοῖοι C (*supr.* αι). || αἰ(ἐ)άντεσσιν ἀρηϊόων HP (γρ. J). || διοτρεφέων GJS Lips. 281. πυκινὰ S. 282. κυάνεαι: ἡρώων Zen. || πεφρικυῖαι and βεβριουῖαι Ar. διχῶς. 283. καὶ μὲν τοὺς L Pap. γ. 286. κελεύω Vr. b *supr.*: κελεύω Vr. c. 290. ἡμύσειε U. 294. ὀτρυνέοντα C. 295. χρομίον: σχεδίον P. 296. εἰσὶν τε δηϊπυρόν τε Ar. *Lex.* 14. 9 (cp. N 92). 297. πρῶτα: πρῶτον M: πρῶτιστα Vr. b c, Mosc. 1 3. 298. στήσαν M. 299. ἔλασσεν Ar. Ω: ἄλλοι δὲ ἔεργεν Did. 300. πολεμίζη(ι) DJMNORSU (Q *supr.*): πολεμίζαι Q¹: πολεμίζαι L: πολεμί οι P.

279. Note the characteristic Epic way in which the human element is introduced into a simile taken from a purely natural phenomenon; a still more striking example is Θ 559.

282. For κυάνεαι Zen. read ἡρώων, feeling no doubt that blackness is not a physical attribute of an army marching to war. The comparison with the thunder-cloud is justified less by the external appearance than by the moral terror of ruthless onset produced by the blackness of the approaching storm.

286. For the anticipatory use of γάρ see H. G. § 348.

287. For Ἴφι without F see on Z 478.

288–91: see B 371–4.

299. ἔλασσεν: Didymos mentions an old variant ἔεργεν. The κακοί, it is to be presumed, are a section of the πεζοί, of whom the best are kept as a reserve. There does not seem to be any other allusion to a formation in more than a single line. The schol. accordingly explains that πρῶτα means ‘on the right wing,’ ἐξόπιθε ‘on the left,’ and says that ‘one κακός is placed between two ἀνδρεῖοι,’ not a very likely thing (ἐπὶ γὰρ μετώπου τάσσει τὴν φάλαγγα, οὐ κατὰ βάθους).

ἵππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
σφοῦς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ·

“μηδέ τις ἵπποσύνηι τε καὶ ἡνορέηφι πεποιθὼς
οἶος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε.

305

ὅς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,
ἔγχει ὀρεξάσθω, ἐπεὶ ἡ πολὺ φέρτερον οὕτω.
ὦδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθουν,
τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσι ἔχοντες.”

ὥς ὁ γέρων ὦτρυνε πάλαι πολέμων ἐν εἰδῶς.

310

καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ὦ γέρον, εἴθ', ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
ὥς τοι γούναθ' ἔποιτο, βίη δέ τοι ἔμπεδος εἴη.

ἀλλά σε γῆρας τείρει ὁμοῖον· ὥς ὄφελέν τις

315

ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.”

301. ἐπιτέλλετο S. || γὰρ: μὲν A (*supr.* γὰρ) DMNOP Cant. Vr. a b and γρ. J. || T has an erasure (three letters) between τοὺς and γὰρ. 303. ἵπποσύνηι τε: ἵπποσύνη(ι)σι DU Pap. γ. 305. ἀναχωρήτω JR. 307. οὕτως J. 308. ὦδε: ὡς δὲ D. || πόλιας P: πόλις N: πόλεας Ag. A^t (πόλιας A^m) H: πολέας Pap. γ. || ἐπόρθουν: ἐπόρθεον ATU. 310. ὦτρυνε HJMR. 311. καὶ μὲν τὸν O. 312. προσεύδα Pap. γ. 314. ὡς καὶ G. || δέ τοι: δέ σοι M.

301. The *μὲν* implies that some advice to the foot-soldiers is to follow; but this never appears.

302. *ἐχέμεν* here evidently *to hold in hand*, not *to drive*, as usual. *κλονέεσθαι*, *to be entangled*.

303. This sudden change from *oratio obliqua* to *recta* is very strange, the only parallel in H. being Ψ 855, a very weak authority. There seems to be something wrong about the present passage, as 308–9 refer apparently to siege operations, and should be addressed rather to the *πεζοί* than the *ἱππῆες*. The whole passage 297–310 is weak and out of place, and is one of the numerous instances where inopportune tactical lucubrations are put into Nestor's mouth, doubtless under Athenian (Peisistratean) influence; see on B 362. The advice in 304–5 recalls P 357–9, where it is given to foot-soldiers.

306. ἀπὸ ὧν ὀχέων, i.e. from his own chariot, standing in its proper place in the ranks, he is at liberty to attack any one within the range of his spear. ἵκηται, *can reach* an enemy's chariot. The

expression of the thought is far from clear, and the style of fighting is not Epic, for Homeric heroes as a rule use chariots only to move from place to place, and dismount in order to fight. There are, however, some exceptions, E 13, 294, etc.

308. οἱ πρότεροι: here only for the Homeric *πρότεροι ἄνθρωποι*. The use of the article and the Attic contracted form *ἐπόρθεον* well accord with the Attic origin of the passage. 309 is weak and tautological.

315. ὁμοῖον: this form is elsewhere always used of strife or battle, except *θάνατος* γ 236. Nauck would in every case read *ὁλοῖος*. The sense of 'common to all' (which itself is not very appropriate as a general epithet of war in spite of *ξυνὸς ἐνυάλιος* Σ 309) is not supported by any use of *ὁμοῖος*. Pind. *Nem.* x. 57, which is quoted, is not in point, for there *πύτμον ὁμοῖον* obviously means 'the same fate' for the two brothers (like *ὁμοῖην γαῖαν ἐρεῦσαι* Σ 329), and is explained by the following lines. There is therefore an undoubted case

τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
 “Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐθέλοιμι καὶ αὐτὸς
 ὥς ἔμεν ὥς ὅτε δῖον Ἑρευθαλίωνα κατέκταν.
 ἀλλ' οὐ πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν· 320
 εἰ τότε κοῦρος ἔα, νῦν αὐτὲ με γῆρας ἰκάνει.
 ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι ἡδὲ κελεύσω
 βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
 αἰχμὰς δ' αἰχμάσσουσι νεώτεροι, οἳ περ ἐμείο
 ὀπλότεροι γεγάασι πεποίθασίν τε βίηφιν.” 325
 ὥς ἔφατ', Ἀτρεΐδης δὲ παρώιχετο γηθόσυνος κῆρ.
 εὐρ' υἱὸν Πετewο Μενεσθῆα πλήξιππον
 ἐσταότ'· ἀμφὶ δ' Ἀθηναῖοι, μήστωρες αὐτῆς·
 αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,
 παρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ 330

318. τοι : κεν JOP Pap. γ. 319. κάτεκτον (A *supr.*) CU : κατέκτα JQ Pap.
 (p. ras., *supr.* αν) h, and ap. Schol. A (Herod.). 320 dθ. Ar. || πῶς : πω Q.
 321. ἔα : ἔην N. || ἰκάνει : ἰκάνοι D : ὀπάζει Ar. (see Ludw.) Pap. k (γρ. ἰκάνει).
 322. μετέσσομαι P. 323. βουλαῖς H. || γερόντων : θανόντων Pap. γ. 324.
 μοῖο G¹MNPQS. 327. πλήξιππον Pap. γ. 328. μήστωρες O : μήστορες
 RU. 329. δ : οἱ N. || ἐστήκει Ar. AGHJPRT : εἰστήκει Ω.

against ὁμοῖος, which anyhow ought to be separated in the lexicons from ὁμοῖος. Indeed Aristonikos says that the γλωσσογράφοι explained ὁμοῖον = τὸ κακόν. But there is no obvious reason why it should have displaced a word so clear in meaning as ὁλοῖος. Christ, followed by Fick, conj. that the right form may be ὁμίφιον, conn. with Skt. *amīva* = *vetumna*, and ὠμός. For ὥς van L. reads ὥς F' (sc. γῆρας), comparing for Fε as neuter μιν in 143, Z 221, T 287, etc.

318. The reading κεν for τοι is natural but not necessary. The opt. is concessive, 'I admit that I wish,' H. G. § 299 f, and M. and T. § 240. Compare York's speech in *King Richard the Second*, ii. 3. 99, 'Were I but now the lord of such hot youth,' etc.

319. For Nestor's story of the slaying of Ereuthalion see H 136-56.

320 seems to be an adaptation of N 729-30, and was athetized by Ar. on this ground. The sense suits the passage well, and the line to be condemned is 321, which is flat and empty enough.

321. εἰ here expresses as a supposition what is known to be true, rhetorically pretending that it is a matter of doubt,

and thereby throwing it into the dim distance as a forgotten thing like εἰ ποτ' ἔην γε Γ 180, 'I suppose I was young then, but now I am old.' The sentence is not in any sense conditional, any more than A 281, where ὁδε φέρτερός ἐστιν is independent of the εἰ-clause in 280. εἰ here retains something of its interjectional force and merely calls up for consideration a concomitant fact. This line is therefore wrongly classed in M. and T. § 402 with a conditional sentence such as εἰ ἐβρόντησε, καὶ ἤστραψεν. ἔα : a form recurring in E 887, § 222, 352 only, and, like other forms of the impf. of εἶμι, not entirely explained. The α seems to be treated as long by nature, though the ictus may account for this.

324. αἰχμάσσομαι, *wield the spear*, only here in H. The word is used in a similar but not quite identical sense in Soph. *Aj.* 97, *Trach.* 355, and Aisch. *Pers.* 756 ; v. Lexica.

327. For the asyndeton cf. 89 ; and for Menestheus B 552 sqq.

328. μήστωρες αὐτῆς, lit. *devisers of the battle-shout*, usually applied to individual heroes, N 93, 479, II 759. Cf. on μήστωρε φόβοιο E 272.

ἔστασαν· οὐ γάρ πώ σφιν ἀκούέτο λαὸς αὐτῆς,
ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
Τρώων ἱπποδάμων καὶ Ἀχαιῶν, οἱ δὲ μένοντες
ἔστασαν, ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο.

335

τοὺς δὲ ἰδὼν νείκεσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
“ὦ υἱὲ Πετewο διοτρεφέος βασιλῆος,
καὶ σὺ κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
τίπτε κατὰπτώσσοντες ἀφέστατε, μίμνετε δ' ἄλλους;
σφῶϊν μὲν τ' ἐπέοικε μετὰ πρώτοισιν ἔοντας
ἑστάμεν ἡδὲ μάχης καυστείρης ἀντιβολῆσαι·
πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,

340

331. οὐ γάρ: οὐδέ G. 332. νέων M. || κίνυντο Vr. b. 333. τρώων
Ar. DHJPQT: τρώων ε' Ω. 334. ἔσταν D. || πύργος ἀχαιῶν: ἐν τῇ
πολυστίχῳ κέν τις ἐναντίον: (κέν τις ἀχαιῶν Vr. b?). 335. ἄρξειαν Vr. b and
ἐν τῇ πολυστίχῳ. 336. νείκεσεν N. 338. υἱὸς Mosc. 1 e corr. || διοτρεφέος
H. 339. δόλοισι: λόγοισι Pap. γ. || κερδαλεόφρων NQ (surpr. ο): φαίδιμ'
Ὀδυσσεύ Zen. 340. ἐφέστατε Q. 341. σφῶϊ JQR Vr. b. || πρώτοισιν
ἔοντας: τρώεσιν ἰόντας R (γρ. πρώτοισιν). 342. αὐστειρῆς (?) P¹, corr. P².
343. ἐμοῖο GPS.

331. ἀκούετο: the only case in H. of the middle form in the present or imperf. It is possible that this implies a conscious listening rather than a mere physical hearing; if they were not attending to the battle-cry, there is more ground for Agamemnon's rebuke than if they had not yet heard it. There seems to be a similar distinction in many cases between ὀρῶ and ὀρῶμαι, though they are often identical (cf. A 203). See H. G. § 8.

334. ὅππότε goes with μένοντες, 'waiting till.' So after ποτιδέγεμνοι H 415, etc. H. G. § 308 (2), M. and T. § 553. πύργος, a wall or serried line of warriors; cf. πυργηδόν M 43, N 152, O 618. It is tempting to translate column; but πύργος in H. means fortification, not tower; and hunters (M 43) do not attack in column. Aristarchos strangely enough wished to make Τρώων depend on πύργος and Ἀχαιῶν on ὀρμ., waiting till a battalion of Trojans should attack the Achaeans, because he thought that the delay of the Athenians ought to be due to their wish to see the Trojans put still further in the wrong by beginning the general engagement. On this ground he was inclined to prefer the variant κέν τις

ἐναντίον for πύργος Ἀχαιῶν, and ἄρξειαν for -ειαν.

339. κεκασμένε: cf. τ 395 (Αὐτόλυκος) ὅς ἀνθρώπους ἐκέκαστο | κλεπτοσύνηι θ' ὀρκῳ τε.

341. μὲν τ': here μὲν seems to answer to νῦν δέ in 347. The exact sense of τε (or τοι?) is not so obvious; it perhaps emphasizes this clause as general, whereas νῦν δέ takes a particular instance (H. G. § 332). Observe ἔοντας in spite of the dat. σφῶϊν, on account of its close connexion with the infin., as A 541 τοι . . ἔοντα: H. G. § 240.

342. καυστείρης recurs only in M 316; it is the feminine of *καυστήρ. The grammarians wrongly accented καυστειρῆς, and held that it came from καυστειρός, supposed to be a dialectical form of καυστηρός.

343. The sense of this line is clear, you are the first to receive my invitation, but the syntax hopeless. The gen. after verbs of hearing expresses '(1) the person from whom sound comes; (2) the person about whom something is heard; (3) the sound heard,' H. G. § 151 d. δαιτὸς cannot be brought under any of these heads. κέκλυτέ μεν μύθων is clearly different, being a sort of 'whole and

ὅπποτε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
 ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἥδ' ἐκύπελλα 345
 οἶνου πινέμεναι μελιηδέος, ὅφρ' ἐθέλητον.
 νῦν δὲ φίλως χ' ὀρώωτε, καὶ εἰ δέκα πύργοι Ἀχαιῶν
 ὑμείων προπάρειθε μαχοίατο νηλεῖ χαλκῶι."
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
 "Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων ; 350
 πῶς δὴ φῆις πολέμοιο μεθιέμεν, ὅππότε Ἀχαιοὶ
 Τρῶσιν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἀρηα ;
 ὄψσαι, ἣν ἐθέλησθα καὶ αἶ κέν τοι τὰ μεμήληι,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμώλια βάζεις." 355

344. ἐφοπλίζωμεν ΔΗ (supr. οι) : ἐφοπλίζομεν P : ἐφοπλίζομεν Ω. 345
 ἔδμεναι : ἔμμεναι L. 347. καὶ εἰ : ἐάν G. 349. ἄρ' : αὖ J. 351 :
 μεθιέμεν A (supr. i over ει, T.W.A.) NT. 353. ἦν : ἦν κ' AT Pap. γ. |
 μεμήλει NQ Vr. a : μεμήλοι Vr. b. 354. τηλεμάχου CGRT Lips. 355.
 τρώων e Lips. | ἀνεμώλια J.

part' construction. The only possible explanation is, 'you hear me about a banquet' (or rather 'you listen to the banquet from me'), which is without analogy, and only gives the required sense by violence. Moreover καί is meaningless. This, however, is the explanation of Ar., πρῶτοί μου ἀκούετε περὶ δαιτός. It may be added that 'to hear from a person,' in the sense of receiving a message, is a modern but not a Greek idiom. ἀκούζεσθαι, in the two other passages of Homer where it occurs (i 7, ν 9), means 'to listen to,' as we might suppose from its form, which suggests a frequentative sense. The only remedy seems to lie in Nauck's trenchant conjecture καλέοντος for καὶ δαιτός, *you are the first to listen to me when I am calling to a banquet*, but when I call to war you have no ears. A minor difficulty is that Menestheus, who even in this scene is a κωφὸν πρόσωπον, never appears among the γέροντες (see on B 53; and for feasts given to them, Δ 259 and B 404 sqq.).

345. φίλα, sc. ἐστὶ, cf. B 796. This line and the next ἐν τοῖς ὑπομνήμασιν (notes of Ar.) οὐκ ἀθετοῦνται, ἀπαιτιῶνται δὲ αὐτοὺς οἱ ἡμέτεροι (i.e. modern taste) ὡς ἀπρεπῶς . . . ὀνειδίζοντος τοῦ Ἀγαμέμνονος Schol. A; and see Cobet's commentary, *M. C.* 231. If they were omitted, the point of the passage, the contrast of φίλα . . . φίλως, would be lost.

351. The punctuation given is mentioned by Nikanor, who prefers an alternative in which the note of interrogation is put after μεθιέμεν, and a comma after Ἀρηα. μεθιέμεν refers to Odysseus and Menestheus in particular, while in ἐγείρομεν Odysseus speaks as one of the army at large, meaning 'every case in which we fight' (aor. subj.). If ἐγείρομεν referred to a future event, κε would be required (Monro). Moreover, it is unusual in Homer to begin an entirely fresh sentence of several lines in the middle of a line (ξ 217 is the only case quoted); and the asyndeton before 353, repeated in I 359, is less harsh than before ὅπποτε.

353. ἦν is of course a late (Attic) form which has supplanted εἰ κε (see on I 359). The variant ἦν κ' is a relic of the older reading.

354. For the phrase 'father of Telemachos' see on B 260. Here it is clearly impossible to give any appropriate reason for the introduction of Telemachos except as a title of honour. Aristonikos mentions that Ar. noticed this 'foreshadowing of the *Odyssey*' as a sign that it was by the author of the *Iliad*.

355. If ἀνεμώλια is der. from ἀνεμος, it has entirely lost the primitive sense, as in phrases like τόξον ἀνεμώλιον Φ 474; cf. E 216, and the use of ἀνεμαῖος, Plato *Theaet.* 151 E, 161 A.

τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
 ὥς γινῶ χωόμενοιο· πάλιν δ' ὃ γε λάζετο μῦθον·
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 οὔτέ σε νεικίῳ περιώσιον οὔτε κελεύω·
 οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360
 ἥπια δήνεα οἶδε· τὰ γὰρ φρονέεις ἅ τ' ἐγὼ περ.
 ἀλλ' ἴθι, ταῦτα δ' ὀπισθεν ἄρεσσόμεθ', εἴ τι κακὸν νῦν
 εἴρηται, τὰ δὲ πάντα θεοὶ μεταμῶνια θεῖεν.”

ὥς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
 εὔρε δὲ Τυδέος υἱὸν ὑπέρθυμον Διομήδεα 365
 ἑσταότ' ἔν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσι·
 παρ δέ οἱ ἐστήκει Σθένελος Καπανηῖος υἱός.
 καὶ τὸν μὲν νείκεσεν ἰδὼν κρείων Ἀγαμέμνων,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἵπποδάμοιο, 370
 τί πτώσσεις, τί δ' ὀπιπεύεις πολέμοιο γεφύρας;
 οὐ μὲν Τυδέϊ γ' ὦδε φίλον πτωσκαζέμεν ἦεν,
 ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δήιοισι μάχεσθαι.

357. μύθῳ Vr. a. 359. οὔτέ (ce): οὔτι M (οὔτε Harl. a): οὐδέ Vr. a. ||
 οὔτε (κελεύω): οὔτι N: οὐδέ L. 361. δήνεα: μήδεα H. 363. μετα-
 μῶνια AGJN Eton. (T¹U¹?): μεταμῶϊα Lips.¹: μεταμῶλιν Q Lips.²: μεταμῶλια
 Ω. 365. ὑπέρθυμον J. 366. θ' om. G. || κολλωτοῖσι Vr. b: κολλοτοῖσι Lips.¹
 367. ἐστήκει Ag. AGHJRT: εἰστήκει Ω. 368. καὶ μὲν τὸν MQSU Pap. γ.
 369 om. A^t. || προσεύδα Pap. γ. 371. ὀπιπεύεις ACDNTU Lips.¹: ὀπίπνευες
 Pap. γ: ὀπιπεύεις Ω. 372. γ': δ' Q. || πτωσκαζέμεν GLM (πτωσκ- Harl. a)

357. γινῶ with gen., as φ 36, ψ 109. This is common in the participle of οἶδα in the sense 'to be skilled in,' e.g. μάχης, ἀλκῆς, etc., but rare in the finite verb. Ψ 452 is possibly another case. See H. G. § 151 d. πάλιν λάζετο, just our idiom 'took back his words.' Cf. πάλιν ἐρέει = contradict, I 56. The phrase recurs ν 254 in a slightly different sense (took back what he was about to say).

361. ἥπια δήνεα οἶδε, i.e. is well disposed towards me, as Π 73 εἰ μοι κρείων Ἀγαμέμνων ἥπια εἰδείη. Cf. note on E 326. δήνεα, thoughts, apparently from δαῆναι.

362. ἄρεσσόμεθα, atone for; but where an object is expressed it is elsewhere always a person, conciliate. Cf. the act. ἀψ ἄρεσαι I 120, T 138.

363. μεταμῶνια occurs elsewhere only in Od. (β 98, etc.). Both der. and form are quite uncertain; the majority of

mss. are in favour of μεταμῶλια, perhaps influenced by the similar sense of ἀνεμῶλια above. Compare also the Odyssean ἀποφῶλιος, which is equally obscure.

366. ἵπποισι here as often = chariot, and goes with ἄρμασι by hendiadys. 419 shews that Diomedes is standing in the car, not merely amid the horses and chariots.

371. πολέμοιο γεφύρας: this phrase recurs Θ 378, 553, Λ 160, T 427. From E 88-9 and O 357 (cf. Φ 245) it appears that γεφύρα implies a dam or causeway rather than what we should call a bridge. It is explained by the schol. τὰς διόδους τῶν φαλάγγων, the lines of open ground between the moving masses of men, who are perhaps likened to flowing water. It is especially used of the space between the hostile armies. ὀπιπεύεις, eyes, in a contemptuous sense, implying hesitation to advance.

ὥς φάσαν οἳ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἐγὼ γε
 ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι. 375
 ἦ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκήνας
 ξεῖνος ἄμ' ἀντιθέωι Πολυνείκεϊ, λαὸν ἀγείρων.
 οἳ δὲ τότε ἐστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης,
 καί ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους·
 οἳ δ' ἔθελον δόμεναι καὶ ἐπήνεον ὥς ἐκέλευον. 380
 ἀλλὰ Ζεὺς ἔτρεψε παραΐσια σήματα φαίνων.
 οἳ δ' ἐπεὶ οὖν ὤιχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
 Ἄσωπὸν δ' ἴκοντο βαθύσχοινον λεχεποῖην,
 ἔνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί.
 αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμεύωνας 385
 δαινυμένους κατὰ δῶμα βίης Ἐτεοκληΐης.
 ἔνθ' οὐδὲ ξεῖνός περ ἐὼν ἵππηλάτα Τυδεὺς
 τάρβει, μῦνος ἐὼν πολέσιν μετὰ Καδμείοισιν,

376. ΜΥΚΗΝΗΣ Q. 377. ΞΕΪΝΟΣ: γρ. καὶ κεῖνος A. || ἀΓΕΪΡΩΝ: ἀΓΕΪΡΑΣ Q, and ap. Did. 378. οἳ δὲ AJ (γρ. ῥα) OPTU Pap. γ: οἳ ῥα Ω. 379. ΜΑΛΑ: ΜΑΛΙΣΤΑ J (γρ. καὶ ῥα ΜΑΛΑ). 380. ΕΚΕΛΕΥΕΝ Q. 381. ΠΑΡΑΪΣΙΑ N (and Hesych.). 382. ἸΔΕ: ἰΔΕ DJSU. || ΠΡΟ: ΠΡΟΣ L. 383. ἈΣΩΠΟΝ Θ' Bar. || ἸΚΑΝΟΝ U. 384. ἔΝΘ': ΕΝ Θ' P. || ΤΥΔΗ: ΤΥΔΕΪ C²DGJ (supr. A) L (supr. A) P¹ (?) (S supr.) Cant. Vr. a c: ΤΥΔΕΪ, ΔΗ ΣΤΕΙΛΑΝ (sic) Q. 386. ΚΑΤΑ: ἈΝΑ Q. 388. ΚΑΔΜΕΪΩΝ N.

374. ὥς: so Ameis, for vulg. ὡς with comina after μάχεσθαι. The regular use in Homer of ὡς ἔφη, etc., is to refer back to a completed expression of opinion; there is no other case of ὡς ἔφη = as he said. ΠΟΝΕΥΜΕΝΟΝ, in special sense of fighting, as πόνος, 456, B 420 and often, of the toil of battle.

378. ΕΣΤΡΑΤΟΩΝΤΟ (also Γ 187), were in a campaign, either for ἐστρατάοντο or ἐστρατόοντο. στρατάεσθαι is found in Aisch. Ag. 132, στρατάεσθαι does not occur anywhere else in Greek. For the form -δωντο from an o-verb we may compare N 675 δηϊόωντο, δ 226 δηϊόωιεν, 108 ἀρόωσιν, which all follow the analogy of stems in α-. But they are of course false representations of the old uncontracted verbs. See H. G. §§ 55, 56 (3).

380. οἳ, Thyestes and the people of Mykenai. ΕΚΕΛΕΥΟΝ, Tydeus and Polyneikes.

381. ἔτρεψε, changed their minds. ΠΑΡΑΪΣΙΑ only here, ἐξαίσιος is more common.

382. πρὸ is here an adv., and ὁδοῦ a local genitive, lit. 'forward on the

way.' Cf. on πρὸ φόβοιο P 667, and for the hiatus after πρὸ K 224. For λεχεποῖην cf. B 697.

384. ἐπὶ: so mss. and Ar., thus connecting it with the verb, and making ἀγγελίην a masc. in apposition with Τυδῇ, see note on Γ 206. Or we may take ἀγγελίην as fem., an internal acc. with ἐπίστειλαν, like ἐξεσίην ἐλθεῖν. Others read ἐπι, and understand ἐπ' ἀγγελίην = 'for an embassy.' Nauck reads Τυδῇ ἔστειλαν, omitting ἐπὶ, as the contracted Τυδῇ is a late form. Another emendation is ἐπὶ Τυδέϊ τεῖλαν (Brandreth), charged T. with a mission (ἐπιτέλλειν). The following story is repeated in E 802-8, where the phrase used is ἦλυθε νόσφιν Ἀχαιῶν ἄγγελος ἐς Θήβας. It is no doubt adapted from Epic poems of the Theban war.

387. ΞΕΪΝΟΣ must here mean 'a stranger,' i.e. virtually under the circumstances an enemy, whereas in 377 it means a friend. But the word never acquired in Greek the connotation of the Latin hostis, and in ordinary cases to be a ξεῖνος in any sense was a reason for expecting friendly treatment, not treachery.

ἀλλ' ὃ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
ρήϊδίως· τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη.

390

οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,
ἄψ ἀναερχομένωι πυκινὸν λόχον εἶσαν ἄγοντες,
κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,
Μαίων Αἰμονίδης ἐπιείκελος ἀθανάτοισιν,
υἱὸς τ' Αὐτοφόνιοι μενεπτόλεμος Λυκοφόντης.

395

Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκε·
πάντας ἔπεφν', ἓνα δ' οἶον ἴει οἰκόνδε νέεσθαι·
Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
γείνατο εἰς χέρεια μάχῃ· ἀγορῇ δέ τ' ἀμείνων."

400

ὥς φάτο, τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης,
αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο.
τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο.
"Ἀτρεΐδῃ, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπεῖν.

390. οἱ: τοι Q. || ἐπιτάρροθος Q. 392. ἄψ ἀναερχομένω(ι) CDGMPQRS
Harl. a, Lips. Vr. b c A, Mosc 1 3, Ven. B. || Λόχον: δόλον Q: λέχος N (supr.
o over e). || εἶσαν: ἦσαν D. 395. πολυφόντης A (γρ. λυκοφόντης): λυκο-
φάντης G. 396. ἐφῆκε: ἐνείκε C. 398. ἄρα προέηκε: ἀναπροέηκε Pap.
γ. || προέηκε U. 400. χέρη(ι)α C²GHJMNR Lips.¹ Vr. A: χέρια Vr. a (supr.
η). || ἀμείνων Ar. A^t: ἀμείνωι Pap. γ: ἀμείνω A^m (T.W.A.) Ω.

390. ἐπίρροθος, lit. *coming with shouts* (to the rescue), is found only here and Ψ 770 in H., and acc. to van L. is a mistake due to non-recognition of the fact that -αι of pronouns can be elided. He reads τοίη F'(οι) ἐπιτάρροθος here, and so μ'(οι) in Ψ. ἐπίρροθος is, however, as old as Hes. (Op. 560) and Aisch. Sept. 368, and can therefore hardly be doubted. The difficulty is rather with ἐπιτάρροθος, for which see E 808. In Soph. Ant. 413 ἐπίρροθος is used in a completely different sense (*abusive*).

392. For ἄψ ἀναερχομένωι most edd. write ἄψ ἄρ' (Bentl.), αὐτις (Brandreth), or ἄψ οἱ (Barnes) ἀνερχ., the first on the analogy of the similar line, Z 187; but ἄρα has no sense here. For the hiatus cf. I 167 ἐπιόψομαι, ι 122 κατατσχεταί, N 262 ἀποαίνυμαι, P 381 ἐπισσομένω. πυκινόν, lit. *dense*, i.e. consisting of a large number, as in πυκινὰ φάλαγγες, etc. This sense does not suit λ 525, but that line is interpolated. εἶσαν ἄγοντες, *took and set*, ἄγ. being pleonastic. εἶσαν, from ἴζω, A 311.

394. The three names, Αἰμονίδης, Αὐτόφονος, Λυκοφόντης, are evidently meant to have a murderous ring (Fäsi). Μαίων is a traditional name, not one invented for the purpose; according to Statius he was an augur and priest of Apollo, which would explain θεῶν τεράεσσι (398). Paus. (ix. 18. 2) says that according to local tradition at Thebes it was he who buried Tydeus.

399. For τόν, here used in a possessive sense, read ὃν. See App. A.

400. χέρη(ι)α: on this word see A 80. The best mss. follow Ar. in writing χέρη(ι)α and χέρη(ι)ος, but χέρης, χέρη(ι). ἀμείνων, sc. ἐστί, so A with Ar.: ἀμείνω cet. The reading of Ar. seems best, for δέ τε frequently introduces a clause added paratactically, with a construction of its own. Σ 106 is exactly parallel, ἐν πολέμωι, ἀγορῇ δέ τ' ἀμείνονές εἰσι καὶ ἄλλοι. It must, however, be admitted that the omission of both subject and verb here is harsh. Compare Eur. Suppl. 902 (ὁ Τυδεὺς) οὐκ ἐν λόγοις ἦν λαμπρός, ἀλλ' ἐν ἀσπίδι.

404. σάφα, if taken with εἰπεῖν, must

ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι· 405
 ἡμεῖς καὶ Θήβης ἔδος εἵλομεν ἑπταπύλοιο,
 παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος ἄρειον,
 πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·
 κείνοι δὲ σφετέρησιν ἀτασθαλίησιν ὄλοντο.
 τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἐνθεο τιμῇ." 410
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 " τέττα, σιωπῇ ἦσο, ἐμῶι δ' ἐπιπείθεο μύθωι.
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι ποιμένι λαῶν
 ὀτρύνοντι μάχεσθαι ἐκνήμιδας Ἀχαιοὺς·
 τούτῳ μὲν γὰρ κῦδος ἅμ' ἔψεται, εἴ κεν Ἀχαιοὶ 415
 Τρῶας δηϊώσωσιν ἔλωσί τε Ἴλιον ἱρήν,

407-9 ἀθ. Ar. 408. ἀρωγῇ P. 409. σφετέρησιν ἀτασθαλίησιν ὄλοντο G.
 412. σιωπῇ : σιγῇ N. 413. νεμεσῶ δοτικῶς A^m (T.W.A.). 415. μὲν om.
 M. || γὰρ om. CGT Lips. || αἶ κεν NS : εἰ μὲν G. 416. δηϊώσωσιν M :
 δηϊόωσιν Harl. a : δη(ι)ώουσιν D Vr. A. || ἔλωσι δὲ P.

mean *truly* (ψεῦδε' being then ψεύδεο), but this is not the usual Homeric sense. The word is always used with verbs of *knowing*, except three times in *Od.* with εἰπεῖν, always in the sense 'giving a clear, certain report about Odysseus.' The two senses are, however, nearly allied (cf. Soph. *El.* 1223 ἔκμαθ' εἰ σαφῇ λέγω, *Trach.* 387 ὡς τάχ' ἂν σαφῇ λέξειεν, Eur. *Med.* 72 μῦθος εἰ σαφῆς ὅδε, etc.), and it is better to translate *truly* here than with Fäsi to do violence to the order by joining μὴ ψευδέα εἰπεῖν, ἐπιστάμενος σάφα (that they are so). This expression is another case, apparently, of Attic use.

406. καὶ is expressed by the emphasis in 'we *did* take,' i.e. we did not merely besiege. This is the only mention in H. of the war of the Epigoni; that of the 'Seven' is rarely alluded to.

407. ἀραγόνε', dual, as he is thinking only of Diomedes and himself. ἄρειον is taken by the Schol. as comparative, viz. τοῦ ἐν Τροίῃ; for the sake of the antithesis it should rather mean 'a stronger wall than our fathers found,' as though Thebes had been strengthened in the interval. Cf. O 736, 'a stronger wall' than that which is now being taken. There is no Homeric instance of ἄρειος for the regular Ἀρήϊος, and in any case that would weaken the point of the line. Ar. obelized 407-9 on the ground that if the fathers were defeated by their

own madness and the sons conquered only by obeying the gods, there is no ground for concluding that the sons are better warriors than the fathers were. It is an obvious reply that the best warrior is the one who takes every step to ensure victory, and that the first step is to win divine support.

409. The ἀτασθαλίαι may be illustrated from Aisch. *Sept.* 427 sqq., where it is said of Kapaneus—

θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν
 καὶ μὴ θέλοντός φησιν, κτλ.

410. Observe the very rare use of μὴ with aor. imper. ; so Σ 134 μὴ πω καταδύσσο, ω 248 μὴ . . ἐνθεο. Schol. A quotes Aristoph. *Thesm.* 870 μὴ ψεύσον, ὦ Ζεῦ. See on this H. G. § 328.

412. τέττα : a ἀπ. λεγ. which divided the opinions of the ancient critics, some taking it as a προσφώνησις φιλειταιρική, others as an ἐπίρρημα σχετλιαστικόν. It is probably like ἄττα (I 607, q.v.), a term of affection, perhaps borrowed from the language of infancy (for τF' ἄττα, where τF' = τεF', *thine*, as in French *tante* = *tua amita*?). 'A friendly or respectful address of youths to their elders,' L. and S. ; but there is no ground for supposing Sthenelos to be older than Diomedes. ἦσο, simply *continue*, as often. The hiatus after σιωπῇ is unusual, but there is no obvious emendation (τέτταθι, σιγῇ θ' ἦσο Bentley).

τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηιωθέντων.
ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς."

ἦ ῥα καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμάζε·
δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσιν ἀνακτος 420
ὀρνυμένου· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

ὥς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεῖ κῦμα θαλάσσης
ὀρνυτ' ἐπασσύτερον Ζεφύρου ὑπο κινήσαντος·

πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας 425
κυρτὸν ἰὸν κορυφοῦται, ἀποπτύει δ' ἄλὸς ἄχνην·

ὥς τότε ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες

νωλεμέως πόλεμόνδε. κέλευε δὲ οἷσιν ἕκαστος

ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν, οὐδέ κε φαίης

τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδὴν, 430

σιγῇ, δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσι

τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.

Τρῶες δ', ὥς τ' ὅϊες πολυπάμονος ἀνδρὸς ἐν αὐλῇ

418. ἄγε: ἄρα Pap. γ. 420. ἀμφὶ στήθεσιν Q. 424. μὲν τε ARU Vg. a: μέν τοι M: μέν τὰ Ω. 426. ἰὸν Ar. (J supr.): ἔδν Ω. 427. ἐπασσύτερον GJ (supr. αι): ἐπ' ἀσσύτεροι N. || κίνυντο: ὠρνυντο O Pap. γ. 428. πόλεμόν δ' ἐκέλευε οἷαν H. || κέλευσε N. 429. ἴσαν: ἔσαν T Harl. b (γρ. ἴσαν): ἦσαν D¹. 431. δεδιότες HQ: δειδιότας Pap. γ. 433. πολυπάμονος ARU (supr. μ), δι' ἐνὸς μ γρ. Harl. a: πολυπάμμονος Ω.

421. ὑπὸ: explained by Am. and La R. of fear seizing the *knees*, as Γ 34 ὑπὸ δὲ τρόμος ἔλλαβε γυῖα. But it is better to translate, with Fäsi, *thereat*, as though = under the influence of the noise. This is common in composition, e.g. ὑποτρέω, to tremble *at* a thing; so ὑπαὶ δέ τε κόμπος ὀδόντων γίνεται Δ 417. ταλασίφρονά: cf. Φόβος . . ὅς τ' ἐφόβησε ταλάφρονά περ πολεμιστήν N 300; and, for the introduction of a supposed spectator, Δ 539, etc.

422. κῦμα is used collectively, as is shown by ἐπασσύτερον. Cf. κῦμα . . τὰ τ' ἐρεύγεται ε 438. The point of comparison is given by ἐπασσύτερον, see 427. Here the der. from ἐπ-αν-σεύω, *hastening up in succession* (see on A 383), is particularly suitable.

424. μὲν τε: vulg. μὲν τὰ. πρῶτα and τὰ πρῶτα seem to be used indiscriminately (cf. 442 below), but the former is commoner, and the use of τε in similes is habitual, v. H. G. p. 302.

426. ἰὸν: so Ar.; the vulg. ἔδν is far

less vigorous and picturesque, as it leaves out of sight the movement of the wave.

428. νωλεμέως, *without cease*, a word of unknown origin.

433. For the pointed contrast between the silence of the Greeks and the clamour of the Trojans cf. Γ 1-9. Τρῶες is not followed by any verb, the sentence being interrupted by the simile, and taken up in an altered form in 436. We have a similar case in ν 81-4 ἦ δ', ὥς τ' . . ὥς ἄρα τῆς. πολυπάμονος, from *πά-ομαι *acquire* (πέπαμαι, ἐπασάμην, etc.). The verb occurs in Pindar, Attic and Ionic poetry, and Xen., but not in H. Πολυπημονίδης (ω 305) is evidently a derivative (W.-M. H. U. p. 70); for the η compare the Attic παμψησία, though α is otherwise kept throughout the verbal forms in all dialects. The alternative πολυπάμμων is defended by Hinrichs as Aeolic, for -πατ-μων (cf. πότ-νια), but there is no support for this (see, however, G. Meyer Gr. § 65).

μυρίαι ἐστήκασιν ἀμελγόμεναι γάλα λευκὸν
 ἀζηχῆς μεμακυῖαι, ἀκούουσαι ὅπα ἀρνῶν, 435
 ὥς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὁρώρει.
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες.
 ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη
 Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμαυῖα, 440
 Ἄρεος ἀνδροφόνοιο κασιγνήτη ἐτάρη τε,
 ἥ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 οὐρανῶι ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.
 ἥ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσωι
 ἐρχομένη καθ' ὄμιλον, ὀφέλλουσα στόνον ἀνδρῶν. 445
 οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἵκοντο,
 σὺν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὁρώρει.
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν 450
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες

434. ἐστήκωσιν A (T.W.A.) JNS Vr. b, Pap. γ, and γρ. O. 435. μεμακυῖαι
 Q: μεμαυῖαι Pap. γ¹. 438. γλῶσσα μέμικτο P Vr. b. 441 om. T^t; inserted
 by Rhosos in margin. 442. ἦ τ': ἦδ' J. 443. κάρην G. 444. μέσ(c)ον
 DQ. 445. ἀνδρός Q (*supr.* ὦν). 446. ἵκοντο: ἵκανον O. 448. αὐτὰρ
 DPR. 449. ἀλλήλησι G: ἀλλήλοισι CDJNQ Vr. a b. || ὀρυμαγδὸς CDGHJM
 (not Harl. a) PRU. || ὁρώρη Vr. b *e corr.* 450. ἔνε' αἵμα GL: ἔνε' αἵ DNP.
 451. τε om. HQR: γε M. 452. ῥέοντες CJ.

435. ἀζηχῆς, *incessant*, from ἀ-δια-
 σεχ-ής, ἀζα(σ)εχής (acc. to Schulze *Q. E.*
 p. 471), the negative of διεχής, *separate*,
 and so equivalent to συνεχής (so Eust.).
 Cf. διέσχον of intervals of time in Soph.
O. T. 717.

437. Cf. B 804. For ἴα see note on
 Z 422.

438. πολύκλητοι (cf. Ar.'s reading in
 A 564, πολυγερέες), *called together from*
many parts. See note on E 491.

440. The three half-personified spirits
 of battle must not be regarded as siding
 with either party, but as arousing alike
 τοὺς μὲν and τοὺς δέ. Cf. A 73, N 299,
 O 119, Σ 535, in none of which are they
 actual persons in the war.

441. The gen. Ἄρεος for Ἄρης recurs
 only in T 47, θ 267 (late passages), and
 the line, which T omits, might be sus-
 pected, were not the whole passage, with

its personifications, unlike the old Epic
 manner, and consistently late.

442. Cf. 424, and the well-known
 imitation of the lines by Virg. *Aen.* iv.
 173 sqq., especially *Ingrediturque solo*
et caput inter nubila condit.

443. Notice the aor. ἐστήριξε and pres.
 βαίνει side by side, of momentary and
 continuous action as usual.

444. For ὁμοῖον see 315.

448. ὀμφαλόεσσαι: see on A 34. The
 ἀσπίδες are merely a repetition of ῥινούς
 above.

449. ἔπληντο, *met*, the only pres. in
 use being πλινθισαί and πελάζω (trans.);
 πελάαν *Hygm. Hom.* vi. 44 is in a corrupt
 passage. The perf. πεπλημένος is found
 in μ 108.

450. Observe the chiasmus οἰμωγὴ . .
 εὐχολὴ . . ὀλλύντων . . ὀλλυμένων.

452. ὄρεσφι: locative, with κατά as
 with πρό, I³.

ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
 κρουνῶν ἐκ μεγάλων κοίλης ἔντοσθε χαράδρης·
 τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν· 455
 ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε.

πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν
 ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 460
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν,
 ἥριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,
 ἔλκε δ' ὑπέκ βελέων λελημένος ὄφρα τάχιστα 465

453. μισγάγκειαν DGJNPQRT¹. || ὄβριμον [ADS]T: δμβριμον Ω. 455. ὥς
 δ' ὅτε Pap. γ¹: τῶν δ' ὅτε Pap. γ². || τηλόσει P Par. b d h (Harl. b interlined):
 γρ. τηλόσε . . ἄμεινον δὲ τὸ τηλόσει Schol. PT (Ar. ? see Ludw.). || δοῦπος Pap. γ.
 456. πόνος Ar. OP: φόβος Ω. 458. θαλασσιάδην S. 461 σπ. Pap. γ. || δέ:
 δὴ M. 463. ἔλαβε: εἶλε S. || ἐλαφήνωρ P. 465. τάχιστος J.

453. μισγάγκειαν, *watersmeet*, place where two valleys (ἄγκεια) join their streams (ἀπ. λεγ.). Hentze remarks that the picture would be clearer if 454 stood before 453. ὄβριμον: apparently from βρι- of βρί-θ-ω, βριαρός, βριήπνος (N 521), βαρύς, etc.; see βρί in L. and S. Others refer it to ὕβρις. In any case the first μ of the constantly recurring variant δμβριμος seems to have no justification. The unusual preponderance of mss. in its favour here is due to the idea that in this passage it means *rain-water* (δμβρος). Cf. Γ 357.

454. κρουνῶν ἐκ μεγάλων seems simply to denote the great body of water 'fed from mighty springs.' The χαράδρη will be the ravine leading down to the μισγάγκεια. The simile is imitated in Virg. *Aen.* ii. 307, xii. 523.

455. τηλόσε: the use of the *terminus ad quem* instead of *a quo* is frequent in cases like this; the reaching to a distance is regarded as a property of the power of hearing, not of the sound, Π 515 δύνασαι δὲ σὺ πάντοσ' ἀκούειν, cf. Α 21 πεύθετο γὰρ Κύπρονδε μέγα κλέος. Of course the converse is common too, I 572 ἔκλυεν ἐξ Ἑρέβessφιν, Α 603 κλισίηθεν ἀκούσας.

456. πόνος, Ar. for φόβος of mss., because he held that φόβος in H. always

means *flight* not *fear*, and in the present case flight has not yet begun on either side. So Lehrs *Ar.* p. 76.

457. Antilochos the son of Nestor has not before been mentioned. ἔλεν, in pregnant sense, as very often in *Il.*, *sliew*; see note on Α 328. κορυστήν, *in full armour*, on the analogy of θωρηκτής, ἀσπιστής, αἰχμητής (on this formation see *H. G.* § 116. 2). In the compound ἵπποκορυστής, however, the termination -της seems to have the usual transitive force, 'arrayer of chariots,' and Paley suggests that the simple form may here mean 'an officer, one who marshals, κορύσσει, his troops.'

459-61 = Z 9-11. πῆξε, *he plunged* the spear—the active πῆγνυμι is not intrans. in H. except in the perf. πέπηγε. For φάλος see App. B.

462. On ὥς ὅτε without a finite verb see B 394. 464 = B 541.

465. ὄφρα is perhaps to be taken with λελημένος, compare E 690 λελημένος ὄφρα τάχιστα ὥσαιτ' Ἀργείους, τ 367 ἀρώμενος εἰος ἴκοιο: see also Z 361, Π 653. In the second case, however, as well as in the present passage, it is possible to make λελημένος = *eagerly* (as M 106, Π 552 βάν ῥ' ἰθὺς Δαναῶν λελημένοι), ὄφρα going with the principal verb. Compare also note on Α 133, and *H. G.* § 307.

τεύχεα συλήσειε· μίνυνθα δέ οί γένεθ' ὀρμή·
νεκρὸν γὰρ ἐρύοντα ἰδὼν μεγάθυμος Ἀγήνωρ
πλευρά, τά οί κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
οὔτησε ξυστῶι χαλκήρεϊ, λῦσε δὲ γυῖα.
ὥς τὸν μὲν λίπε θυμός, ἐπ' αὐτῶι δ' ἔργον ἐτύχθη 470
ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς
ἀλλήλοισ ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.
ἐνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
ἥϊθεον θαλερὸν Σιμοείσιον, ὃν ποτε μήτηρ
Ἰδηθεν κατιοῦσα παρ' ὄχθησιν Σιμόεντος 475
γείνατ', ἐπεὶ ῥα τοκεῦσιν ἄμ' ἔσπετο μῆλα ιδέσθαι·
τούνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσι
θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οί αἰὼν
ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
πρῶτον γάρ μιν ἰόντα βάλε στήθος παρὰ μαζὸν 480
δεξιόν, ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
ἦλθεν· ὁ δ' ἐν κονίησι χαμαὶ πέσεν αἰγείρος ὥς,
ἥ ῥά τ' ἐν εἰαμενῇι ἔλεος μεγάλοιο πεφύκη

467. γάρ ρ' [AHMS] Harl. a. || ἐρύοντα : ἔλκοντα D. 468. τά οί : τέ οί P. 469. ξυστῶι : χαλκῶι Cant. 471. ἀχαιῶν : δαναῶν P. 472. ἀλλή-
λους Pap. γ. || ἐπόρουσαν Pap. γ¹. || ἐδνοπάλιζε(ν) Vr. a, Apoll. Lex. Zonar. Lex.
473. ἔνεθ' : ἐν δ' R. 475. ὄχθῃσιν GQ. 476. ἔσπετο J. 478. θρέπτρα
Ar. Ω : ἐρέπτα Zen. JOPQRSU Par. b d f¹ k, Vr. b c, Mosc. 3. 482. ἔλυσεν T.
483. εἰαμενῇ L (supr. A) R. || πεφύκη conj. G. Hermann : πεφύκε U : πεφύκει Ω.

466. For μίνυνθα as predicate cf. A 416.

467. γάρ : vulg. γάρ ρ', which is at best a clumsy compound (though it is found a few times) and not required by either sense or metre ; for ἐρύοντα originally began with F, and the caesura alone in this part of the line would suffice to lengthen the short syllable. The particle has similarly invaded nearly all mss. in B 342.

468. πλευρά : neut. only here, and probably A 437, elsewhere πλευρά. Cf. Δ 122 νεῦρα by νευρή (bowstring), παρήϊον by παρειά. παρ' ἀσπίδος, were exposed beside his shield.

470. αὐτῶι, the body, as opposed to the departed θυμός : see on A 4. The neglect of the F of ἔργον is rare (about 18 cases out of 250, Knös de dij. p. 96, 10 of which can be easily corrected).

472. ἐδνοπάλιζεν, shook, an obscure word recurring only ξ 512 τὰ σὰ ῥάκεα δνοπαλίξεις, apparently 'thou shalt

flutter, flaunt thy rags,' al. 'shalt clothe thee.' Neither interpretation throws much light on the present passage. No convincing derivation has been suggested.

474. With Σιμοείσιος cf. Σάτνιος, a contracted form for Σατνιοείσιος Ξ 443, and Σκαμάνδριος Z 402, all proper names of Trojans derived from rivers.

478. Cf. P 302. ἐρέπτα, recompense for rearing him ; compare the πλόκαμος Ἰνάχῳ θρεπτήριος of Aisch. Cho. 6.

479. For ὑπ' Αἴαντος δουρὶ see I' 436.

480. πρῶτον, here local, in the forefront.

483. εἰαμένῃ, lowland, apparently from root ἦς, to sit, for ἦσαμένη, cf. ἡμένῳ ἐν χώρῳ Theok. xiii. 40. (Curt. Et. no. 568.) It will then be a false transcription of HEAMENEI = ἡαμένη. πεφύκη is Hermann's conjecture for πεφύκει of all mss. ; the pluperf. is entirely out of place in a simile, and of course the authority of mss. as between

λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασι·
 τὴν μὲν θ' ἄρματοπηγὸς ἀνὴρ αἰθῶνι σιδήρῳι 485
 ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳι·
 ἢ μὲν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας·
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
 Αἴας διογενής. τοῦ δ' Ἀντιφῶς αἰολοθώρηξ
 Πριαμίδης καθ' ὄμιλον ἀκόντισεν ὀξείῃ δουρί· 490
 τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον Ὀδυσσέος ἐσθλὸν ἐταῖρον
 βεβλήκει βουβῶνα νέκυν ἐτέρωσ' ἐρύοντα·
 ἤριπε δ' ἀμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
 τοῦ δ' Ὀδυσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῷι, 495
 στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷι
 ἀμφὶ ἐπαπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο
 ἀνδρὸς ἀκοντίσσαντος. ὁ δ' οὐχ ἄλιον βέλος ἦκεν,

484. αὐτὰρ M. || ἀκρότατοι Q. || πεφύκασι G. 488. ὄφρ' DGP. || κάμψῃ Q.
 487. ποταμοῦ παρὰ G. 489. τοῦ: τὸν Vg. a. 490. δουρί: χαλκῷ D. ||
 ἀκόντισε δουρὶ φαεινῷ Q (so ἐν ἄλλῳ A). 491. ἄμαρτ' J. || ὀδυσσεύς DJMQ.
 493. αὐτὸν N. || ἔκπεσε: ἔκφυγε Par. c (supr. ἔκπεσε) g, γρ. O and κατὰ τινα τῶν
 ἀντιγράφων Eust.

ει and η(ι) is *nil*. La R. quotes a number of instances where the perf. subj. has been thus corrupted into the plup., Λ 477, Π 633, Ρ 435, α 316, σ 133, χ 469. πεφύκει could be defended only as a secondary pres. from *πεφύκω, cf. ἀνωγα—ἀνώγει, etc., H. G. § 27. ἔλεος: cf. ρ 208 αἰγείρων ὕδατοτρεφέων.

484. Mure quotes 'the practice, still common in Southern Europe, of trimming up the stem of the poplar to within a few feet of the top, which, left untouched, preserves the appearance of a bushy tuft,' so that the comparison is between this tuft and the warrior's plume.

485. The use of so soft and weak a wood as poplar for the felloe of a wheel is certainly curious. The wood is suited to the purpose, however, by its flexibility and elasticity. Ameiss suggests that the bronze tire (ἐπίσσωτρον) would supply the requisite hardness. Probably the Homeric carpenter had not learned to bend tough wood by the aid of steam, and was therefore driven to the use of the weaker kinds for purposes such as the present.

487. μὲν τε in place of the usual δέ τε, to add the final touch to a simile, is very rare. Cf., however, E 556.

488. Ἀνθεμίδης, from the short form of Ἀνθεμίων (473), like Δευκαλίδης from Δευκαλίων.

489. αἰολοθώρηξ, with flashing armour, does not imply a breastplate. It refers perhaps rather to the quick movement of the wearer (cf. πόδας αἰόλος) than to the brightness of the armour itself.

491. Ὀδυσσεύς for Ὀδυσσῆος is found only here, with Ὀδυσεὺς ω 398, Ὀδυσσεά ρ 301. Cf. on 441.

492. βεβλήκει: the plpf. is an intensive imperf., made his hit (H. G. § 28). But, as Delbrück remarks (Grundr. iv. 227), in use the word gives the impression rather of an aor., while ἐπέπληγον is used as imperf. It has been in fact suggested by Brugmann that the plpf. forms in -εα were originally aorists (*ibid.*). ἐτέρωκε, to the other side, from Antiphos' point of view.

497. κεκάδοντο (here and O 574) is referred to χάζομαι, gave way, the gen. ἀνδρός being ablative. The act. κεκαδών (Λ 334), κεκαδήσει (φ 153) in the sense *separate from* are the same word, but it is not clear why the χ has become κ. Perhaps the real forms are κεχάδοντο, etc.

ἄλλ' υἷον Πριάμοιο νόθον βάλε Δημοκόωντα,
 ὃς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκείων· 500
 τὸν ῥ' Ὀδυσσεὺς ἐτάριοιο χολωσάμενος βάλε δουρὶ
 κόρσῃ· ἢ δ' ἐτέριοιο διὰ κροτάφοιο πέρησεν
 αἶχμῃ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψε,
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ· 505
 Ἀργεῖοι δὲ μέγα ἱαχον, ἐρύσαντο δὲ νεκρούς,
 ἴθυσαν δὲ πολὺ προτέρω. νεμέσησε δ' Ἀπόλλων
 Περγάμου ἐκκατιδών, Τρώεσσι δὲ κέκλετ' αὖσας·
 “ὄρνυσθ', ἱππόδαμοι Τρῶες, μηδ' εἴκετε χάρμης
 Ἀργείοις, ἐπεὶ οὐ σφι λίθος χρῶς οὐδὲ σίδηρος 510
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.
 οὐ μὰν οὐδ' Ἀχιλεὺς Θέτιδος πάϊς ἠυκόμοιο
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.”
 ὥς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 ὠρσε Διὸς θυγάτηρ κυδίστη τριτογένεια, 515
 ἐρχομένη καθ' ὁμίλον, ὅθι μεθιέντας ἴδοιτο.
 ἔνθ' Ἀμαρυγκείδην Διώρεα μοῖρ' ἐπέδησε·

499. πριάμου Q. || δημοκόοντα J. 500. ἦλθε: ἦκε Q. 501 om. O^t. ||
 τὸν ῥ': τὸν δ' O^m. 502. κόρσις H. || ἐτάριοιο U. 504. αὐτῷ: ὤμων M.
 506. μέγα AG: μέγ' Ω. || εἶαχον Pap. γ. || εἰρύσαντο J: ἐρρύσαντο O Vr. c,
 Ven. B, Mosc. 1 3. 508. κέκλυτ' J. 509. ἴκετε J. 510. ἀργείων O
 syr. : ἀργείους Pap. γ. || χρωδς οὐδὲ Pap. γ. 512. μὴν GQ. 513. νευσι
 Pap. γ. 514. πόλιος Q. 516. μεσιέντας N: μεσιέντες M. 517. ἀμαρι-
 γείδην Q (syr. κ over second γ). || μοῖρα πέδῃσε Ar.: μοῖρα ἐπέδῃσε P.

500. Ἰππων: apparently Priam kept a stud-farm at Abydos; compare O 548 with note. His horses were of the famous breed of Tros, for which see E 265–72, T 221–30. It would be simpler to understand ‘beside his *chariot*,’ like παρ' ἀσπίδος above (468; so Monro); but the order of the words is against this. In the Catalogue (B 836) Abydos is given to Asios, not to Priam.

508. Πέργαμος, the citadel of Troy, where was the temple of Apollo, E 446; afterwards called τὸ Πέργαμον (cf. Ἴλιον by Homer's Ἴλιος) or τὰ Πέργαμα. The tragedians use it in its primitive sense as a common name, ‘citadel’; it is doubtless conn. with πύργος, Germ. *Burg*.

515. τριτογένεια, also Θ 39, X 183, γ 378; derived by the Greeks from a river Triton, variously located in Boiotia or Thessaly, or from the lake Tritonis in

Libya. All these words are possibly connected with a stem *τριτο-*, meaning *water*, which appears in *τρίτων*, Ἀμφιτρίτη, Skt. *trita* (Fick). Ameis suggests that this may contain an allusion to the myth that all the gods were children of Okeanos and Tethys (Ξ 201); Athene has no special connexion with water. Another derivation (Eustath.) from an alleged *τριτώ*=*head* (i.e. born from the head of Zeus) lacks all trustworthy confirmation. The original significance of the epithet is not now to be discovered. See note on ἀτρυτώνη, B 157.

516. μεσιέντας, violating the *F* of *ἴδοιτο*, is apparently wrongly adapted from μεθιέντας in N 229. We can of course read the sing. here with one ms., but it is not Homeric to apply the participle to the ὁμῖλος at large. See note on 232.

517. ἐπέδῃσε, i.e. prevented his

χειμῶϊαι γὰρ Ζηῖτο παρὰ σφυρὸν ὀκρίοντι
 ἀπὸ μὲν δεξιτερῆν· Ζαλε δὲ Θρηικῶν ἀγὸς ἀνδρῶν,
 Πείρωκ Ἰμδρασιῶης, ὃς ἄρ' Αἰνόθεν εἰληλούθει· 520
 μῶτερω δὲ τενοντε καὶ ὀστέα λᾶας ἀναιδῆς
 ἔχρην ἱππύλωκεν· ὃ δ' ἵπτιος ἐν κονίησι
 κίπτευσεν· ἱμῶω χεῖρε φίλοις ἐτάροισι πετάσσας,
 θυμὸν ἱπυπκίων· ὃ δ' ἐπέδραμεν ὃς ῥ' ἔβαλέν περ,
 Πείρωκ· οὔτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι 525
 χερσὶ γαμῶι χολαῖδες· τὸν δὲ σκότος ὄσσε κάλυψε.
 τὸν δὲ Πύρρος Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ
 στερνον ὑπὲρ μαζοῖο· πίγῃ δ' ἐν πνεύμονι χαλκός.
 ἱγχιμῶων δὲ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
 ὑπὸ στερνοιο· ἐρίσσατο δὲ ξίφος ὀξύ· 530
 αἶψα οὐ γὰρ γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
 εὐχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἐταῖροι
 φηγεῖν ἀκρόκομοι δολίχ' ἔγχεα χερσὶν ἔχοντες,
 οἳ καὶ περ εὔντα καὶ ἴφθιμον καὶ ἀγαυὸν
 οὐκ ἀπὸ σφείων· ὃ δὲ χασσάμενος πελεμίχθη. 535

αἶψα ἀπὸ γαστρὸς CP MOPRS Par. γ. 520. Πείρωκ: Ἡρώς Strabo. || ὃς ῥ'
 ἀπὸ μὲν δεξιτερῆν CP Vr. a: ἀπὸ μὲν δεξιτερῆν L: ἀπὸ μὲν δεξιτερῆν
 αἶψα ὑπὲρ μαζοῖο Par. γ. περ: μιν GNS. 527. ἀπεσσύμενον GMOTU
 αἶψα ὑπὲρ μαζοῖο Par. b¹ c¹ Mose. 3: ἐπεσσύμενον Ω: ἀπεσσύμενον or ἐπεσσύ-
 μενον Α. αἶψα 528. ὑπὲρ: ὑπὸ M (ὑπὲρ Harl. a). || πνεύμονι Phot. Lex.
 αἶψα ὑπὲρ μαζοῖο C¹ GHJMO¹ PQ. 531. αἶνυτο: ἄρνυτο P. 535.
 αἶψα ὑπὲρ μαζοῖο.

αἶψα ὑπὲρ μαζοῖο δ' αἶψα μείνει
 αἶψα ὑπὲρ μαζοῖο.

αἶψα ὑπὲρ μαζοῖο is the reading of all mss.
 αἶψα ὑπὲρ μαζοῖο, though in B 844 the
 αἶψα ὑπὲρ μαζοῖο is correctly Πείρωκ.

αἶψα ὑπὲρ μαζοῖο. II. generally uses the
 αἶψα ὑπὲρ μαζοῖο from a belief that the
 αἶψα ὑπὲρ μαζοῖο went in πάντα πάντα τὰ
 αἶψα ὑπὲρ μαζοῖο Ομήρου λέγει Ar.
 αἶψα ὑπὲρ μαζοῖο ἀναιδῆς, reckless;
 αἶψα ὑπὲρ μαζοῖο comes nearer to the
 αἶψα ὑπὲρ μαζοῖο subject to no αἰδώς for
 αἶψα ὑπὲρ μαζοῖο. Compare N
 αἶψα ὑπὲρ μαζοῖο, there is no intima-
 αἶψα ὑπὲρ μαζοῖο being any harm to a
 αἶψα ὑπὲρ μαζοῖο and the famous descrip-
 αἶψα ὑπὲρ μαζοῖο of Nisyrhos, λ 598.

αἶψα ὑπὲρ μαζοῖο. II. mentions this
 αἶψα ὑπὲρ μαζοῖο of human
 αἶψα ὑπὲρ μαζοῖο objects.

αἶψα ὑπὲρ μαζοῖο II 524, P 599, in
 αἶψα ὑπὲρ μαζοῖο of wounds (the
 αἶψα ὑπὲρ μαζοῖο deposition with gen.

σ 370 only). It seems to mean *utterly*,
 though this creates some difficulty in
 the explanation of P 599, q.v.

524. ῥ' evidently represents a lost *F*
 = *ε*, *him*.

527. ἀπεσσύμενον: vulg. ἐπεσσ.; but
 the *advance* of Peiroos is completed in
 524, so it is more natural to suppose
 that he was now retreating. The usual
 word, however, is ἀπιδόντα (N 567, Ξ 409,
 etc.), and ἀπεσσύμενον seems rather
 strong for mere retreat. Hence ἐπεσσί-
 μενος, the alternative read by Ar. in one
 of his editions, is perhaps more suitable,
 especially as Peiroos is wounded in the
 breast, not in the back.

533. ἀκρόκομοι: cf. B 542 ἄβαντες
 ἀπιδόντες κομόωντες, and note there. ὑψι-
 χαῖται ἄνδρες, Pind. P. iv. 172, perhaps
 means the same thing.

535. πελεμίσθη, *staggered*; was shaken
 by the attack, cf. Θ 443, Π 612.

ὥς τώ γ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,
ἦ τοι ὁ μὲν Θρηικῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων
ἡγεμόνες· πολλοὶ δὲ περικτείνοντο καὶ ἄλλοι.

ἐνθά κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,
ὅς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξείῃ χαλκῶι
δινεύοι κατὰ μέσσον, ἄγοι δέ ἐ Παλλὰς Ἀθήνη
χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρωήν·
πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳι
πρηνέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο.

540

536. τώ γ' : οἱ γ' G. || πετάσθην DJ (*e corr.*) Q. 539. οὐ, κέ τι (Ar.?) A. ||
δ' ἔργον O. 541. δινεύει GH. || ἄγει GN (*supr.* οι) PQ : ἄγει O (*supr.* οι).
542. ἐλοῦσα ἀτὰρ Eust. : ἐλοῦσ' ἀτὰρ A (*supr.* α over c and υ over τ) G (*supr.* α
over c) HJ¹ (?) QR : ἐλοῦσα αὐτὰρ OT. || ἀπερύκει DQ.

539. For οὐκέτι there was a curious variant οὐ κέ τι ; it is not quite clear from the scholia whether Ar. adopted it or not. If so, he probably did it on the analogy of ἀν κεν in N 127. The repetition of κεν would be quite un-Homeric, and οὐκέτι gives a perfectly good sense, viz. 'it had now come to this, that none could make light,' as might conceivably have happened before. See I 164 and note. μετελεῶν, *entering* the fight.

540. ἄβλητος by missiles, ἀνούτατος by thrust, as usual.

542. The ms. readings seem to point to an original ἐλοῦσα ἀτὰρ, which is supported by the fact that αὐτὰρ always

has the first syll. in arsis. But the hiatus is not allowed in this place ; in Θ 503, Λ 732, Ψ 694, and other cases where hiatus occurs before ἀτὰρ, it is always in the principal caesurae. ἐρωήν, *rush*, impetus.

543. Bentley and Heyne, followed by Nauck and others, consider the last two lines of the book as spurious. The words ἥματι κείνῳι, in combination with the plupf. τέταντο, certainly look as though they belonged to the end, not to the beginning of a day's fighting, and may therefore have been a rhapsodist's 'tag,' meant to wind up the end of a day's recitation, and omitted when Δ was immediately followed by E. P. Knight suspects 539-42 as well.

E

INTRODUCTION

WITH this book we come upon the first of the *aristeiai*, sections of the *Iliad* in which a single hero comes to the front and for a shorter or longer time assumes a prominence which does not elsewhere belong to him. The title *Διομήδους ἀριστεία* is as old as Herodotos, who quotes by that name Z 289–92 (ii. 116). The restriction of the name to E dates of course only from the present division into books, and the wider use recognises the fact that E and Z are a continuous narrative. In the early part of Z Diomedes is as prominent as in E, and the account of Hector's visit to Troy is based entirely upon a state of things in which Diomedes has struck more terror into the Trojans than ever Achilles did (Z 96–101).

But though the narrative of the two books now forms a single story—at least with the exception of two episodes, the duel of Sarpedon and Tlepolemos in this book, and the meeting of Diomedes and Glaukos in the next, for these are but loosely interwoven into the texture—yet none the less the structure of this part of the *Iliad* presents a most difficult problem. Leaving for later consideration one of the most glaring contradictions in the *Iliad*, that between the acts of Diomedes in E and his words in Z 128, we find in the former book itself such confusion of motive and peculiarity of style and contents as forbid us to regard it as a single and harmonious composition.

The natural division of the book is into three parts: (i.) 1–453, Diomedes makes havoc of the Trojans, and, though wounded by Pandaros, returns to the fight, and drives Aphrodite bleeding from the field; (ii.) 454–710, Ares and Apollo rally the Trojans, and Diomedes for a while retreats to the background; the principal episode is the killing of Tlepolemos by Sarpedon; (iii.) 711–909, Hera and Athene come to the aid of the Greeks, and Diomedes wounds Ares with the assistance of Athene.

The general plan of the *Iliad* is observed only in the fact that Achilles does not appear on the scene. On the other hand, it is certain that the balance of the whole story is seriously impaired by the deeds of Diomedes, who far outdoes any achievements of Achilles, the hero of the Wrath. Nor is there any clear allusion to the immediately preceding duel of Menelaos and Paris; the words of Pandaros indeed in 207 contain such a reference, but they are betrayed as a later addition by the fact that they are an obvious expansion of the preceding line 188. As they stand they do little more than emphasise the complete silence of Diomedes about the gross treachery of

his victim, or of the poet who misses the imperative duty of calling attention to the swift retribution which overtakes the violator of the truce. It is patent that the *Diomedea* was composed in complete independence of the two preceding books, and the passage 206–8 was only added afterwards when the *Iliad* was reaching its present shape.

The duel of Sarpedon and Tlepolemos again stands by itself, and is never alluded to elsewhere. The introduction of so important a figure as Sarpedon in 471 is singularly abrupt, and the Herakleidai are elsewhere conspicuous by their absence from Homer. The episode, like the death of Sarpedon himself in Π, is full of vigour, but like it is easily detachable from its context, and may have been originally composed for almost any part of the Tale of Troy. 699 is evidently meant to follow 606 (cf. 702 with 604), and the Tlepolemos episode unnaturally breaks the sequence.

But it is when we come to the large portions of the book which deal with the intervention of the gods that the real difficulties are felt. They begin early. The short colloquy of Athene and Ares in 29–36 is entirely devoid of motive, and the allusion to the wrath of Zeus seems to imply the command to the gods to abstain from battle which does not in fact come till Θ. Athene again intervenes in 122, when Diomedes has been wounded in the shoulder. After the prayer of Diomedes in the preceding lines, we should suppose that Athene merely healed the wound, as a god, from afar. Her unexpected presence on the spot and the instructions she gives to Diomedes to attack Aphrodite are in preparation for the important episode which begins with 330. Up to that line the rescue of Aineias by his mother runs the ordinary course of such rescues in Homer (see for instance l. 23); Aphrodite saves Aineias, and no more need be said. But with the attack on Aphrodite herself, we enter an episode which stands quite apart from the rest of the *Iliad*. We find ourselves in a world of myths of which we know nothing elsewhere. It is not here a matter of contradictions or inconsistencies, though they are to be found; we are surprised, for instance, to find Athene in Olympos when her personal presence on the battle-field has just been insisted on; and the poet is clearly much troubled with the question of the continuance of the fighting over Aineias, when that hero has been removed to Troy. Diomedes too thrice attacks Apollo in strange forgetfulness of the injunctions Athene has laid on him. In fact the return to earth from Olympos is beset with such difficulties that the sudden introduction of Sarpedon is almost a relief from obvious embarrassment. But more serious than all such minor difficulties is the un-Homeric atmosphere which reigns till we return to the original stream of narrative in 519.

The third section, beginning with 711, bears a most suspicious resemblance, with its exaggeration of divine faculties to the verge of grotesqueness, to the buffoonery of the Theomachy in Φ. It is pretty obviously a deliberate attempt to outbid the wounding of Aphrodite, and various peculiarities in the language all seem to point to a late period of the Epos. Furthermore it will be seen that the episode contains a large number of obviously borrowed lines. 753–4 come from A 498–9, and make nonsense here, for the goddesses have left Olympos. 791 is from N 107, where it is in place; here it is simply untrue that the Greeks are fighting “at the

ships." The arming of the goddesses in 719-52 is largely identical with Θ 381-96, though the latter book is itself such a free borrower that little stress can be laid on this. But the description of the armour bears a strong resemblance to that at the beginning of Λ, a notoriously late passage ; and is in all probability expanded by a late hand.

The whole book then seems to illustrate the process of concretion and expansion which mark the *Iliad* as a whole. To a real Aristeia of Diomedes as a nucleus, in which there was no intervention of the gods beyond the healing of Diomedes' wound, there are additions on the one hand of the Sarpedon episode, which may have originally been composed for some other place, and on the other hand the two woundings of Aphrodite and Ares, which can only have grown up where they now stand, one on the top of the other. And as usual we find that the more personal and human the interference of the divine element, the more suspicion of late origin accompanies it.

But after all is said, these weaknesses touch only the general structure of the book, and in no way affect the beauty of the episodes, which, though confined within narrow limits, are in the highest degree vivacious and varied. Sarpedon, the most striking of the few new characters to whom we are introduced, is here, as on the rare occasions when he reappears, a remarkable picture, drawn in few and strong lines, of the purest aristocrat, with all the chivalry and not a little of the *morgue* of his more than princely place. In strong contrast to him we meet another new personage in Ares, the Olympian Porthos, whose deification is little more than an exaggeration of the swashbuckler's less attractive attributes ; it is the human Diomedes who typifies all the nobler qualities of pious heroism.

ΙΛΙΑΔΟΣ Ε

Διομήδους ἀριστεία.

ἔνθ' αὖ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη
 δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν
 Ἀργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο.
 δαῖέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
 ἀστέρ' ὀπωρινῶι ἐναλίγκιον, ὅς τε μάλιστα
 λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο·
 τοῖόν οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων,
 ὥρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.
 ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,

5

3. ἰδὲ GJ. 4. δαῖέ οἱ: δαῖέν οἱ Par. e: δαιεδοι Ambr. and τινές αρ. Eust. || ἐκ om. Q. 5. ἀστέρι G Ambr. (A surpr.) and γρ. Eust. || ἐναλίγκιον Q. 6. παμφαίνῃ R¹. 8. κλονέοντο: καὶ ἄριστοι H¹.

4. δαῖέ οἱ is added epexegetically to δῶκε, and hence without a conjunction, as ε 234, etc. But the variants δαῖε δέ οἱ ἐκ κόρυθος and δαῖέ οἱ κόρυθος may point to an older δαῖε δέ οἱ κόρ., or rather, as van L. suggests, δαῖε δέ F'(οι) ἐκ κόρ. For the idea cf. Σ 206-14, and X 134-5. The fire seems to be rather a symbol of invincible fury than a physical flame; for it is not remarked in the sequel by friend or foe.

5. This fine simile is essentially like that of X 26-9, whence we see that the star of summer is Seirios, 'the dog of Orion.' For ὀπωρινός, which hence must mean the 'dog-days,' the time of the heliacal rising of Seirios, rather than what we call autumn, cf. also II 385, Φ 346, λ 192 (τεθαλυῖα, as the season of fruit). The Homeric division of the year is into spring, early summer (θέρος), late summer (ὀπώρα), and winter, and corresponds with the fact that the transition from the heat of summer to the cold of winter is in Greece extremely

rapid. The scansion ὀπωρινός, though invariable in H., is strange beside ἐαρινός with ἱ. Cf. ἀγχιστῖνοι. A very conjectural explanation and etymology will be found in Schulze Q. E. p. 474. For the elision of -ι of the dat. cf. H. G. § 376 (3).

6. λελουμένος, as Σ 489 λοετρῶν Ὠκεανοῖο. For the gen. cf. Z 508, etc. παμφαίνῃσι: the usual subj. in relative clauses of similes (138 and often). Nitzsch curiously read παμφαίνῃσι as indic.—an impossible form of course.

7. Schol. A on this line is interesting as giving one of the few extant specimens of the method of Zoilos, the famous Ὀμηρομάστιξ—"Ζωῖλος ὁ Ἐφέσιος κατηγορεῖ τοῦ τρόπου τούτου, καὶ μέμφεται τῷ ποιητῇ ὅτι λίαν γελοῖως πεποίηκεν ἐκ τῶν ὤμων τοῦ Διομήδους καίόμενον πῦρ· ἐκινδύνευσεν γὰρ ἂν καταφλεχθῆναι ὁ ἥρως." The strokes of the lash do not seem to have been very formidable.

9. For this exordium cf. P 575.

ἱρεὺς Ἡφαίστοιο· δύω δέ οἱ νίεες ἦστην, 10
 Φηγεὺς Ἰδαῖός τε, μάχης ἐν εἰδότε πάσης·
 τῷ οἱ ἀποκριθέντε ἐναντίω ὀρμηθήτην·
 τὸ μὲν ἀφ' ἵπποιιν, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Φηγεὺς ῥα πρότερος προῖει δολιχόσκιον ἔγχος· 15
 Τυδεΐδew δ' ὑπὲρ ὦμον ἀριστερόν ἤλυθ' ἀκωκὴ
 ἔγχεος, οὐδ' ἔβαλ' αὐτόν. ὁ δ' ὕστερος ὤρνυτο χαλκῶι
 Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,
 ἀλλ' ἔβαλε στῆθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων.
 Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον, 20
 οὐδ' ἔτλη περιβῆναι ἀδελφείου κταμένοιο·
 οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
 ἀλλ' Ἡφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
 ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἶη.

10. ἱερεὺς GHJMOPQ. || νίεες L. || ἦστην: ἦτην D (p. ras.) JL: ἦσῃην NQ
 (supr. στ): ἦσαν C. 11 om. Q. || ἰδοτε Ambr. 12. ἀποκριθέντε AHP:
 ἀποκριθέντες OQ (Harl. a supr.): ἀποκριέντε Ω. || ἐναντίω ACDJLT Ambr.:
 ἐναντίον Ω. || ὀρμηθήτην DLNOQ Ambr.: ὠρμηθήτην Ω (including A, T.W.A.).
 13 om. C^t. 15. πρότερον Q. 16. τυδεΐδου G. 17. δ' ὕστερος: δὲ
 δεύτερος Vr. a. 20. ἐπόρουσε N. || ἀπόρουσεν Ἰδῶν P. 21. περιβεῖναι
 PQR. || ἀδελφείο Q.

10. Hephaistos, like Athene, though represented as allied with the Greeks, is worshipped in Troy. ἦστην: here only.

12. ἀποκριθέντε, separating themselves from the throng. οἱ: for the dat. after ἐναντίος cf. I 190, A 67, but it is only here used of hostile meeting, in which sense the gen. is commoner.

17. αὐτόν seems to be used in the later weak sense = μιν, not to contrast the man with something else. Van L. conj. ἔβαλέν F', ὁ δὲ δεύτερος, on the ground that, except in the identical II 479, δεύτερος, not ὕστερος, is always used in this sense.

19. μεταμάζιον = μετὰ τοῖς μαζοῖς, between the breasts. For similar cases, where an adjective compounded with a preposition and a substantive expresses the same idea as a preposition governing a case, we may compare μεταδόρπιος (μετὰ δόρπον) δ 194, μεταδήμιος, καταθύμιος, ὑπωρόφιος, ἐπομφάλιον (H 267), and others; and for the special use of μετὰ, expressing 'between' two or more things, compare in later Greek μεταίχμιος, μετακόσμιος, μετακύμιος, μεταπύργιον. The

word here (as in H 267) is rather a neuter used as an adverb than an adjective agreeing with στῆθος.

20. ἀπόρουσε, either in order to escape, when οὐδέ = 'and . . not'; or to defend his brother, when οὐδέ = 'but . . not' (so Schol. A). κατηγορεῖ καὶ τούτου τοῦ τόπου ὁ Ζωῖλος, ὅτι λαν, φησί, γελοῖως πεποίηκεν ὁ ποιητὴς τὸν Ἰδαῖον ἀπολιπόντα τοὺς ἵππους καὶ τὸ ἄρμα φεύγειν· ἡδύνατο γὰρ μᾶλλον ἐπὶ τοῖς ἵπποις.

21. For ἀδελφείοῦ Ahrens, no doubt rightly, reads ἀδελφεός: this alteration can always be made wherever ἀδελφείοῦ occurs, and all other cases are from ἀδελφεός in Homer.

22. On the double οὐδέ Schol. A rightly remarks, ἔστιν ἡ μία μὲν ἐπὶ τοῦ πράγματος, θατέρα δὲ ἐπὶ τοῦ προσώπου: i.e. the second οὐδέ goes with αὐτός and contrasts the two persons; the first contrasts the two events (one real, the other hypothetical). Cf. B 703, Z 130.

24. οἱ, i.e. his old priest, their father. ἀκαχήμενος, according to the traditional explanation, is a perfect with 'Aeolic

ἵππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱὸς 25
 δῶκεν ἐταίροισιν κατάγειν κοίλας ἐπὶ νῆας.
 Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον υἷε Δάρητος
 τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχρεσφι,
 πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη
 χειρὸς ἐλοῦσ' ἐπέεσσι προσηύδα θοῦρον Ἄρηα· 30
 “Ἄρες, Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλῆτα,
 οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς
 μάρνασθ', ὅπποτέροισι πατήρ Ζεὺς κῦδος ὀρέξῃ;
 νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν.”
 ὣς εἰποῦσα μάχης ἐξήγαγε θοῦρον Ἄρηα. 35
 τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἡϊόεντι Σκαμάνδρῳ,
 Τρῶας δ' ἔκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
 ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἀρχὸν Ἀλιζώνων, Ὀδίου μέγαν, ἔκβαλε δίφρου·
 πρῶτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν 40
 ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε.
 [δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.]

27. δὲ: δὴ G². 28. ἀλευάμενον: ἀλευόμενον An. (in lemma; Ar. ? v. 444). 29. ὀρύνην MR (surpr. i). || αὐτὰρ MQ. 30. ἐλοῦσα ἔπειτα G. 31. τειχεσιπλῆτα Zen. King's¹ (Par. a surpr. d surpr.), γρ. O: τείχεσι πλάκτα D. 32. ἐάσωμεν P. 33. ὀρέξει CMQ Vr. a¹ c: ὀρέκοι L (surpr. n). 34. χαζώμεσθα DG¹PQ: χαζόμεσθα R. 36. μὲν ἔπειτα: μετέπειτα S. || καμάνδρῳ(i) C (p. ras.) GLQR¹. 38. πρῶτος: πρότερος H. 41 om. Lips.^t || ὤμῳ J. 42 om. ACT^t Eton.^t

accent'; and so the infin. ἀκάχησθαι. But it would seem preferable to regard these forms as non-thematic presents (H. G. § 19) of the ε- stem ἀκαχε-, of which we have a trace in the aor. ἀκάχησε. There is a perf. of different formation in ἀκηχέδαται P 637, ἀκηχέμενος Σ 29. The reduplication in this verb extends through all forms. ἀλάλησθαι is an analogous case.

31. Ἄρες, Ἄρες: see Appendix D for the scansion of Ἀρης, and for the effect of the first arsis in lengthening a short syllable. The name is found with long ā chiefly in the last foot, but occasionally in the first (518, 594, Δ 441, etc.), more rarely in the second (827, 829), and fourth, Σ 264; in all cases in arsi. Bekker, following Ixion, wrote the second word ἀρές, taking it as the adj. of which the compar. and superl. ἀρείων and ἀριστος are familiar, but it cannot here be separated from the proper name. It is, however, remarkable that H. nowhere

else repeats a word without change twice in immediate succession, common though the practice is in later poets; a long list of instances is given by Bekker H. B. 194. The most similar phrases in H. are αἰνόμεν αἰνῶς, οἰόμεν οἶος, and others which will be found in the exhaustive catalogue given by Bekker l.c. τειχεσιπλῆτα, coming near to walls, in hostile sense, like ἐπληντ' ἀλλήλησι Δ 449, etc.

33. ὅπποτέροισι, i.e. to see to which party Zeus will give.

36. ἡϊόεντι: a word of quite unknown signification, occurring in this place only. The obvious derivation from ἡϊών is hardly possible for phonetic reasons; and ἡϊών is always used of the shore of the sea, not of a river. ἐπὶ Φιδεντι Brandreth; cf. Et. Mag. παρὰ τὸ ἰόν ἰδεῖς καὶ πλεονασμῷ τοῦ η ἡϊδεῖς.

37. ἔκλιναν, as Lat. *inclinare aciem*.

40. πρῶτῳ στρεφθέντι, i.e. turning to flee before all the others.

Μήμονος υἱόν
 ἀηλούθει·
 ἐγχεῖ μακρῶι 45
 ἔξον ὦμον·
 ὡς μιν σκότος εἶλε.
 θεράποντες·
 ἰδὼνα θήρης,
 ξιόεντι, 50
 Ἀστεμῖς αὐτῇ
 ὄρεθαι οὔρεσιν ὕλη.
 Ἀστεμῖς ἰοχέαιρα,
 ἣ ἐκέκαστο·

μαίονος : μήμονος R. *εἰς ἰοχέαιρα*. μαίονος
 ἔκ τ' ἄρνης GJ Cant. : ἔκ ἄρνης
 χαλκῶ JL. 47. σκότος : μόρος MN.
 49. στροφίου J. καμάνδριον
 51. αὐτῇ : ἐσθλῇ Pz. 52. τά :
 θανάτοιο πέλωρα Zen. 54. αἰσι G.

satisfactory etymology of either word
 has been given.

50. ὀξύεις : ὀξὺς : φαιδιμῶεις (N 686) :
 φαίδιμος : cf. also μεσῆεις. According to
 Gobel *de epith. Hom. in -eis des. epithes*
 all forms in -eis are derived from sub-
 stantives, and thus these two words must
 come from the neuter of the adj. used sub-
 stantively: ὀξύεις = furnished with an ὀξύς,
 i.e. sharp point : φαιδιμῶεις = clothed with
 φαίδιμα, i.e. gleaming armour. One old
 derivation was from ὀξύη, 'made of beech-
 wood,' but the termination -eis never
 indicates material; and the spears of
 Homer are always made, not of beech,
 but of ash. But see Eur. *Herakleid.* 727
 τεύχη λόμψε, χεῖρ' δ' ἐνθ' ὀξύν, and
 Archil. *op. Schol.* B Porphyrion Z 291
 ὀξύν ποτατο.

53. Zenod. here had the remarkable
 reading χρᾶσσαν θανάτοιο πέλωρα, which
 he can hardly have invented; for a
 somewhat similar use of πέλωρα we
 might compare B 321 δ' αὖτ' ἀπὸ πέλωρα θεῶν,
 'the portents,' and as the word in
 H. is always used of living creatures
 it may be paralleled by B 302 κίχες θανά-
 τοιο. It is a serious question if this
 is not a case where 'faciliori lectioni
 praestat difficultas.' ἰοχέαιρα, *proper of*
αἰσῶν, cf. 618 ὁ δ' αὖτ' ἰχθυῶν : not of
 course from χαλκῶ.

ἀλλά μιν Ἀτρεΐδης δουρικλειτὸς Μενέλαος 55
 πρόσθεν ἔθεν φεύγοντα μετάφρενον οὔτασε δουρὶ
 [ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσειν].
 ἤριπε δὲ πρηνῆς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Μηριόνης δὲ Φέρεκλον ἐνήρατο, Τέκτονος υἱὸν 60
 Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα
 τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·
 ὃς καὶ Ἀλεξάνδρῳ τεκτήνατο νῆας ἔτσας
 ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γέγοντο
 οἳ τ' αὐτῷ, ἐπεὶ οὐ τι θεῶν ἐκ θέσφατα ἦιδε.
 τὸν μὲν Μηριόνης, ὅτε δὴ κατέμαρπτε διώκων, 65
 βεβλήκει γλουτὸν κάτα δεξιόν· ἡ δὲ διαπρὸ
 ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἦλυθ' ἀκωκή.
 γυνὴ δ' ἔριπ' οἰμώξας, θάνατος δέ μιν ἀμφεκάλυψε.

Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν, 70
 ὃς ῥα νόθος μὲν ἔην, πύκα δ' ἔτρεφε δῖα Θεανώ,
 ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει ὦι.

55. δουρικλειτὸς DP: δουρὶ, κλυτὸς A: δουρικλυτὸς Ω. 57 *om.* A^cCDN^tT^c
 (added in T^m by Rhosos) Lips. || μεσσηγύ R. 58. δὲ πρηνῆς: δ' ἐκ ὀρέων
 MS Harl. a (γρ. πρηνῆς MS Harl. a). 60. ἀρμονίδαο G. || πάντα and πολλά
 Ar. διχῶς. 61. τεύχειν J (*supr.* χαιν). || φίλατο N: ἐφίλησε S: γρ. ἐφίλησε O.
 64 *ab.* Ar. || ἦιδε: ἦ(ι)δαι CMNPQ (and J *supr.*). 65. κατέμαρπτε Q. 66.
 ἦιδε J. 68. γνὺς P. 69. υἱὸς Q. 70. ἔτραφε PT.

59. Τέκτονος seems to be a proper name derived from its owner's calling, like Τυχίος H 220, Δαίδαλος, Βουκολίων Z 22, Φήμιος Τερπιάδης the minstrel χ 330. So the name of the father Ἀρμων means the *joiner*. In θ 114 we have the patronymic Τεκτονίδης. ὅς in 60 and 62 no doubt refers to the principal person, Phereklos; so that the craft is represented as hereditary in three generations.

60. δαίδαλα: always a subst. in H., the adj. being δαιδάλεος.

63. Herodotos was obviously thinking of this line when he said of the ships which the Athenians sent at the request of Aristagoras to help the Ionians against the Persians, αὐται αἱ νέες ἀρχὴ κακῶν ἐγένοντο Ἑλλησὶ τε καὶ βαρβάροισι, v. 97.

64. Schol. A ἀθετεῖται, ὅτι οὐχ ὑγιῶς ἐξενήνοχεν, αἱ πᾶσι κακὸν Τρώεσσι γέγοντο ἑαυτῷ τε. ἔδει γὰρ αὐτῷ τε. ἡ δὲ οἱ ὀρθοτονεῖται νῦν διὰ τὴν ἀρχήν. This scholion contains two different views: the first—down to αὐτῷ τε—is that of Aristonikos and Ar., that οἱ standing at the beginning of the line must be ortho-

tone and therefore reflexive (see H. G. § 253); but that the reflexive sense is inadmissible here, because the subject of the clause is νῆες: hence the line must be spurious. The second opinion is probably that of Herodianos, that the οἱ is really anaphoric, not reflexive (= αὐτῷ, not ἑαυτῷ), but that it is orthotone because it stands at the beginning of the line (διὰ τὴν ἀρχήν). The latter view is taken by La Roche (H. U. 141). It is, however, possible to take οἱ αὐτῷ as reflexive = *sibi ipsi*, i.e. to Phereklos, who is the subject of the principal sentence though not of the relative clause. Schol. A says, Ἑλλάνικὸς φησι χρησμὸν δοθῆναι τοῖς Τρωσὶν ἀπέχεσθαι μὲν ναυτιλίας, γεωργίας δὲ προσέχειν, μὴ τῇ θαλάσσει χρώμενοι ἀπολέσωσιν ἑαυτοὺς τε καὶ τὴν πόλιν. Observe that θεῶν ἐκ goes closely with θέσφατα, cf. θεῶν ἀπο μήδεα εἰδώς § 12.

70. Θεανώ: see Z 298, A 224. Paley compares Eur. *Andr.* 224 καὶ μαστὸν ἤδη πολλάκις νόθοις σοῖς ἐπέσχον, ἵνα σοὶ μηδὲν ἐνδοίην πικρόν.

τὸν μὲν Φυλεΐδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
 βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξείῃ δουρί·
 ἀντικρὺ δ' ἄν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός.
 ἤριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν. 75

Εὐρύπυλος δ' Ἐναιμονίδης Ὑψήνορα δῖον,
 υἱὸν ὑπερθύμου Δολοπίονος, ὃς ῥα Σκαμάνδρου
 ἄρητῆρ ἐτέτυκτο, θεὸς δ' ὥς τίετο δήμῳ,
 τὸν μὲν ἄρ' Εὐρύπυλος Ἐναιμόνος ἀγλαὸς υἱὸς
 πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον 80
 φασγάνῳ ἀΐξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
 αἱματόεσσα δὲ χεὶρ πεδίῳ πέσσε· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

ὥς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 Τυδεΐδην δ' οὐκ ἂν γνοίης ποτέροισι μετείη, 85
 ἢ μετὰ Τρώεσσιν ὁμιλέοι ἢ μετ' Ἀχαιοῖς.
 θῦνε γὰρ ἅμ πεδίων ποταμῷ πλήθοντι ἐοικῶς
 χειμάρρῳ, ὃς τ' ὦκα ῥέων ἐκέδασσε γεφύρας·
 τὸν δ' οὐτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν,

72. δουρικλυτὸς P. 73. δουρί: χαλκῷ M (*supr.* δουρί: Harl. a has δουρί only) Vr. b. 75. ΚΟΝΪΗΙ: ΚΟΝΪΗ(Ι)C(Ι) ADH²PQRT Par. f g: ἐν ἄλλῳ ἤριπε δ' ἐκ ὀχέων A. 77. καμάνδρου C (*p. ras.*) GLQR (*supr.* c) Vr. b. 78. ἐτίετο DMP. 79 *om.* Q. 81 *om.* Q^t. || ἀποδέελε M (not Harl. a). 86. δμίλεσσι R: δμιάσαι GQ Vr. a (P seems to have δμίλεσσι altered to -σαι). 89. ἐεργμέναι Ar. Par. h: ἐργμέναι P.

73. ἰνίον, the great tendon at the back of the neck which holds the head upright; K 456, Ξ 495. The blow was thus given from behind.

74. ὑπὸ τάμει, cut away at the root (Cauer conj. ἀπό, which is needless). ἀνά, *up through* the teeth.

77. ὅς, Dolopion, not Hypsenor; for the priests do not appear ever to fight in H. ἄρητῆρ: cf. Φ 131 for the worship paid to the river-god Skamandros.

81. χεῖρα = *fore-arm*, as often.

83. πορφύρεος, *dark*; used of what we call the 'cold' colours, from blue to violet. Cf. Υ 418 νεφέλη δέ μιν ἀμφεκάλυψε κυανέη. Thus the metaphor may be taken from the approach of a thunder-cloud.

85. οὐκ ἂν γνοίης: cf. Γ 220.

88. χειμάρρῳ, *winter-torrent*, of sudden winter rains or melting snow. For ἐκέδασσε Naber and Nauck conj. ἐκέασσε, *splits* (Π 347); but this would be more in place of the bursting of a reservoir; here the picture is rather

that of the gradual carrying away of the banks. But compare the imitation in Virg. *Aen.* ii. 496 *aggeribus ruptis cum spumeus amnis*, etc.

89. ἐεργμέναι, *fenced close*, drawn so as to make a fence to the stream. The γέφυραι are evidently here *embankments* along the sides of the torrents; and this, not 'bridge,' is the regular meaning of the word in H. This, Fäsi's explanation, is sufficiently defended, perhaps, by ΙΙ 481 φρένες ἔρχεται ἀμφ' ἀδινὸν κῆρ, *the midriff forms a fence about the heart*. φράσσειν similarly has a double use, (1) *to fence in* a space; (2) *to make a fence of*, e.g. N 130 (φράξαντες τὰ γέγρα Herod. ix. 61); and so also καλύπτω, cf. note on 315 below. Compare also Virgil *Aen.* ii. 497 *oppositas erexit gurgite moles* (*spumeus amnis*). Most editors have adopted Ar.'s reading ἐεργμέναι, which is explained either 'joined together in long lines,' or 'bound' in the sense of πυκινῶς ἀραρυῖαι. Neither of these is very satisfactory; εἶρω always means 'to

οὐτ' ἄρα ἔρκεα ἴσχει ἀλωάων ἐριθηλέων 90
 ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
 πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν.
 ὥς ὑπὸ Τυδεΐδῃ πυκινὰ κλονέοντο φάλαγγες
 Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἔοντες.
 τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς 95
 θύνοντ' ἄμ πεδίου πρὸ ἔθην κλονέοντα φάλαγγας,
 αἶψ' ἐπὶ Τυδεΐδῃ ἐτιταίνετο καμπύλα τόξα,
 καὶ βάλ' ἐπαΐσσοντα, τυχῶν κατὰ δεξιὸν ὦμον,
 θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς οἷστός,
 ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἶματι θώρηξ. 100
 τῷ δ' ἐπὶ μακρὸν ἄνυσε Λυκάονος ἀγλαὸς υἱός·
 “ ὄρνυσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων·
 βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔ φημι
 δῆθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἐτεόν με
 ὦρσεν ἄναξ Διὸς υἱὸς ἀπορνύμενον Λυκίηθεν.” 105

90. ἐριθηλέων GP¹Q. 91. ἐπιβρίσῃ CDLMQ: ἐπιβρύσῃ P: ἐπιβρήσῃ U.
 92. δ': ε' P. || κάλλ' Q. 93. πυκινὰ S. 96. ἄμ: ἀν T. || προέσεν U¹:
 πρόσεν U² Vr. c. 97. τυδεΐδῃ Vr. b. 98. τυχὼν N. 104. δῆθ' ἀν-
 σχήσεσθαι Ar. Ω: δῆθ' ἀνσχήσεσθαι NOSU Par. b c g¹ (and γρ. J): δῆθ' ἀνσχήσε-
 σθαι J: δῆθ' ἀνσχήσεσθαι CLMQ Par. f, Lips. Mor.: δῆθ' ἀνσχέσθαι G. || βέλος
 Ar. Ω: μένος U¹ (ἢ βέλος U²).

connect together by a rope or string' (cf. ο 460, σ 296 ὄρμον χρύσειον, ἡλέκτροισιν ἐρμένον, *strung with amber beads*), and the transition from this to the sense required for the text is not very simple. There is a possible alternative, to read ἐέργμεναι as an infin.; *the dams do not hold it back, so as to keep it within bounds*; but the order is not natural.

90. ἔρκεα ἴσχει: F' ἴσχει Brandreth, van L. But the regular order of words calls rather for ἄρα F' ἔρκεα. In any case one hiatus is left. It is unlikely that ἔρκος ever had F; the only strong evidence is σ 102 ποτὶ ἐρκίον αὐλῆς. In all other cases the F is either superfluous or impossible.

92. ἔργα, agricultural works, especially tilled fields; see B 751.

95. Λυκάονος υἱός, Pandaros, see Δ 89, etc.

99. The θώρηκος γύαλον causes difficulty. There is no doubt that it means *the (front) plate of the cuirass*; but later on (112-3, 795-9) it seems clear that Diomedes is not wearing a cuirass at all. It seems necessary to suppose that 99-100 were interpolated at

a time when it was a matter of course that the hoplite wore a θώρηξ, and the mention of it therefore seemed indispensable. See App. B.

100. διέσχε, *held on its way through*, cf. N 519 δι' ὦμου δ' ὀβριμον ἔγχος ἔσχε.

105. The country of Pandaros is called Λυκίη here and 173 only; the inhabitants are always Τρῶες (e.g. 200). Elsewhere we only hear of the city of Zeleia as Pandaros' home (e.g. B 824). It is impossible to say how the name of Lykia was attached to this obscure town. The only links with the well-known Lykia seem to be the name of Lykaon, the epithet λυκηγενής given to Apollo (Δ 101), and the fact pointed out by Fellows that in Lykia proper there was a city Tlos and a tribe of Τλῶες. Whether there was any tradition which connected these with the Τρῶες we cannot say. Of course it is possible that two sections of a Lykian tribe bearing that name may have settled in distant regions; but it is more probable that the coincidence of name is merely accidental, especially as Λύκιος was not a native name (see note on Δ 101).

ὥς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὦκ' ἀμάσσειεν,
 ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιον καὶ ὄχεσφιν
 ἔστη, καὶ Σθένελλον προσέφη Καπανηϊὸν υἱόν·
 “ὄρσο, πέπον Καπανηϊάδῃ, καταβήσαιο δίφρου,
 ὄφρά μοι ἐξ ὤμοιο ἐρύσσης πικρὸν οἷστόν.” 110

ὥς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο χαμάζε,
 πὰρ δὲ στὰς βέλος ὦκ' διαμπερές ἐξέρυσ' ὤμου·
 αἷμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
 δὴ τότε ἔπειτ' ἡρᾶτο βοὴν ἀγαθὸς Διομήδης·
 “κλῦθί μοι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
 εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
 δητῶι ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη·
 δὸς δέ τέ μ' ἄνδρα ἐλεῖν καὶ ἐς ὄρμην ἔγχεος ἐλθεῖν,

106. φάτ' ἐπυχόμενος MPRU Vr. b. || ὦκ' : γρ. ὀξύ 'Sch. Vrat. et Mosc. 1' (Heyne). 107. ἀναχωρήσας : ἀναχασσάμενος P. 109. ὄρσο S Vr. A : ὄρσο NO Vr. a c, Mosc. 3. 110. ὤμοιόν Q. 112. ὤμων NQ. 115. μοι : μου JNOQ Cant. : μου M Harl. a. 117. φίλαι (φίλαι) ANST¹ Mosc. 1, Eust. (and γρ. O) : φίλα U¹ : φίλα U² : φίλε' Ω. 118. δὸς δέ τέ μ' : τὸν δέ τέ μ' is given as a variant in a corrupt Schol. A : v. Ludw. *ad loc.*

109. πέπον is here evidently not a term of reproach (see B 235), but merely a form of courteous address. Cf. Z 55, I 252. καταβήσαιο : cf. 46.

112. διαμπερές, *right through* the wound, in order not to have to pull the barbs backwards; the shaft of the arrow is of course cut off. Cf. Δ 213 for the opposite process; the barbs not being buried in the flesh the arrow is pulled out backwards. It is apparently implied that Diomedes wore no cuirass; for we should have to suppose either that Sthenelos took off the back-plate, or that the arrow had pierced this also, and was drawn through it.

113. Here again the mention of the χιτῶν alone seems clearly to shew that Diomedes has no breastplate; for it would be strange if the blood were said to spurt through the tunic concealed by the breastplate while the visible breastplate itself is passed over in silence. The meaning of στρεπτός applied to the chiton here and Φ 31 is very uncertain. According to the old interpreters it meant either 'woven'—a sense which cannot be got out of the word or its use—or else, and this was apparently the view of Aristarchos, a 'coat of mail,' chain or scale armour; but this is untenable, as such armour is absolutely

unknown both to H. and to the old monuments. Acc. to Studniczka it implies a mode of weaving in which an extra twist was given to the threads, thus producing a crapy or crinkled surface (Studn. *Beitr.* p. 64). But it is far simpler to understand it to mean no more than *pliant*, as in I 497, O 203, T 248. ἀνηκόντιζε, *darted up*; the metaphor is imitated in Herod. iv. 181 ἀνακοντίζει ἐκ μέσου τοῦ ἀλδὸς ὕδωρ ψυχρόν, Eur. *Hel.* 1587, etc.

115. μοι, dat. as Ω 335 ἐκλυες ὦ κ' ἐθέλησθα, Π 516 ἀκούειν ἀνέρι κηδομένῳ, Theog. 4. 13, Solon 13. 2; cf. K 278, etc.—all cases of a god hearkening to prayer. ἀτρυτώνη, B 157.

116. μοι and πατρὶ of course go together, 'my father,' in contrast to the emphatic ἐμέ.

117. φίλαι : this middle aor. is only used of the love shown to mortals by gods, see 61, K 280, T 304.

118. The variant τὸν δέ (or τόνδε) is accepted by some on the ground that δός may have been inserted to explain the construction of acc. and infin., for which see B 413. The change of subject in ἐλεεῖν, if it means 'that *he* may come,' is very violent, but no emendations are acceptable. It is simple enough to translate 'that *I* may come within spear-

ὅς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μέ φησι
δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο." 120

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν·
ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·
"θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·
ἐν γάρ τοι στήθεσσι μένος πατρώϊον ἦκα 125

ἄτρομον, οἶον ἔχεσκε σακέσπαλος ἵπποτα Τυδεύς·
ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,
ὄφρ' εὐ γινώσκῃς ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.
τῶ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,
μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130
τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
ἔλθῃς' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξέϊ χαλκῶι."

ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
Τυδείδης δ' ἐξαῦτις ἰὼν προμάχοισιν ἐμίχθη·
καὶ πρὶν περ θυμῶι μεμαῶς Τρώεσσι μάχεσθαι, 135

120. ἐκόψεσθαι T. 121. φάτο P. 127. δ' om. Q. 128. ΓΙΝΩΣΚΗΙΣ
H¹ (supr. οι) MN²O¹T: ΓΙΓΝΩΣΚΗΙΣ N¹O²: ΓΙΝΩΣΚΕΙΣ Q: ΓΙ(Γ)ΝΩΣΚΟΙΣ Ω. || ἠδὲ καὶ
ἄνδρα: ἠδ' ἄνθρωπον Zen. 130. ΜΗ ΤΙ ΣΥ Γ': ΜΗ ΣΥ ΓΕ NS: ΜΗ ΣΥΠΕΡ
M. 131. αὐτὰρ JM. 132. ΤΗΝ Γ' and ΤΗΝ Ag. διχῶς: ΤΗΝ δ' JM Par. d:
ΤΗΝ Γ' οὐτάσαι Zen. 134. ἐπαυθεις C. 135. καὶ περ πρὶν G.

cast of him.' ἐλεῖν, *kill*, is put first by a slight *prothysteron*, cf. Ω 206, A 251, and Virgil's *moriamur et in media arma ruamus*. In all cases the second member, though precedent in time, is only secondary in importance. The hiatus is illicit; there is no other evidence of an initial *F*, and very many passages exclude it. ἀνέρ' ἐλεῖν (Heyne) or ἀνδρ' ἐλεεῖν (Brandreth) are simple conjectures.

126. σακέσπαλος is proparoxytone, though the verbal element of the compound is employed in a transitive sense; the converse is the case with μαιφόνος.

128. The subj. ΓΙΝΩΣΚΗΙΣ is undoubtedly right after ἔλον, because the object of the past action is still future; *H. G.* § 298. 2. It is noteworthy that the MSS. have with hardly any exception retained the forms γινώσκω and γίνομαι against the old Attic γιγν-. γιν- is common to Ionic, Doric, Thessalian, and Boiotian, and appears to represent a primitive Greek assimilation, through the stage *gingn-* (Brugm. *Gr.* i. p. 364). On the other hand, it prevailed also in

the later κοινή, which may of course have affected the MSS.

129. πειρώμενος, *making trial of thee*, 220, etc.

130. ἀντικρὺ is found with the last syllable short only here and 819; this may be counted among the linguistic peculiarities of the passages dealing with the wounding of the gods.

135. μεμαῶς, a *nominativus pendens*, the construction being changed in the following line, cf. Z 510. καὶ is here probably not *and*, but *even*, and is to be taken closely with περ, as elsewhere when the two words occur together; the line being thus added *asyndetically* in explanation of 134. For καὶ . . περ at the beginning of a sentence see υ 271 καὶ χαλεπὸν περ ἐόντα δεχόμεθα μῦθον, Ἀχαιοί. In all other instances καὶ περ follows the principal verb. Hence many edd. place the comma after ἐμίχθη, and the colon after μάχεσθαι, so that μεμαῶς agrees with Τυδείδης in 134. But this gives an entirely false antithesis; Diomedes does not return to the battle

δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥς τε λέοντα
 ὄν ῥά τε ποιμὴν ἀγρῶι ἐπ' εἰροπόκοις ὄτρεσι
 χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσῃ·
 τοῦ μὲν τε σθένος ὤρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,
 ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρῆμα φοβεῖται· 140
 αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήληισι κέχυνται,
 αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·
 ὥς μεμαῶς Τρῶεσσι μίγῃ κρατερὸς Διομήδης.
 ἔνθ' ἔλεν Ἀστυνοὸν καὶ Ὑπείρονα ποιμένα λαῶν,
 τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκήρεϊ δουρί, 145
 τὸν δ' ἕτερον ξίφει μέγῳ κληῖδα παρ' ὤμον
 πλῆξ', ἀπὸ δ' αὐχένος ὤμον ἐέργαθεν ἡδ' ἀπὸ νώτου.

136. Δὴ τότε: καὶ δὴ Par. f. || ἔλεν: ἔχεν Ptol. Oroand. 138. χραύσαι
 CO. || δαμάσσαι CQΓ'U: δαμάσαι Vr. A. 141 om. M (hab. Harl. a). || ἀγχισ-
 τῖναι DJQR: ἀγχιστῖναι or ἀγχιστῖναι Ω. || ἀλλήλοισι DHQR Vr. c, Mosc. 1 2:
 ἀλλήλοισι G. 144. ὑπείρονα MN: ὑπείρονα PQ. 145. δουρί: χαλκῷ J (γρ.
 δουρί). 146. τοῦ δ' ἑτέρου Zen. || ἄλλον Vr. b (γρ. ἕτερον). 147. νώτων P.

although, but because, he was eager before.

137. ἀγρῶι, i.e. away from the habitations of men.

138. χραύσαι: prob. conn. with the aor. (ἐπ)έχραον, ἔχραε, ε 396, Π 352, Φ 369, etc., and meaning *grazed*. But Ahrens would separate the two, and explains χραύω to mean 'strike,' comparing Herod. vi. 75 ἐνέχραυε ἐς τὸ πρόσωπον τὸ σκῆπτρον, and Hesych. χραύσῃ· καταξύσῃ, πλήξῃ. αὐλῆς here = the wall of the steading; from 140 it would seem that the stalls are regarded as arranged, with the shepherds' huts, around a courtyard; cf. Σ 589, from which it is clear that such a 'sheep-station' must have been rather extensive.

140. As the line stands τὰ must be the subject, 'they (the sheep) are put to flight, being left alone.' The change from the fem. οτρεσσι to the neuter, and then immediately back to the fem. αἱ, is however very harsh, far more so than in the passages which are quoted as parallel: Π 353 μῆλων . . αἱ τε, Λ 244 χίλια . . αἶγας ὁμοῦ καὶ δις, τὰ οἱ ἄσπετα ποιμαίνοντο, Φ 167 τῶι δ' ἐτέρωι . . ἡ δέ. H. moreover elsewhere uses ἐρῆμος (this is the traditional Epic accentuation) only of places. If we reject 141-2 (see below) we can take the neuter in a vague sense, 'everything is deserted and put to flight.' But it is then tempting to read τὰ δὲ μῆλα. δύεται: the nom. may be either

the shepherd, *hides*; or the lion, *enters in*. The associations of the frequent δύναι δμῶν, πόλεμον, etc., are in favour of the latter.

141. ἀγχιστῖναι, elsewhere only with ἐπιπτον (P 361, χ 118, ω 181, 449), are *throwing down in heaps*. Many mss. read ἀγχιστῖναι, perhaps on the analogy of προμνηστῖναι, λ 233, but the word is evidently a secondary formation from ἀγχιστος.

142. ἐμμεμαῶς answers to μεμαῶς in 135; the lion, like Diomedes, is only the more aroused by the wound, cf. P 735. Bentley, feeling natural difficulty in the conjunction of ἐμμεμαῶς with the *retreat* implied in ἐξάλλεται, conj. ἐμμαπέως, cf. 836; but the inconsistency lies in the word ἐξάλλεται in its relation to the next line. It is feeble to say 'as furiously as a lion retreats, so furiously did D. attack.' Hence Bayfield would reject 141-2 as an awkward addition meant to supply ἐμμεμαῶς to answer μεμαῶς in 135; the real answer being sufficiently implied in σθένος ὤρσεν. There is no doubt that the omission makes the simile more effective; but in the Epic style one would expect to be told the fate of the sheep. βαθέης, as ι 239 βαθείης ἐκτοθεν αὐλῆς: we should use the converse 'high.'

147. πλῆξε: a change from the participial construction, as I' 80. ἐέργασεν: so Λ 437.

τοὺς μὲν ἔασ', ὁ δ' Ἄβαντα μετώιχετο καὶ Πολύϊδον,
 υἱέας Εὐρυδάμαντος ὀνειροπόλοιο γέροντος·
 τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους, 150
 ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξε.
 βῆ δὲ μετὰ Ξάνθόν τε Θόωνά τε Φαίνοπος υἱε,
 ἄμφω τηλυγέτω, ὁ δ' ἐτείρετο γήραϊ λυγρῶι,
 υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
 ἔνθ' ὃ γε τοὺς ἐνάριζε, φίλον δ' ἐξαίνυτο θυμὸν 155
 ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
 λείπ', ἐπεὶ οὐ ζῶντε μάχης ἐκνοστήσαντε
 δέξατο· χηρωσταὶ δὲ διὰ κτήσιν δατέοντο.
 ἔνθ' υἱας Πριάμοιο δύω λάβε Δαρδανίδαο
 εἰν ἐνὶ δῖφρῳι ἑόντας, Ἐχέμμονά τε Χρομίον τε. 160
 ὥς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα ἄξι

148. ΤΟΥΣ: ΤΟΝ P (*supr.* τοὺς). || πολύϊδον GN¹O²ST (Eust. says that both -αι- and -ι- were ancient). 149. εὐρυμέδοντος M. 152. θέωνά JN. 153. ὅδ' ἐτείρατο H. 154. τέκεν H: τέκε* U. 155. ἐνάριζε D¹MNOQR (*e corr.*) S Vr. a b A, Mosc. 1 3. 156. ἀμφοτέρων Zen. JMNPT Harl. b, Par. f, Cant. Vr. b: ἀμφοτέροις King's, Par. j. || πατέρι δὲ: πατρὶ μὲν γε G. || κήδεϊ A. 158. δατέονται Herakleides. 159. δύο GH. 160. ἑόντας: ἑόντε Aph.? cf. on A 103. 161. ἄξει CJ (L *supr.*) NR: ἑάξει Q.

150. This line is susceptible of two different interpretations: (a) *the old man interpreted no dreams for them when they were coming (to Troy)*, i.e. had he foreseen their fate he would have kept them from the war; (b) *they came not back for the old man to interpret dreams for them*. Though the second has found defenders, yet there can be no doubt that the first is right. The use of ἐρχόμενος is exactly the same as in 198; and the sense is quite what is wanted, though the next line is added in a way which is not usual in Homer, as we should have expected to find it explicitly stated, 'if he had they would not have been killed.' But in the second alternative the mention of the discerning of dreams seems quite otiose, unless we are prepared to suppose that the old man thought that a specimen of his peculiar skill would be the best welcome for his returning sons. Moreover, the word for *return home* is not ἐρχεσθαι but νίσσεσθαι or νοστεῖν. A third possibility is given by the Schol. A, *their father prophesied to them that they would not come back*. But even if such a construction of the participle could be admitted it would still remain

a fatal objection that we should want a future, not a present.

153. τηλυγέτω: see Γ 175; it is obvious here that the word cannot mean 'only child.'

158. Cf. Hes. *Theog.* 606 ἀποφθιμένου δὲ διὰ κτήσιν δατέονται χηρωσταί. The general meaning of the word χηρωσταί is sufficiently evident from the context, 'inheritors of the bereaved father,' i.e. the next-of-kin, οἱ μακρόθεν συγγενεῖς (Hesych.). The form of the word, however, is not so easily explicable; it should have an active sense, perhaps originally 'those who divided up the estate of the bereaved' for distribution among the tribe at large. But we have no evidence whether in Homeric days the reversion of property (i.e. chattels, not land) belonged to the family or the tribe; nor does the word itself recur, except in the two passages named, and in Qu. Smyrnaeus. Eust. explains it by ὀρφανισταί, *guardians*, used by Soph. *Aj.* 512, and identical in form.

161. Mr. Auden (*C. R.* x. 107) calls attention to the accurate observation embodied in this line, quoting Selous *Big Game Shooting* (Badminton Library)

πόρτιος ἢ βοός, ξύλοχον κάτα βοσκομενάων,
ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν.

165

τὸν δ' ἶδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,
βῆ δ' ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων
Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.
εὔρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε,
στῇ δὲ πρόσθ' αὐτοῖο ἔπος τέ μιν ἀντίον ἠΰδα·

170

“Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες ὀϊστοὶ
καὶ κλέος; ὦι οὐ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ,
οὐδέ τις ἐν Λυκίῃ σέο γ' εὐχεται εἶναι ἀμείνων.
ἀλλ' ἄγε τῶιδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,
ὅς τις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργε
Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
εἰ μή τις θεὸς ἐστι κοτεσσάμενος Τρώεσσιν,
ἱρῶν μηνίσας, χαλεπὴ δὲ θεοῦ ἐπι μῆνις.”

175

162. πόρτιος: βουκόλου Zen. 166 om. O^t. || ἀλαπάζοντα P. 167. βα
ρ' P. 169. εὔρε δὲ MORT. 172. γ' om. JQ. 173. γ' om. Q. 174.
ἔφες GJ (γρ. ἔφες) PQ Vr. a. 178. ἱερῶν G.

i. 327 'A single large male lion will kill a heavy ox or a buffalo cow without using his teeth at all, by *breaking its neck*, or rather causing the frightened beast to break its own neck' in the manner there described. So also A 175.

162. For ἢ Bentley conj. ἢδέ, on the ground that the point of the simile lies in the *double* slaughter, and hence the plural βοσκομενάων, which may, however, with a slight but natural irregularity, be taken to mean 'as they (i.e. one or other of them) are feeding.'

164. κακῶς seems to go closely with ἀέκοντας, as 698 κακῶς κεκαφηότα θυμόν, β 266 κακῶς ὑπερηνορέοντες.

165. οἷς: αὐ Heyne, αὐθ' Brandreth, to save the F.

168-9. See Δ 88-9.

170. ἠΰδα: only here with double accus., which is, however, often found with προσηύδα and προσέειπε. We have Ἑρμείαν ἀντίον ἠΰδα ε 28, and Ἑκτορα εἶπε M 60.

171. ποῦ τοι τόξον: cf. O 440 ποῦ νύ τοι ἰοί; In the next line ὦι may refer either to τόξον or to κλέος in the sense of 'famous skill.'

175. ὅδε, predicative = *here*; cf. T 117 Αἰνείας ὅδ' ἔβη, α 185 νηὺς δέ μοι ἦδ' ἔστηκεν. 175-6 = Π 424-5.

178. ἱρῶν μηνίσας, like εἰ ταρ δ γ' εὐχολῆς ἐπιμέμφεται ἦδ' ἐκατόμβης Δ 65, q.v. The exact connexion of the clause χαλεπὴ . . μῆνις is not clear; it may mean *the wrath of a god weighs heavy upon men*, or it may go with the preceding, *and the wrath of the god be heavy upon us*. The former will give a reason why, if this enemy be a god, it is not well to provoke him further, the latter will explain why a god should condescend to such slaughter. But Ameis-Hentze read, with Ar., ἐπιμῆνις, taking ἐπι- to indicate wrath aimed in a particular direction; on the ground that in all other cases where ἐπι = ἐπεστι it is used of the actual presence of something with a distinct relation to some person. This is a strong argument against taking the clause as a general reflexion; but it leaves untouched the alternative of taking it closely with the preceding εἰ-clause, and perhaps this is the most probable explanation, as ἐπιμῆνις is a compound which can hardly be supported by analogy.

τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 “ Αἰνεΐα, Τρώων βουλευφόρε χαλκοχιτώνων, 180
 Τυδείδῃ μιν ἐγὼ γε δαΐφρονι πάντα ἐΐσκω,
 ἀσπίδι γινώσκων αὐλώπιδί τε τρυφαλείῃ,
 ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' εἰ θεός ἐστιν.
 εἰ δ' ὃ γ' ἀνὴρ ὃν φημι, δαΐφρων Τυδέος υἱός,
 οὐχ ὃ γ' ἄνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι 185
 ἔστηκ' ἀθανάτων νεφέλῃ ἐλυμένος ὦμους,
 ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.
 ἦδη γάρ οἱ ἐφῆκα βέλος, καί μιν βάλον ὦμον
 δεξιόν, ἀντικρὺ διὰ θώρηκος γυάλοιο,
 καί μιν ἐγὼ γ' ἐφάμην Ἀἰδωνῇι προΐάψειν, 190
 ἔμψης δ' οὐκ ἐδάμασσα· θεός νύ τίς ἐστι κοτήεις.
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην·
 ἀλλὰ πού ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι
 καλοὶ πρωτοπαγεῖς νεοτευχέες, ἀμφὶ δὲ πέπλοι·

181. ΜΙΝ : ΜΕΝ G (O *supr.*) Harl. d ; Ar. διχῶς. 182. ΓΙΝΩΣΚΩ P : ΓΙΓΝΩ-
 σκων CJLM²N²U. 183 ἀθ. Ar. || ἵππους δ' MQ. || σάφα οὐκ Q. 184. δ' :
 ο' J. || ὃ γ' : ὃδ' JP Cant. 185. ὃ γ' : ὃδ' Q : ὃς' J. 187 ἀθ. Zen. ||
 κιχήμενος S *supr.* 188. γάρ ρ D. 191. ΝΥ : ΔΗ J (γρ. ΝΥ). || ΤΙΣ : ΤΟΙ C.
 193. μεγάροις HT. 194. Ζηνόδοτος μετέθηκεν An. (Ludw. conjectures that Zen.
 omitted the line and wrote πρωτοπαγεῖς for πέπλονται in 195).

181. The variant μέν for μιν may point, as Platt says (*J. P.* xvii. 129), to an older μέν ἐγὼ Fe.

182. There is no distinct trace in H. of the devices borne on shields which play so prominent a part in the *Septem* of Aischylos, and are frequently represented on vase-paintings; nor of course can the mention of the helmet be taken to indicate anything like the mediaeval crest. But every chieftain would be sure to adopt some peculiarity in the shape of his shield and helmet. Cf. A 526 εὖ δέ μιν ἔγνω· εὐρὺ γὰρ ἀμφ' ὦμοισιν ἔχει σάκος. For τρυφαλείῃ see on Γ 372.

183. εἰ θεός ἐστιν : we say 'if he is not a god'; the words imply a slight disposition to accept the affirmative. Cf. γ 216 τίς δ' οἶδ' εἰ κέ ποτέ σφι βίας ἀποτίσεται ἐλθόν; Ar. needlessly athetized the line, on the ground that Pandaros has really no doubt. But the very next words obviously imply at least a rhetorical uncertainty.

187. (ἡ διπλῇ περιεστιγμένη) ὅτι Ζηνόδοτος ἠθέτηκεν αὐτόν. οὐ γὰρ ἐτράπετο

ἄλλῃ τὸ βέλος, ἀλλ' ἔτυχεν αὐτοῦ. οὐ λέγει δὲ ὅτι καθόλου ἀπέτυχεν, ἀλλ' ὅτι ἐπὶ καίριον τόπον φερόμενον παρέτρεψεν. But this explanation seems forced, and most edd. agree with Zenod. in rejecting the line. Nor is it a satisfactory resource to take ἔτραπεν ἄλλῃ as = *brought to naught*; such a derived sense of ἄλλος is rather Attic than Homeric, and is not sufficiently supported by A 120. For the gen. τούτου, away from him, we may compare πάλιν τράπεθ' υἱος ἐοῖο Σ 138. Or we may take it, as gen. of hitting, with κιχήμενον, just as it was reaching him.

189. An interpolated line to bring in the cuirass; see on 99.

190. Ἀἰδωνῇι προΐάψαι, as Ἀἰδι προΐαψεν A 3. The name Ἀἰδωνεύς occurs again only Υ 61 in H.; it is not Pindaric, but appears rather to be a word of the tragedians. For προΐάψαι La R. would prefer προΐάψαι, 'I thought I had dispatched him.'

194. πρωτοπαγεῖς (with the rare contraction), generally explained 'joined together for the first time,' i.e. newly

πέπτανται· παρὰ δέ σφιν ἐκάστωι δίζυγες ἵπποι 195
 ἐστᾶσι κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
 ἡ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 ἐρχομένωι ἐπέτελλε δόμοις ἔνι ποιητοῖσιν·
 ἵπποισίν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας· 200
 ἀλλ' ἐγὼ οὐ πιθόμην, ἡ τ' ἂν πολὺ κέρδιον ἦεν,
 ἵππων φειδόμενος, μή μοι δευοίατο φορβῆς
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδην.
 ὥς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν. 205
 ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
 Τυδείδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέρουιν
 ἀτρεκὲς αἶμ' ἔσσευα βαλὼν, ἥγαιρα δὲ μᾶλλον.

198. ἔνι: εὔ Vr. a. 199. μ' ἐκέλευε O: τ' ἐκέλευε H. || ἐμβεβαῶτα
 Mor. Vr. c (and so apparently τινές αρ. Did.). 201. ἡ τ' ἂν: γρ. εἴτ' ἂν O.
 203. ἄδην Ar. D¹R¹U: ἄδδην others (and Ω). 204. ἀτὰρ DO: αὐτὰρ δ P. ||
 ἐς om. G: εἰς CMNO. || ἐλήλουθα O. 205. ἄρ': ἂν Q. || ἔμελλον ADO.

made. Cf. Ω 267. In θ 35 we have
 νῆα πρωτόπλοον, which is also translated
 'making her first voyage.' But this is
 a doubtful compliment to a ship; the
 alternative, 'a first-rate sailer,' suits the
 context better, and so here 'of first-rate
 build,' *primarie compacti* (Döderl.),
 avoids the awkward tautology with νεο-
 τευχέες which made Zenod. athetize the
 line. Unfortunately neither the simple
 πρῶτος nor any of its compounds seems
 to involve the pregnant meaning of
primarius, so that we have to acquiesce
 in the ordinary explanation. The same
 ambiguity is found in πρωτόπλους, Eur.
Hel. 1531. (Compounds of πρῶτος are
 very uncommon in classical Greek.)

195. For the practice of covering
 chariots with cloths when not in use cf.
 B 777.

200. For ἀρχεύειν with dat. see B 345.

202. For the crowding within the city
 walls compare Σ 286-7.

203. ἄδην only here with ā, though
 we have ἀδήσειε, ἀδηκότες, etc. The
 variation in quantity is unexplained;
 it is possibly here due to the sixth arsis,
 see Schulze *Q. E.* p. 452. ἄδην, which
 Ar. read, will be right if the word comes
 from root *sa* (*sa-tur*, etc.); but this is
 not certain. See note on K 98.

204. The neglect of the *F* of Ἴλιον is

rare. Brandreth conj. πεζὸς ἐὼν ἐς Ἴλιον
 ἦλθον, comparing Δ 231, Λ 230, 721.

205. ἄρ' ἔμελλον (or -εν) is the
 traditional reading; but the rule against
 the trochaic caesura in the 4th foot would
 require ἄρα μέλλον, and presumably Ar.
 read this in accordance with his custom
 of omitting the augment ("Ἰακῶς") when
 possible.

208. ἀτρεκὲς: this simple form recurs
 in H. only π 245 οὐτ' ἄρ' δεκάς ἀτρεκὲς
 οὔτε δὴ οἶαι, where it is an adverb; the
 form ἀτρεκέως is of course familiar. The
 original meaning of the word is not
 certain; if it be conn. with τρέπω (*Curt.*
Gr. Et. no. 633) and mean 'directly,'
 'not swerving from the straight line,'
 it can here hardly be an epithet of αἶμα.
 On the other hand, it cannot be taken
 with βαλὼν, which is too far off, and
 does not require an adv. to qualify it, as
 of itself it implies 'hitting the mark'
 (ὅτι τρώσας, καὶ οὐ ῥίψας ἀπλῶς τὸ βέλος).
 We must therefore take it with ἔσσευα,
 'I truly, surely, brought forth blood.'
 So Schol. B ἀντὶ τοῦ ἀτρεκέως εἶδον
 αὐτό, οὐκ ἠπάτημαι. But 206-8, which
 contain a feeble repetition of 188-91,
 are almost certainly interpolated for the
 sake of the allusion to the Ὀρκίων σύγ-
 χυσις, an episode which is evidently un-
 known to the author of this book, who

τῷ ῥα κακῇι αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 ἥματι τῷι ἐλόμην, ὅτε Ἴλιον εἰς ἐρατεινὴν 210
 ἡγεόμεν Τρώεσσι, φέρων χάριν Ἑκτορι δίωι.
 εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσι
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφές μέγα δῶμα,
 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φώς,
 εἰ μὴ ἐγὼ τάδε τόξα φαεινῶι ἐν πυρὶ θείην 215
 χερσὶ διακλάσσας· ἀνεμώλια γάρ μοι ὀπηδεῖ.”
 τὸν δ' αὖτ' Αἰνείας Τρώων ἀγὸς ἀντίον ἦῤδα·
 “μὴ δ' οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
 πρίν γ' ἐπὶ νῶ τῶιδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
 ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι. 220
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι
 οἶοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἠδὲ φέβεσθαι·
 τὼ καὶ νῶϊ πόλινδε σαώσετον, εἴ περ ἂν αὖτε
 Ζεὺς ἐπὶ Τυδείδῃ Διομήδεϊ κῦδος ὀρέξῃ. 225
 ἀλλ' ἄγε νῦν μάστιγα καὶ ἡνία σιγαλόεντα
 δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι·
 ἢ ἐ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.”

210. ὅτε τ' CR: ὅτε γ' G. || ἐς Q. 211. Ἑκτορι δίωι: ἱπποδάμοισιν *τινὲς*
ap. An. 213. ὑψερεφές GJL²M: ὑψηρεφές DNOPR (*η in ras.*) Lips. Vr. b c.
 214. ἐμοῖο JN (*p. ras.*) PQS. || τάμοι Vr. a. 215. εἰ: ἔν G. 218. ἔσσει Q.
 219. τῶιδ': τῶι D. 220. παρὰθῆναι M (not Harl. a). 224. πόλιν: γρ.
 πάλιν J. || περ ἂν: κεν Vr. a. 225. ὀρέξει OQ (*surp. η*). 226. νῦν: δὴ
 MN. 227. ἀποβήσομαι Ar. Ω: ἀποκοβήσομαι Par. g: ἐπιβήσομαι Zen. CO¹S
 (*surp. ἀπο*) King's, Par. d j¹, Vr. c, Mosc. 1 3, and γρ. Harl. a, Par. b. 228. τόν
 γε N.

otherwise could not have failed to allude to it again.

209. κακῇι αἴσῃ, A 418. ἀπὸ πασσάλου: cf. φ 53, Penelope ἐνθεν ὀρεξαμένη ἀπὸ πασσάλου αἰνυτο τόξον.

212-6 are to be compared with π 99-103, where 214 is not only repeated, but stands also in exactly the same position, as an apodosis with *two* protases, one preceding, the other following. It is possible to take νοστήσω and ἐσόψομαι as aor. subjunctives; compare, for another instance of an aor. form *ὥψόμεν, Ω 704, where ὤψεσθε is more natural if it be taken as aor. imper. than as fut. indic. But there is no valid reason against regarding them as fut. indic. except that such a constr. is not Attic. In any case there is no appreciable difference in sense. The second

protasis has the opt. under the influence of the pure wish τάμοι: we might equally have had fut. indic. as B 259 μηκέτι . . εἴην, εἰ μὴ . . δύσω, where again the constr. of the sentence is the same. ἀλλότριος: a foreigner is of course an inferior, and therefore defeat from such is the deepest degradation.

218. οὐκ ἔσσειται ἄλλως, *no change will be made*, nothing will be effected, till, etc. ἄλλως has the connotation 'better' in θ 176, υ 211, and cf. also Λ 391. The euphemism by which ἄλλως = κακῶς is not Homeric.

219. νῶ for νῶϊ here only in H. (in ο 475 read νῶ'). πρίν νῶϊ τῶιδ' Brandr. (with ictus-lengthening), ἐπὶ νῶϊ τῶι d. van L.

222. Τρώιοι, the breed of Tros. Cf. 265, Λ 597, Υ 230, Ψ 291, 377.

227. ἀποβήσομαι, i.e. when the time

τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 “ Αἰνεΐα, σὺ μὲν αὐτὸς ἔχ' ἥνία καὶ τεῶ ἵππῳ· 230
 μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα
 οἴσετον, εἴ περ ἂν αὖτε φεβώμεθα Τυδέος υἱόν·
 μὴ τὼ μὲν δείσαντε ματήσετον, οὐδ' ἐθέλητον
 ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,
 νῶϊ δ' ἐπαΐξας μεγαθύμου Τυδέος υἱὸς 235
 αὐτῷ τε κτείνῃ καὶ ἐλάσσει μώνυχας ἵππους.
 ἀλλὰ σύ γ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἵππῳ,
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξείῃ δουρί.”
 ὥς ἄρα φωνήσαντε ἐς ἄρματα ποικίλα βάντε
 ἐμμεμαῶτ' ἐπὶ Τυδείδῃ ἔχον ὠκέας ἵππους. 240
 τοὺς δὲ ἶδε Σθένελος Καπανηΐος ἀγλαὸς υἱός,
 αἶψα δὲ Τυδείδην ἔπεα πτερόεντα προσηύδα·
 “ Τυδείδῃ Διόμηδες, ἐμῶι κεχαρισμένε θυμῶι,
 ἄνδρ' ὀρόω κρατερῶ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 ἵν' ἀπέλεθρον ἔχοντε· ὁ μὲν τόξων ἐὺ εἰδώς, 245
 Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὐχεται εἶναι·
 Αἰνεΐας δ' υἱὸς μὲν ἀμύμονος Ἀγχίσαο
 εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἐστ' Ἀφροδίτη.

231. εἰωσέοτι Ar. (καὶ σχεδὸν ἅπαντες) Ω: εἰωσέοτε P. 232. ἂν om. Q.
 234. ποθέοντες DPQ Eust. 236. κτείνει . . ἐλάσοι G. 237. ἀλλ' αὐτὸς
 κύ γ' C. 239. φωνήσαντε . . βάντε GJP Mosc. 1: φωνήσαντες . . βάντες
 Ω. 240. ἐμμεμαῶτες HM. 242. αἶψα δέ: αἶψ' ἐπὶ L. 245. ἔχοντε
 GMN Mosc. 1, Vr. b: ἔχοντες Q: ἔχοντας Ω. 247. δ' om. U: ε' C. || μὲν
 ἀμύμονος: μεγαλήτορος (A supr.) DHSU. 248 om. Vr. a.

comes I will dismount to fight, ἐπιβήσο (221) referring to the present moment, *mount the chariot* in order to reach the scene of action. This entirely agrees with the Homeric style of fighting, where the heroes use their chariots only for movement from one part of the field to another, and do the serious work on foot. Compare especially P 480, where the reading is certain. The variant ἐπιβήσομαι is due no doubt to the fact that in the sequel (275 ff., 294) Pandaros does make his spear-cast from the chariot. That, however, is an irregularity which Aineias does not contemplate. It is curious that Ar. while reading ἀποβήσομαι gave the perverse interpretation οἶον τῆς ἵππων φροντίδος, *I will resign the care of the horses*.

230. ἔχε goes with both ἥνία and ἵππῳ by a slight zeugma, *hold* the reins and *drive* the horses. Compare the difference in the sense of δέξαι = *take*, and δέδεξο = *await* the attack, above.

232. φεβώμεθα, *flee from*, cf. 223.

233. ματήσετον, *grow wild*, 'lose their heads' as we say; cf. Π 474. In Ψ 510 it means 'lost no time.' Compare also Aisch. Sept. 37, P. V. 57.

236. μώνυχας, *with single (solid) hoofs*; not from μόνος (Hom. μόνος) but, as is now generally agreed, for *σμ-ώνυξ where σμ = σεμ- of εἰς (σεμ-ς), *simplex*, etc. (Brugm. Gr. i. 171). Compare Virgil's *solo ungula cornu*.

248. Cf. φ 335 πατὴρ δ' ἐξ ἀγαθοῦ γένος εὐχεται ἔμμεναι υἱός, for the use of

ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτω
 θῦνε διὰ προμάχων, μή πως φίλον ἦτορ ὀλέσσης." 250
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 "μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισέμεν οἶω·
 οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι
 οὐδὲ κατὰπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·
 ὅκνείω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὕτως 255
 ἀντίον εἴμ' αὐτῶν· τρεῖν μ' οὐκ ἔαι Παλλὰς Ἀθήνη.

249. δοκεῖ Ζηνόδοτος τοῦτον καὶ τὸν ἐξῆς ἠθετηκέναι Δη. || ἐφ' ἵππων Δη. Ω: there was a variant, but Schol. A does not say what; probably ἐφ' ἵππων rather than ἐφ' ἵππους. || μοι: μὲν G. 251. ἄρ': αὖ J. 252. φόβον τ' P¹R: φόβον μ' L. || οὐδέ με S. 253. γὰρ ἐμοὶ S Mosc. 1. || ἀλυσκάζοντι ἢ ἀλυσκάζοντα Eust. 255. ἐπιβάμεναι M Eust. || οὕτως T Lips. 256. ἀντίος S. || μ': δ' S. || ἔαι Herod. ATU.

ἐκγεγάμεν. But the line, which is omitted by one ms., looks suspiciously like an interpolation.

249. δοκεῖ Ζηνόδοτος τοῦτον καὶ τὸν ἐξῆς ἠθετηκέναι, Ariston.; an important remark, as it shows that the later Aristarchean school knew Zenodotos only at second hand. ἐφ' ἵππων, ὅτι Ἀττικῶς ἐξενήνοχεν ἀντὶ τοῦ ὡς ἐπὶ τοὺς ἵππους (*in the direction of the chariot*), *ibid.* For the Attic use compare ἐπ' οἴκου = *homewards*, ἢ ἐπὶ Βαβυλῶνος ὁδοῦ Xen. *Cyr.* v. 3. 45, etc. It occurs also in H., e.g. Γ 5, E 700. But it is hardly possible that this should be the sense here, for we cannot suppose that Sthenelos, whose function is that of charioteer, can have left the horses so far as to advise Diomedes to retreat in their direction. We must therefore take it in the ordinary sense, *retreat upon the chariot* (as Ω 356).

252. φόβονδ' ἀγόρευε: for this pregnant use we may compare II 697 φύγαδε ὠώντο. It is easily derived from the literal sense which we have in Θ 139 φόβονδ' ἔχε μώνυχας ἵππους, and may be compared with such phrases as εἰπεῖν, ὠθεῖσθαι εἰς ἀγαθὰ, I 102, Ψ 305; thus it means 'say nothing in the direction of, tending to, flight.' φόβος is of course an exaggeration, as Sthenelos merely meant him to fight in the wrong, not among the πρόμαχοι. ἀλυσκάζοντι and καταπτώσσειν are equally vivid names for retirement to the μῖλος, where an individual was protected by numbers (cf. Z 443). So Idomeneus says, N 262 οὐ γὰρ ὁτὶ ἀνδρῶν δυσμενέων κὰς ἱστάμενος πολεμίζειν. οὐδέ α: so

Ptol. Ask.; Herod. οὐδὲ σέ, *not even thee*. But it is more Homeric to take οὐδέ with the whole clause, *for neither do I think that thou wilt persuade me*.

253. ΓΕΝΝΑῖΟΝ, a δπ. λεγ. in Homer; nor does he use γέννα or γεννάω: σημειοῦνται τινες ὅτι οὕτως εἴρηται ἐγγενές, πατριον Schol. A. It is practically indifferent whether we explain the word thus, 'it is not in my blood,' or in the later sense 'it is not honourable for me to shirk'; this sense is immediately derived from the former, as with our word 'high-bred,' worthy of a man of family. To a chieftain whatever is hereditary is honourable as a matter of course. τὸ γενναῖόν ἐστι τὸ μὴ ἐξιστάμενον ἐκ τῆς αὐτοῦ φύσεως Aristot. *H. A.* i. 1. 14.

256. This line is a compendium of sins against Homeric diction—the weak αὐτῶν = *them*, τρεῖν for τρεῖν, and worst of all ἔαι in one syll. for ἔαι in three. The couplet may be an Attic interpolation, though it does not look like it. If it is to be restored to archaic form, violent measures must be employed. Of many conjectures perhaps the best is van Leeuwen's ἀντίος εἴμι· τρεῖν μ' οὐκ εἶαι Π. Ἀ. In the old Attic alphabet, with contractions, this would be τρεῖν μουκεα Π., which would easily assume its present form with αὐτῶν, a gloss imported to fill up the apparently deficient measure. The well-attested ἔαι supports this. For the imperf. cf. 819. (Synizesis of the first syll. of εἶω is found in our texts in K 344, where see note, and φ 233, ψ 77.)

τούτω δ' οὐ πάλιν αὐτὶς ἀπολίσσεται ὠκέες ἵπποι
 ἄμφω ἀφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγησιν.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260
 ἀμφοτέρω κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
 αὐτοῦ ἐρυκακέειν, ἐξ ἀντυγος ἡνία τείνας,
 Αἰνείαιο δ' ἐπαῖξαι μεμνημένος ἵππων,
 ἐκ δ' ἐλάσαι Τρώων μετ' ἐυκνήμιδας Ἀχαιοὺς.
 τῆς γάρ τοι γενεῆς, ἧς Τρωὶ περ εὐρύοπα Ζεὺς 265
 δῶχ' υἱὸς ποινὴν Γανυμήδεος, οὐνεκ' ἄριστοι
 ἵππων, ὅσσοι ἔασιν ὑπ' ἡῶ τ' ἡελίου τε·
 τῆς γενεῆς ἔκλεψε ἀναξ ἀνδρῶν Ἀγχίσης,
 λάθρῃ Λαομέδοντος ὑποσχὼν θήλεας ἵππους·
 τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη. 270

257. τούτων M (not Harl. a). || ὠκέας ἵππους C (*supr.* οἱ over ους) R *supr.*
 258. εἴ γ' οὖν Ar. διὰ τοῦ γ: others εἴ κ' οὖν? 260. ὀρέξῃ P. 263.
 αἰνείωο Zen. || ἐπαίξας Q. || μεμνημένος: καλλίτριχας St (μεμνημένος Sm).
 264. ἐκλάσαι A (*supr.* κ δ'). 270. γενέθλης N *supr.*, γρ. Jm: γενέθλα
 Vr. b.

258. For the double γε cf. II 30 μὴ
 ἐμέ γ' οὖν οὗτός γε λάβοι χόλος. 287-8
 and X 266 are doubtful cases. Schol.
 A (Didymos) remarks, οὕτως γοῦν διὰ τοῦ
 γ Ἀρίσταρχος: this perhaps indicates
 the existence of a variant εἴ κ' οὖν, which
 is at least unobjectionable, perhaps prefer-
 able, and is conjectured by Heyne.

261. τούσδε, pointing to his own
 horses, which must therefore be close at
 hand; an additional argument in favour
 of the explanation adopted in 249.

262. It is not uncommon in vase-
 pictures of a chariot about to start to
 see the reins fastened to the front of the
 ἀντυξ or rail which ran round the car
 and formed a handle behind by which
 the riders could mount. This again
 seems clearly to shew that Sthenelos at
 the moment is in the car and holding
 the reins.

263. ἵππων may be gen. after ἐπαῖξαι,
 cf. N 687 ἐπαΐσσοντα νεῶν and other
 genitives after verbs of aiming (*H. G.* §
 151 c). μεμνημένος is then added as
 in T 153 ὧδέ τις ὑμείων μεμνημένος ἀνδρὶ
 μαχέσθω, both lines being instances of
 the common Greek habit of expressing
 by the participle what we give in the
 principal verb: 'do not forget to spring

at the horses.' On the other hand
 ἐπαΐσσειν is commonly used absolutely,
 so that it is equally possible, though
 less idiomatic, to make ἵππων dependent
 on μεμνημένος, 'spring forward thinking
 only of the horses.' 323 is in favour
 of this; there, however, ἐπαΐξας may
 directly govern ἵππους (cf. H 240, M
 308; it takes the dat. also, κ 322, ξ 281,
 Ψ 64 ?).

265. ἧς, an ablative gen., expressing
 the source, as Z 211 ταύτης τοι γενεῆς τε
 καὶ αἵματος εὐχομαι εἶναι, and τῆς γενεῆς
 ἔκλεψε below. The attraction ἧς for
 ἣν assumed by some is not Homeric,
 Hesiodic, or Pindaric. Bekker (*H. B.*
 ii. 12) instead of supplying εἰσὶν after
 γενεῆς takes it with ἔκλεψε in 268,
 regarding γενεῆς there as a mere re-
 sumption after the parenthetical ἧς . .
 ἡελίου τε, and putting a comma at the
 end of 267. He would also read ἧς for
 ἧς, but this seems needless.

266. οὐνεκα, because. For Ganymede
 see T 231-5.

269. λάθρῃ Λαομέδοντος, Ω 72.
 οήλεας, as θήλῃς ἐέρση ε 467, Ἥρη θήλῃς
 ἐούσα T 97. Others read θηλέας for
 θηλέας, with the Doric ᾱ of the acc.
 plur. fem.; but this is not an epic form.

270. γενέθλη, a stock, stud.

τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ,
τὼ δὲ δὺ' Αἰνεΐαι δῶκεν, μήστωρε φόβοιο.

εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν."

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
τὼ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους. 275
τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·

"καρτερόθυμε δαΐφρον ἀγαυοῦ Τυδέος υἱέ,
ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς οὔστος·
νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἴ κε τύχωμι."

ἦ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος, 280
καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
αἰχμῇ χαλκεΐῃ πταμένη θώρηκι πελάσθη.

τῷ δ' ἐπὶ μακρὸν ἄυσε Λυκάονος ἀγλαὸς υἱός·

"βέβληται κενεῶνα διαμπερές, οὐδέ σ' ὅτῳ
δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας." 285

271. τοὺς: τῶν M. 272. μήστωρι S (supr. ε) T¹(?) Par. j, Plato *Laches* 191 B. 273. ἀραιύεσθαι M. 274. οἱ: τοὶ Q. 276. τὸν: τῷ Mosc. 1: τῶν N. 277. καρτερόθυμε P. 278. ἦ: εἰ T². 279. τύχωμι A Schol. T: ὕχοιμι Ω. 280. προΐει Vr. a. 282. εἴρακι G. || πέλασσε Q. 285. ἀνασχέσεσθαι PQ: γρ. ἀνασχέσεσθαι J.

272. Bekker, Nauck, Christ, and others have adopted the variant *μήστωρι* in preference to the vulg. *μήστωρε*: it was read by Plato *Lach.* 191 B; *καὶ αὐτὸν δὲν Αἰνεΐαν κατὰ τοῦτ' ἐνεκωμίασε, κατὰ τὴν τοῦ φόβου ἐπιστήμην, καὶ εἶπεν αὐτὸν ἵνα μὴστῶρα φόβοιο*. There can be no doubt that Homeric usage is on the same side, for *μήστωρ φόβοιο* is always used of heroes (Z 97, 278, M 39, Ψ 16, cf. *μήστωρ αὐτῆς* N 93, etc.), except in the parallel passage Θ 108, where the authority is more evenly divided. The nearest Homeric analogy is in the late passage B 767 *φόβον Ἄρῃος φορεούρας*, of the horses of Eumelos. We may, however, accept the phrase here as an unusually exaggerated encomium; the horses in virtue of their divine descent are actually put on a level with human beings.

273. For the first *κε* (here and Θ 196) most edd. (including Bekker, Nauck, and Christ) follow J. H. Voss in his conj. *γε*: but the change is needless, as appears from the considerable number of cases of *εἰ κε* with opt. in protasis noted in *H. G.* § 313. The separation of *εἰ* . . . *κε* is found again in the same phrase Θ 196, and in Ψ 592; the

particles are still far from coalescing into an Attic *ἐάν*. See also *M. and T.* § 461.

274. For this line see note on 431.

278. Schol. A mixes up in his note two interpretations, according to one of which we should read *ἦ* as a particle of asseveration; the other would take *ἦ* *ἀντὶ τοῦ εἰ*. Though the former view is doubtless right, yet it may be said that the parataxis of the two clauses shews exactly how the use of *εἰ* with the indicative arose, to express a concession made unconditionally.

279. The form *τύχωμι* has as usual been almost universally corrupted to the more familiar *τύχοιμι*. The opt. with *κε* is quite out of place in these conditional protases expressing a hope. So also H 243.

281. For *τῆς δέ* La R. suggests (and Nauck and Christ adopt) *ἦ δέ*, comparing E 66, H 260, Υ 276. This is no doubt right, as *ἦ δέ* would be likely to be changed, in order to avoid the (perfectly normal) hiatus in the bucolic diaeresis.

282. *εἴρακι* may here mean the *μίτρη*: see App. B.

285. *μέγα* is here to be taken as an adv. (cf. A 78), *thou hast given me my wish to the full*. If it is closely con-

τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
 “ ἤμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶτ' γ' ὅτω
 πρὶν ἀποπαύσεσθαι, πρὶν ἢ ἕτερόν γε πεσόντα
 αἵματος ἄσαι Ἄρῃα ταλαύρινον πολεμιστήν.”

ὥς φάμενος προέηκε· βέλος δ' ἔθυνεν Ἀθήνη 290
 ῥίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
 τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,
 αἶχμή δ' ἐξελύθη παρὰ νείατον ἀνθερεῶνα.
 ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
 αἰόλα παμφανόωντα, παρέτρεσαν δέ οἱ ἵπποι 295
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.
 Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,

288. πρὶν ἀποπ. P: πρὶν γ' Ω. || ἀποπαύσεσθαι (A *surp.*) DNU: ἀποπαύ-
 caceσθαι Ω (including T). || πρὶν Ἡ LU: πρὶν γ' Ἡ Ω. 289. ταλαύρινον PR.
 293. ἐξελύθη Ar. AHM Mor. Bar. Cant. Vr. c, Harl. a, Par. a b e f¹ (A *in ras.*)
 j: ἐξελάθη S (*surp.* υ): ἐξεχύθη Mosc. 1 (*in ras.*), Par. h k: ἐξέκυτο T Lips.
 Harl. b: ἐξεχύθη Zen. Ω. 295. παμφανόοντα G. 297. ἐπόρουσε PRS²U²
 (H *surp.*): ἐπώρουσε N.

nected with εὖχος as epithet, it produces the forbidden trochaic caesura in the fourth foot.

288. The fourfold repetition of *re* in the vulg. led Barnes to drop it after either *πρὶν*, and the mss. give some support. *πρὶν* was originally long by nature (cf. *πρεῖν* in the Gortynian inscr.), and though it is occasionally short in H. (nineteen times), yet it remains long in thesis in Z 81, and some eight other passages. It is true that *πρὶν* has a special affinity for *γε*, the combination occurring nearly thirty times in Homer, yet Z 465 (?), O 74, α 210, δ 255, η 196, σ 289 are the only passages where the *γε* is not elided; this very small proportion and the preponderance of passages in the *Odyssey* are in favour of the omission. See Hartel *H. S.* 109, La Roche *H. U.* 256. For ἀποπαύσεσθαι and ἀποπαύσα-σθαι see note on Γ 28; and for ταλαύρινον H 239.

291. The course of the dart has given great trouble to critics ancient and modern. Some thought that the dart being miraculously guided need not pursue a natural course; others, that Pandaros was leaning forward to see the effect of his shot; others, that the plain was not level, and that the chariots ran on the lower ground while the footmen fought from the heights (!). None of

them seem to have hit on the absurdly simple explanation that Pandaros may have attempted to 'duck,' bending his head forward a moment too late. The result would obviously be what Homer describes. (This explanation was, I find, first given by Brandreth.)

293. ἐξελύθη was explained by Ar. τῆς ὀρμῆς ἐπαύσατο, which the word cannot mean; ἐξεσύθη of Zen. and vulg. = *issued forth*. But there can be little doubt that Ahrens, Brandreth, and Christ are right in restoring ἐξέλυθε = ἐξῆλθε. The form with *ε* for *η* is not elsewhere found, but has very likely been sometimes suppressed in favour of the more familiar ἦλθον. The misunderstanding will of course have arisen in transcription from the old Attic alphabet. This is an interesting, because evidently accidental, proof that in the oldest form of the Epic poems the ictus in the penthemimeral caesura sufficed to lengthen a final short syllable without the aid of the *ῥ* ἐφελευστικόν, which originally was not used to make position. (See also on A 549.)

295. παρέτρεσαν, *swerved aside*. For the canon of Ar. that in H. *τρεῖν* means '*fugere, non timere*' see Lehrs *Ar.* 77 sqq. Hence Aineias leaps down (297), because his horses are running away. But the variant ἐπόρουσε is equally good.

δείσας μή πώς οἱ ἐρυσαίατο νεκρὸν Ἀχαιοί.
 ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὥς ἀλκὴ πεποισῶς,
 πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἐτίσῃ, 300
 τὸν κτάμεναι μεμαῶς ὅς τις τοῦ γ' ἀντίος ἔλθοι,
 σμερδαλέα ἰάχων. ὁ δὲ χερμάδιον λάβε χειρὶ
 Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
 οἶοι νῦν βροτοὶ εἰς· ὁ δέ μιν ῥέα πάλλε καὶ οἶος·
 τῷ βάλεν Αἰνείας κατ' ἰσχίον, ἔνθά τε μηρὸς 305
 ἰσχίῳ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσι·
 θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
 ὥσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. αὐτὰρ ὃ γ' ἦρως
 ἔστη γυνὲξ ἐριπῶν καὶ ἐρείσατο χειρὶ παχείῃ
 γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νῦξ ἐκάλυψε. 310
 καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,

301. τοῦ γ': τοῦδ' Mosc. 1. || ἀντίον DHRS. || ἔλεν(ι) NQ (*supr.* οἱ) R Vr. A.
 303. δύο Q. || γ' om. D. || ἄνδρες JT. 305. ἔνεα γε G Mosc. 1. 306. ἰσχίον
 Par. b: ἰσῶι Cram. *An. Ox.* ii 372. 307. τένοντα Q *supr.* 308. τραχὺς P.
 310. δέ: δέ οἱ Eust.

300. οἱ is *dat. ethicus*, πρόσθε a pure adverb, as in 315, etc. The prepositional use with gen. is commoner.

301. τοῦ γ' ἀντίος: cf. P 8; the expression is very strange, and might easily be emended εἰς ἀντίος, the hiatus being normal in the bucolic diaeresis. As it stands, τοῦ must mean 'the dead man.'

303. μέγα ἔργον, a great feat, added parenthetically, 'in apposition to the sentence,' as it is usually called, though it really forms part of the complement of the verb λάβε. We may compare A 294 πᾶν ἔργον ὑπείξομαι, and similar usages which will be found in *H. G.* § 136. 2-4. There is nothing in Homeric usage to justify us in taking ἔργον in apposition with χερμάδιον, as though = a great thing; or in comparing such Herodotean phrases as μέγα χρήμα ὑός. φέροιεν: for this 'concessive' or potential opt. without ἄν see *H. G.* § 299 f, where reference is made to the similar use in a principal clause, ρεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἀνδρα σαῶσαι. The hiatus after ὃ suggests ὃ κ' οὐ (P. Knight), or ὃ γ' οὐ δύο κ' (van L.), but the κε is not grammatically necessary.

304. οἶοι νῦν βροτοὶ εἰς: compare A 272. The phrase occurs four times in the *Iliad*, but not in the *Odyssey*.

306. κοτύλη, the *acetabulum* of Roman and modern anatomy; the socket, suffi-

ciently like a shallow cup, by which the head of the femur is articulated to the pelvis. Compare the use of κοτυληδών of the cuttle-fish's suckers in ε 433 (also of the acetabulum in *Ar. Vesp.* 1495).

310. γαίης: the gen. is compared in *H. G.* § 151 a with τοίχου τοῦ ἐτέροιο I 219, and with the gen. after verbs of taking hold of. But it must be admitted that the analogy is not very satisfactory, and the use is strange. The line recurs in A 356, and is there generally condemned as an interpolation; it may fairly be suspected here too. The last part looks like an adaptation of the familiar τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νῦξ ἐκάλυψεν. For δέ Brandreth and others conj. δέ F', where F would naturally represent Fε: but δέ οἱ in Eust. looks as though some mss. in his time still retained a tradition of Fοι, which is of course possible. Cf. the οἱ of Ambr. in l. 4.

311. ἀπόλοιτο for the ἀπώλετο which is normal in Homeric as in later Greek; see *H. G.* § 300 c, *M. and T.* § 440. The opt. is in itself merely concessive or potential, without reference to past or present; but the need for a more exact expression of time clearly led early to the prevalence of the indicative. Hence the opt. is almost confined to a few formulae, such as this (repeated in 388),

εἰ μὴ ἄρ' ὁξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
μήτηρ, ἣ μιν ὑπ' Ἀγχίσηι τέκε βουκολέοντι·
ἀμφὶ δ' ἐὼν φίλον υἷον ἐχέυατο πήχες λευκῶ,
πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν,
ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπῶλων
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

315

ἣ μὲν ἐὼν φίλον υἷον ὑπεξέφερεν πολέμοιο·
οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιάων
τάων ἅς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης,
ἀλλ' ὃ γε τοὺς μὲν εἰς ἡρύκακε μώνυχας ἵππους
νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας,

320

Αἰνείαιο δ' ἐπαΐξας καλλίτριχας ἵππους
ἐξέλασε Τρώων μετ' ἐυκνήμιδας Ἀχαιοὺς,
δῶκε δὲ Δηϊπύλῳ ἐτάρῳ φίλῳ, ὃν περὶ πάσης
τίεν ὀμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ἦιδε,
νηυσὶν ἔπι γλαφυρήσιν ἐλαυνέμεν. αὐτὰρ ὃ γ' ἦρως
ὦν ἵππων ἐπιβὰς ἔλαβ' ἡνία σιγαλόεντα,
αἶψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους

325

317. ἐκ: ἀπο T. || ἔλνται NQ Par. c g: ὄλοιτο Ar. (?). 318. ἐὼν: τῶν
Mosc. 1. || πολέμοιο N. 323. αἰνᾶω Zen. (cf. 263). 324. ἐξέλασε: ἐκ δ'
ἐλασσε T. 326. ἦιδε C. 327. ναυσὶν P. 329. κρατερωνύχας ἵπποις Zen.

φαίης κεν, οὐδέ κε φαίης, οὐκ ἂν γνοίης,
οὐκ ἂν (οὐ κε) ἴδοις, οὐ κεν ὀνόσαιτο, and is
much commoner in *Il.* than *Od.*

313. τέκε, *conceived*; cf. B 741, 820.

314. ἐχέυατο: cf. π 214 ἀμφιχυθεὶς
πατέρ' ἐσθλόν.

315. ἐκάλυψεν, put as a covering; so
P 132, Φ 321, X 313. Cf. note on
89.

320. For the position of τάων cf. 332
and β 119. For συνθεσιάων, *agreement*,
cf. B 339 πῆι δὴ συνθεσῆαι;

323. See note on 263.

326. For the phrase ἄρτια ἦιδε cf. Π
72 εἰ μοι κρείων Ἀγαμέμνων ἥπια εἰδείη.
ἄρτιος seems to be the opposite of ἀν-
ἄρσιος, and to mean 'friendly,' agree-
ing with his wishes. But in Ξ 92, θ
240, ἄρτια βάζειν means 'to speak suit-
ably, to the point,' and so it might be
here; or would then be an ethic dative,
'because he found him have apt know-
ledge.' But this is a less Homeric use
of εἰδέναι, which is regularly used to
express disposition of character; compare
numerous phrases such as αἰσιμα (O 207),

ἀθεμίστια, ἄγρια εἰδέναι, and the fuller
θυμὸς ἥπια δῆνεα οἶδε Δ 361.

327. For the dat. instead of the acc.
after verbs of motion cf. the common
phrase ἐπ' ἀλλήλοισιν ἰόντες, and others.
H. G. § 198 ad fin.

329. μέθεπε with a double accus. only
here; in Π 724 we have Πατρόκλῳ
ἔφεπε κρατ. ἵππους. The word ἔπειν,
from its primary sense 'handle,' came
to imply 'handling' or *managing* a
team of horses, and hence = *drive*. But
it is not necessary to follow von Christ
in reading μέθ' ἔπε: the constr. 'drove
the horses after T.' may be justified by
such common constructions as μετιέναι
τινα and the like, combined with the
constr. of Θ 126 ἡνίοχον μέθεπε θρασύν,
'drove in quest of a charioteer,' where
the direct object ἵππους is omitted in
Greek as in English. Compare also
ἵππους ὑπάγειν ζυγόν Π 148. It must,
however, be admitted that Τυδεΐδῃ would
be a more usual constr. The reading of
Zen. (v. supra) is not to be commended,
as it introduces the short form of the
dat. pl. ἵπποις for ἵπποισι.

ἐμμεμαώς. ὁ δὲ Κύπριν ἐπώιχετο νηλεῖ χαλκῶι, 330
 γινώσκων ὃ τ' ἄναλκίς ἔην θεός, οὐδὲ θεάων
 τάων, αἷ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
 οὔτ' ἄρ' Ἀθηναίη οὔτε πτολίπορθος Ἐννύ.
 ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὄμιλον ὀπάζων, 335
 ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς
 ἄκρην οὔτασε χεῖρα μετάλμενος ὀξείῃ δουρὶ
 ἀβληχρήν· εἶθαρ δὲ δόρυ χροὸς ἀντετόρησεν
 ἀμβροσίου διὰ πέπλου, ὃν οἱ Χάριτες κάμον αὐταί,
 πρυμνὸν ὕπερ θέναρος. ῥέε δ' ἀμβροτον αἶμα θεοῖο,

331. γινώσκων LN. || οὐδὲ G. 334. ῥὰ κίχανε G. 336. (Hence to l. 635 is a lacuna in A, supplied by a later hand, quoted as A.) δουρὶ: χαλκῶι H Lips. 337. ἀβληχρήν LRS. || δόρυ: διὰ PQ.

330. The name Κύπρις is used only in this episode (422, 458, 760, 883), and the Cyprian worship of Aphrodite is not elsewhere alluded to in the *Iliad*. Her connexion with Paphos appears, however, in the certainly late passage θ 362, which in several respects may be compared with the adventures of the gods recorded in the present book. In the sequel Kypri is made the daughter of Dione (371), an ancient goddess, probably pre-Hellenic, the wife of the Pelasgian Zeus at Dodona. It is certain, therefore, that the name cannot be meant to imply the Cyprian origin of the goddess. Enmann (*Kypros* p. 21) suggests that the name is really European, and compares the Italian *Dea Cupra* (of whom we know nothing but the title); and that the Greeks named the island from the goddess, not *vice versa*, when they colonized it, and, in their usual fashion, identified their Aphrodite with the Phoenician Astarte whom they found in possession. Cyprus is alluded to in H. only in δ, θ, ρ, and the clearly late passage A 21, but Aphrodite is fully established as an Olympian, and shews no sign of Phoenician parentage.

332. Compare 824 μάχην ἀνὰ κοιρανέοντα, and Γ 241 μάχην ἀνδρῶν, θ 183 ἀνδρῶν πτολέμους, from which it is clear that ἀνδρῶν here is gen. after πόλεμον, not after κοιρανέουσιν.

334. ὀπάζων: cf. Θ 341 ὡς Ἐκτωρ ὤπαζε κάρη κομόωντας Ἀχαιοῦς, and P 462. The word seems to be closely conn. with ἔπειν (compare the use of ἐφέπειν), and means *pressing hard*. It recurs in this sense in the metaphorical

phrase γῆρας ὀπάζει Θ 103, Δ 321; else it is always causal, 'to cause to attend upon,' i.e. to attach to.

337. ἀβληχρήν, a word of doubtful origin and sense, cf. ἀβληχρὸς θάνατος (*easy*?) λ 135, ψ 282; here apparently *feeble* (οἱ μὲν ἀπαλήν, οἱ δὲ ἀσθενῆ Ap. Lex.). Herodianos on Θ 178 mentions a form βληχρὸς in the same sense; cf. βλάξ (and μαλακός?). ἀντετόρησεν may be either ἀν-τετόρησεν or ἀντ-ετόρησεν, probably the former. The reduplicated τετορεῖν is given by Hesych. and ἀντι- seems to have no particular force here. Cf. ἀμ-πεπαλὼν, and see K 267.

338. The very rare neglect of the F of Φοι led Heyne to conj. δ for δν, though πέπλον as neuter is not found in H., nor indeed anywhere except in the form πέπλα in very late authors (cf. on Z 90). Another easy correction, made by Nauck and others, is αἰ for οἱ. Still better, perhaps, is Brandreth's δν ἄρ, cf. δν ῥ' αὐτὴ ποιήσατο 735. But in a fragment of the *Kypria* we find εἶματα μὲν χροῖ ἔστο τὰ οἱ Χάριτες τε καὶ Ὀραι ποίησαν, and this is certainly the more Homeric construction, cf. Ξ 178 ἀμβρόσιον ἐάνδον ἔσαθ', δν οἱ Ἀθήνη ἐξυσ' ἀσκήσασα (similarly Ap. Rhod. iv. 424). The line is superfluous, and as we should not expect the garment to cover the πρυμνὸν θέναρος, it may well be interpolated.

339. πρυμνὸν ὕπερ θέναρος must be the same as χεῖρ' ἐπὶ καρπῶι 458. θέναρ appears to mean 'the palm of the hand.' πρυμνόν is here taken to be a substantive, the 'root of the palm.' But it is very tempting to read χροῖα for χροὸς in 337 with van L. (altered to avoid the

ἰχώρ, οἷός πέρ τε ῥέει μακάρεσσι θεοῖσιν· 340
 οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον·
 τούνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.
 ἦ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἷόν·
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων
 κυανέῃ νεφέλῃ, μή τις Δαναῶν ταχυπώλων 345
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·
 τῇ δ' ἐπὶ μακρὸν ἄυσε βοὴν ἀγαθὸς Διομήδης·
 "εἶκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτήτος·
 ἦ οὐχ ἄλῃς ὅττι γυναῖκας ἀνάλκιδας ἡπεροπεύεις;
 εἰ δὲ σύ γ' ἐς πόλεμον πωλήσεται, ἦ τέ σ' ὅτω 350
 ῥιγῇσειν πόλεμόν γε, καὶ εἴ χ' ἐτέρωθι πύθεται."
 ὥς ἔφαθ', ἦ δ' ἀλύουσ' ἀπεβήσετο, τείρετο δ' αἰνῶς.
 τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδὴνέμος ἔξαγ' ὀμίλου
 ἀχθομένην ὀδύνῃσι, μελαίνετο δὲ χροῶ καλόν.
 εὔρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θούρον Ἄρηα 355

343. μέγα [D]J[NO]PQR: μέγ' Ω. || κάββαλεν ACNPQRST. 346. ἔλπει
 CHQ. 347. τῇ: τῷ Vg. a. 348. ευγάτηρ CJNO. || πολέμοιο JO. 350.
 σύ γ': ἐν τισι γρ. καὶ Schol. T. 351. πόλεμόν δε C (supr. γε) DNQR: πόλε-
 μόντε Vg. b. || εἴγ' H. || ῥιγῇσαι καὶ εἴ χ' ἐτέρωθι πυθνι πόλεμόν γε G. 352.
 ἀπεβήσετο ADJQ Vg. b¹ c: ἀπεβήσ*το M Harl. a: ἀπεβήσατο Ω. || τείρετο δ':
 τείρε γὰρ U.

hiatus, and perhaps with the idea that ἀμβροσίου belonged to it); then πρυμνόν will be an adj. as usual, *the spear pierced the flesh to the bottom* ('to the bone') *above the palm*. And it may be questioned whether we should not give the same explanation even with χροός, taking πρυμνόν as an adv. Cf. also P 619, where the same constr. is possible. If χροός is kept, it would be better to read διά for θόρυ with PQ.

340-2 appear to be a very poor interpolation. ἰχώρ is mentioned again only in 416 in an anomalous form. It is used by Aisch. Ag. 1480 in the sense of 'blood' simply; in later writers it means the serum of the animal juices of all sorts, including blood. Thus the appropriation of it to the divine blood, which is not adopted by any later poets, seems due to a mistaken attempt to reconcile 416 with 339 by this interpolation. 342 is a meaningless *non sequitur*; and with it 341 must be condemned.

344. ἐρύσατο, *saved*, see A 216.

349. ἦ οὐχ ἄλῃς, rather οὐ φάλῃς: the ἦ is superfluous and the synzesis intolerable (so Brandreth).

350. The original reading must surely have been *ἦε σύ γ' ἐς πόλεμον πωλήσεται; ἦ τέ σ' ὅτω κτλ.*: 'wilt thou frequent the battle-field?' The mistake was easily made in transcription from old Attic; Hartmann's οὐ σύ γ' ἔτ' ἐς π. adopted by van L. is very violent, and gives a less vigorous sense. As the text stands, the two clauses beginning with εἰ are evidently not co-ordinate or even consistent. We can only explain them by supposing that the train of thought is, 'if you mean to frequent (cf. A 490) the battle-field, you will (be taught to) dread the battle if you so much as hear the sound of it anywhere'; which is possible, but not very satisfactory. πυέσσαι is probably used of direct hearing, not in the sense of 'hearing battle talked about,' cf. O 379 ἐπύθοντο κτύπον, 224 μάχης ἐπύθοντο.

354. μελαίνετο, i.e. Aphrodite was stained by the μέλαν αἷμα (or ἰχώρ!). The scholia take it to mean *grew livid*.

355. ἐπ' ἀριστερά: it seems most natural to suppose that the Greek poet always looks at the battle from the Greek side. The left would then mean

ἤμενον, ἥερι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππω·
 ἡ δὲ γνύξ ἐριποῦσα κασιγνήτοιο φίλοιο
 πολλὰ λισσομένη χρυσάμπυκας ἤιτεεν ἵππους·
 “ φίλε κασίγνητε, κόμισαί τέ με, δὸς δέ μοι ἵππους,
 ὄφρ' ἐς Ὀλυμπον ἵκωμαι, ἵν' ἀθανάτων ἔδος ἐστί. 360
 λήην ἄχθομαι ἔλκος, ὃ με βροτὸς οὔτασεν ἀνὴρ,
 Τυδείδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.”
 ὥς φάτο, τῇι δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους.
 ἡ δ' ἐς δίφρον ἔβαινε ἀκηχεμένη φίλον ἦτορ,
 παρ δέ οἱ Ἴρις ἔβαινε καὶ ἡνία λάζετο χερσί, 365
 μᾶστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην.
 αἶψα δ' ἔπειθ' ἵκοντο θεῶν ἔδος, αἶπὺν Ὀλυμπον·
 ἔνθ' ἵππους ἔστησε ποδὴνεμος ὠκέα Ἴρις
 λύσας' ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·
 ἡ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτη, 370

358. ἐλίσσομένη S. 359 om. Lips.^t || κασίγνητ' ἐκκόμωμαι AC³PQ (app. corr. from ἐκκόμωμαι) RU Lips.^m: κασίγνητε ἐκκόμωμαι S. || δέ με G. || δὸς δέ: δός τέ C. 361. λίαν G. 363. ἄρ' om. ADMNPT. 364. ἀκαχεμένη H²R: ἀκαχημένη GJPQ (S *supr.*) T. 366. μᾶστιξε(ν) LN². || ἀέκοντε GOP Cant.: ἄκοντε Ω. 369. παρ G Cant.

the part of the battle most distant from the Skamander, on the right bank of which the fighting must, according to the actual geography, have taken place. But this will be inconsistent with l. 36, where Ares is left beside Skamander. However, it has been shewn by Hercher that it is impossible to reconcile Homer's geographical statements either with themselves or with the reality. The Skamander in particular is an arbitrary quantity, sometimes treated as running transversely between the city and the ships, sometimes as lying alongside the field, and often forgotten altogether (*Hom. Aufsätze* pp. 50 sqq.; cf. Ribbeck in *Rhein. Mus.* xxxv. 610).

356. ἐκέκλιτο can hardly be right, for in the first place the idea of a spear leaning upon mist is quite un-Homeric; and in the second it can only apply to ἵππω by a violent zeugma, for which support can hardly be found in Γ 327 ἵπποι ἀερσιπόδες καὶ ποκίλα τεύχε' ἐκειτο (see note). Various emendations have been proposed, from Bentley's ἥερι δ' ἄρμ' ἐκαλύπτετο on; but none are satisfactory. Some of the schol. derive the word from κλείω, *was enclosed*.

357. κασιγνήτοιο is of course to be

taken with ἵππους, not with ἤιτεεν, which would require an accusative. ΛΙΣΣΟΜΕΝΗ: for the lengthening of the preceding short vowel see on A 15.

359. For δὸς δέ Barnes and most following edd. read δός τε. But the collocation of τε and δέ is not very rare in H.; a very similar instance is Ω 430 αὐτόν τε ῥῦσαι, πέμψον δέ με σύν γε θεοῖσιν; so also Ψ 178, π 432, and (according to many mss.) π 140; and Ω 368 οὔτε . . δέ. This seems sufficient defence for the traditional reading here. The δέ makes the second clause more emphatic, because it is contrasted, instead of being co-ordinated, with the first; there is a slight anacoluthon, but vigour of expression is gained.

361. ἔλκος: the accus. of a subst. is found only here with ἀχθομαι, but we have a neut. pronoun in Z 523 (cf. I 77); and the accusative of a participle N 352. We might compare also E 757 οὐ κεμεσίζη Ἄρηι τάδε καρτερὰ ἔργα. Perhaps, however, in this case it is to be regarded rather as an accusative of the part affected, 'I have pain in the wound,' like ἀχθομαι χεῖρα.

370. Dione appears only here in Homer; she is named incidentally,

μητρὸς ἐῆς· ἡ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,
χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
“ τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανιῶνων
μαψιδίως, ὥς εἴ τι κακὸν ῥέζουσιν ἐνωπῇ; ”

τὴν δ' ἡμείβετ' ἔπειτα φιλομμειδῆς Ἀφροδίτη· 375

“ οὐτά με Τυδέος υἱὸς ὑπέρθυμος Διομήδης,
οὔνεκ' ἐγὼ φίλον υἷοκ ὑπεξέφερον πολέμοιο
Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνή,
ἀλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται.” 380

τὴν δ' ἡμείβετ' ἔπειτα Διώνη διὰ θεάων·
“ τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ·
πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες,
ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
τλή μὲν Ἄρης, ὅτε μιν Ὠτος κρατερός τ' Ἐφιάλτης, 385
παῖδες Ἀλωῆος, δῆσαν κρατερῶι ἐνὶ δεσμῶι.
(χαλκέωι δ' ἐν κέρ᾿άμωι) δέδετο τρισκαίδεκα μῆνας.

372. κατέρεψεν G. 374. ἐνιπῆ Q (so τινές Schol. B L): ἐν ὧπῃ Harl. b: ἐνωπῇ Par. d, and γρ. JO. 375. φιλομήδης Q. 377. πολέμοιο N. 380. γε om. R: τε Vr. a b. 383. πολλὰ OS.

among other daughters of Okeanos and Tethys, in Hesiod *Theog.* 353, and as present at the childbearing of Leto, *Hymn. Apol.* 93. These appear to be only attempts to connect with the Olympian system an earlier goddess who did not really belong to it. Her cult seems to have been Thesprotian and connected with that of Zeus at Dodona, where she was his *σύνναος*. She also had an altar in Athens near the Erechtheion (with *Zeus Ὑπατος*? See Preller *G. M.*⁴ i. 125), which all points to an antiquity more remote than that of Hera. The name itself is probably connected with Lat. *Diana*, and in formation it resembles *Διώνυσος*.

374. ἐνωπῇ only here (and Φ 510?); it evidently means *openly*, in the sight of all.

383. Cf. 873-4. *τλήμεν*, with the usual punctuation after ἐξ ἀνδρῶν, is here used absolutely; but this is hardly to be paralleled in H., the expression *τλήτε, φίλοι*, B 299, being rather different. It would perhaps be better, as suggested by Heyne, to take *ἄλγεα* as the object of *τλήμεν* as well as of *ἐπιτιθέντες*. For the use of the latter verb cf. B 39. Fulda (*Unters. über die Sprache der Hom. Ged.*

224) says that *ἄλγος* was originally used of mental pain only, and that the three passages in which it is used of bodily pain (here, 895, B 721) are of late origin. He might have added λ 582.

385. For the legend of Otos and Ephialtes, the youthful giants who piled Pelion upon Ossa, see λ 308 sqq. The traditional explanation makes them a personification of the triumph of agricultural pursuits (*Ἀλωεύς* from *ἀλωή*) over warlike passions. *τοὺς Ἀλωείδας φασὶ καταπαῦσαι τὸν πόλεμον καὶ τὰς ἐς αὐτὸν παρασκευάς, καὶ ἐν εἰρήνῃ ποιῆσαι βιοτεύειν τοὺς ἀνθρώπους*, Schol. D on λ 308. Mr. Frazer (*C. R.* ii. 222) suggests that the idea of imprisoning the war-god was rather to make sure of his presence when needed. However that may be, the legend—which is at home in various parts of Greece, particularly in Boiotia and Naxos—seems to be founded on a vegetation-myth. See Preller *G. M.*⁴ i. 103-5. The thirteen months are of course a lunar year. As to why Ares was imprisoned mythographers differ.

387. The *κέραμος* reminds us of the enormous jars, quite large enough to hold a man comfortably, found by Dr.

καί νύ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 εἰ μὴ μητρυιὴ περικαλλῆς Ἡερίβοια
 Ἑρμέαι ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἄρηα
 ἥδη τειρόμενον, χαλεπὸς δέ ἐ δεσμὸς ἐδάμνα.
 τλῆ δ' Ἥρη, ὅτε μιν κρατερὸς πάϊς Ἀμφιτρύωνος
 δεξιτερὸν κατὰ μαζὸν οἷστῶι τριγλώχινι

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388. ἄτος : ὤτος P. 390. ἐρμείαι AC : ἐρμεί S : ἐρμέα T M.

Schliemann at Hissarlik; see the illustrations to *Ilios* pp. 33, 378, 589. These jars are of course of earthenware. The epithet *χάλκεος* is added in accordance with the usual practice of describing the utensils of the gods as made of the more valuable metals, while men used baser materials; cf. 724 sqq. Eurystheus, according to the legend, of which representations on archaic vases are not uncommon, lived in a brazen *κέραμος* sunk in the ground, for fear of Herakles. Acc. to the *Et. Mag.* (98. 31) *κέραμος* was the Cyprian name for 'prison' (our slang 'jug').

388. For the construction see 311.

389. *μητρυιή*, of the sons of Aloeus, apparently; but according to others, of Hermes. But it is evidently meant that the step-mother does what she can to thwart her step-sons. Their mother is called Iphimedeia in λ 305.

391. *ἐδάμνα*: rather *ἐδάμνη*, as Nauck suggests, from *δάμνημι* (893). Cf. however *ἡδδα*, which, as Fick has remarked, is an analogous form from *αὔδημι* (Aeol. ? *αὔδαμι*), not a contracted imperfect.

393-400 have an obvious echo in the *Heraclea* of Panyasis (fr. 16) *τλῆ μὲν Δημήτηρ, τλῆ δὲ κλυτὸς ἀμφιγυήεις*. Probably enough they are adapted from some older epic dealing with Herakles; cf. T 95 ff. They seem to belong to the legend of the campaign of Herakles against Pylos, which recurs, but without the divine elements, in Λ 690, where the schol. says, *Ἡρακλῆς παρεγένετο εἰς Πύλον χρήζων καθαρσίων, οἱ δὲ Πύλιοι ἀποκλείσαντες τὰς πύλας οὐκ εἰσεδέξαντο αὐτόν· ἐφ' ᾧ ὀργισθεὶς ὁ ἥρως ἐπὶ ὀρθῇ Πύλον· συνεμάχουν δὲ τῶι μὲν Νηλεΐ τρεῖς θεοί, Ποσειδῶν Ἡρα Ἀἰδωνεύς, τῶι δὲ Ἡρακλεΐ δῦω, Ἀθηνᾶ καὶ Ζεὺς*. According to Hesiod, *Scut. Her.* 359-67, Ares was among the victims on the same occasion:

*ἥδη μὲν τέ εἰ φημι καὶ ἄλλοτε πειρηθῆναι
 ἔγχεος ἡμετέρου, ὅθ' ὑπὲρ Πύλου ἡμαθρόεντος
 ἀντίος ἔσθη ἐμεῖο, μάχης ἀμοτον μενεαίνων.*

So also Pind. *Ol.* ix. 31-5:

*ἀντίον πῶς ἂν τριόδοντος Ἡρακλέης σκύτα-
 λον τίναξε χερσίν,
 ἀνίκ' ἀμφὶ Πύλον σταθεὶς ἥρειδε Ποσειδᾶν,
 ἥρειδεν δὲ μιν ἀργυρέωι τόξωι πελεμίζων
 Φοῖβος, οὐδ' Ἀἴδας ἀκινήταν ἔχε βαβδόν.*

(Cf. Apollod. ii. 7. 3, and Pausanias vi. 25. 3.) The legend no doubt belongs to the journey to Hades, to recover Alkestis or to bring back Kerberos. There was clearly some primitive idea that Pylos (here the Elean, not the Messenian, v. on B 591) was the gate of the under-world; a cult of Hades there is mentioned by Pausanias, l.c., as being founded on the gratitude of the Pylians for his alliance with them against Herakles on this occasion. But Schol. T says *Ἀρίσταρχος "πύλῳ" ὡς χόλῳ καὶ ἐσπέρῳ*, i.e. Ar. took *πύλος* to be not the name of a town but = *πύλη*, like *χόλος* and *ἐσπερος* beside *χολή* and *ἐσπέρα*, and understood it to mean 'in the gate of the underworld.' This is not impossible, for the gates of hell are often spoken of (cf. 646, I 312, and the epithet *πυλάρτης* applied to Hades), and a masc. *πύλος* = *πύλη* is actually found in a Thessalian inscription (see H. W. Smyth in *A. J. P.* ix. 491). But this appears to be the only other case in Greek, and H. uses only the pl. *πύλαι*. It seems therefore practically certain that the word is really local, though it is of course possible, in view of the chthonian myths connected with Pylos, that the name of the town meant, or was supposed to mean, the gate of Hades. Ar.'s difficulty arose presumably from the fact that the Hades legend was not attached to the Messenian Pylos. *ἐν νεκύεσσιν* would most naturally mean 'in the country of the dead,' and this would agree with such a double sense of *Πύλῳ*, but there is no strong reason why it should not be the same as *ἐν νεκάδεσσιν*, 886. In any case it can hardly go with *βαλὼν*, which means 'hitting him';

βεβλήκει· τότε καί μιν ἀνήκεστον λάβεν ἄλγος.
 τλῇ δ' Ἀΐδης ἐν τοῖσι πελώριος ὠκὺν ὀϊστόν, 395
 εὐτέ μιν ὠυτὸς ἀνὴρ, υἱὸς Διὸς αἰγιοόχοιο,
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνησιν ἔδωκεν.
 αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον
 κῆρ ἄχέων, ὀδύνησι πεπαρμένος, αὐτὰρ ὀϊστὸς
 ὦμῳ ἐνι στιβαρῷ ἠλήλατο, κῆδε δὲ θυμόν. 400
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσω
 ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
 σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὄθρετ' αἷσυλα ῥέζων,
 ὃς τόξοισιν ἔκηδε θεούς, οἱ Ὀλυμπον ἔχουσι.
 σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη· 405
 νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,
 ὅττι μάλ' οὐ δηναῖος ὃς ἀθανάτοισι μάχεται,
 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν
 ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊοτήτος.
 τῷ νῦν Τυδεΐδης, εἰ καὶ μάλα καρτερός ἐστι, 410
 φραζέσθω μή τίς οἱ ἀμείνων σείῃ μάχεται,
 μὴ δὴν Αἰγιάλεια περίφρων Ἀδρηστίνη

394. καί μιν : κέν μιν Ar. (ἐν τῇ ἐτέρῃ) HMNOPTU Harl. b d, King's Par.
 a b f k : κύμῃν Harl. a : κέν μιν J : καί περ C (γρ. κέν μιν) R Par. c (surp. μιν)
 d g h : κέν περ Q : καί μιν περ G. || εὐχος N (surp. ἄλγος). 395. πελώριον Q.
 397. ὀδύναισιν G. 399. ὀδύναια G. 400. ἐνήλατο P : ἐλήλατο MNOQ (Harl.
 a surp.) Vr. a b A. || κῆδε δ' ἔ θυμῷ G. 402. κατὰ θνητούς ar. Eust. 403.
 ὀβριμοεργός ACG Par. e : ὀβριμουργός S : αἰσυλοεργός Ar. || ὃς : διὰ τοῦ τ δ τ'
 Ar. (?) : ὃς τ' P. 406. τυδέος υἱός : καὶ κατὰ θυμόν Eust. 407. μαχεῖται
 Q : μάχοτο ACGJORSU. 408. τι and τε Ar. διχῶς. 411. ἀμείνω σοῖο S. ||
 μαχεῖται Q : μάχοτο Vr. a. 412. ἀδραστίνη G.

for there is no Homeric analogy for translating it 'casting him among the dead.' ὠυτός for ὁ αὐτός, here only—an obviously late form, for which we can at once write the Homeric αὐτός, or still better οὗτος. See note on Z 260.

401-2=900-1, q.v. Παιήων is only mentioned again by Homer in 899 and δ 232, where he is the progenitor of the race of physicians; see Solon fr. 13. 57, and Pindar P. iv. 270 ἐσσι δ' ἱατρὴ ἐπικαιρότατος, Παιῶν δὲ σοι τιμᾷ φάος. He is apparently not identical with Apollo, who in Homer has no healing function (cf., however, Π 514-29). So schol. on δ 232, διαφέρει ὁ Παιήων Ἀπόλλωνος ὡς καὶ Ἡσίοδος μαρτυρεῖ, "εἰ μὴ Ἀπολλῶν Φοῖβος ὑπὲρ θανάτοιο σαῶσαι, ἢ καὶ Παιήων, ὃς ἀπάντων φάρμακα οἶδεν."

403-4. For the exclamatory nom. see

νήπιος 406, and A 231. But in all other cases the adj. immediately follows the mention of the person referred to, whereas here Herakles has not been mentioned since 397. This suggests that 398-402 have been rather violently interpolated. Heyne remarks that Olympos is not the home of Hades. For ὀβριμοεργός Ar. seems to have read αἰσυλοεργός, which to our taste does not go well with the αἷσυλα immediately following. But cf. note on Θ 527.

407. Cf. Z 130. μάλα goes with the whole clause, 'of a surety.' Cf. B 241.

408. παππάζουσιν : so Nausikaa calls her father πάππα, ζ 57; compare also μ 42, and for the addition of the participle in the next line the similar Z 480.

412. Aigialeia, wife of Diomedes, was the youngest daughter of Adrestos, and

ἐξ ὕπνου γοόωσα φίλους οἰκῆας ἐγείρηι,
κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
ἰφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο.”

415

ἦ ῥα καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργνυ·
ἄλθετο χεῖρ, ὀδύναι δὲ κατηπιόωντο βαρεῖαι.
αἱ δ' αὖτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη
κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.

τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη·

420

“Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεται, ὅττι κεν εἴπω;
ἦ μάλα δὴ τινα Κύπρις Ἀχαιάδων ἀνιείσα
Τρῳσὶν ἅμα σπέσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησε,
τῶν τινα καρρέζουσα Ἀχαιάδων εὐπέπλων

413. ἀγέρηι Lips. Mosc. 1. 416. ἀμφοτέρησιν G. || ἰχῶ AJ (γρ. ἰχῶρ) NS (ἰχῶ) Ambr. Mor. Ven. B Et. Mag. al.: ἰχῶρ (ἰχῶρ) Ω (ἰχῶρα Q) (τὸ δὲ γράφειν ἰχῶρ μετὰ τοῦ ρ . . οὐ πάνυ ἀρέσκει τοῖς παλαιοῖς Eust.). || χειρὸς Ar. Ω: χερσίν Zen. || ὁμορπεν Et. Mag. 417. ἄλφετο H. 418. ἦρα P. 422. ἀχαϊάδων P. || σπείσθαι Ambr. 423. ἅμ' ἐσπέσθαι ALOS Lips. Ambr.: ἅμα πέσσεσθαι P. || ἔκπαγλα φίλησε P. 424. ἀχαϊάδων P.

aunt of her husband; for Tydeus had married her elder sister Deipyle, see E 121. So in A 226 Iphidamas is married to his maternal aunt. This seems to shew that relationship through the mother alone ceased to be recognized in Greece at an early date; though Mr. M'Lennan thought that traces of it existed till historic times, and that the change to the recognition of paternal kinship is recorded in the trial scene in the *Eumenides*. If this be the case, it must have been a peculiar instance of survival in Attica. It may be said generally that in Homer the idea of kinship is almost the same as our own, though relationship through the mother is not quite so close as with us. **Δῆν** must go with **γοόωσα**, with long lament; but this is not very appropriate. Perhaps the original reading was **Δή F'**, lamenting him. For the feminine patronymic **Ἀδρηστίνη** cf. I 557 *Εὐηνίην*, E 319 *Ἀκρισιώνη*.

415. This line seems to be an interpolation, and out of place, like 403-4 above. If it is to be accepted at all it evidently ought to come after 412. For **ἰφθίμη** cf. A 3; as used of women it is an Odyssean word, except T 116.

416. MSS. are divided between **ἰχῶ**, **ἰχῶρ**, and **ἰχῶρ**. As the word is masculine in 340 and elsewhere in Greek, the first form is preferable. Barnes conj. **ἀμφοτέρησ' ἰχῶρ' ἀπὸ χειρὸς**.

418. The return of Athene from the battle-field to Olympos has not been mentioned; see 510. The 'taunt'—which almost descends, it must be admitted, to the level of 'chaff'—looks like a conscious allusion to Δ 7-12. For 421 cf. E 762, a 158.

423. The choice between **σπείσθαι** and **ἐσπέσθαι** (i.e. **σε-σπ-έσθαι**, reduplicated aor.) is not easy. The former is fixed by metre in χ 324, with **σπεῖω** in K 285. But MSS. prefer forms in **έσπ-** wherever possible (K 246, M 395, N 570, μ 349, τ 579, φ 77 unanimously; M 350, 363 by a majority; here and in δ 38 alone is there a majority for **ἅμα σπέσθαι**), though they are in H. invariably preceded by elision, so that those in **σπ-** can always be substituted. In compounds the form in **σπ-** alone is known throughout Greek. In Pindar both **σπομένην** (P. iv. 40) and **έσπηται** (O. viii. 11) are certain; in Attic **σπέσθαι** (Eur. *Phoen.* 426) and **έσπόμην** (or **έσπόμην**? Soph. *Trach.* 563). This points to the forms in **σπ-** being the older, those in **έσπ-** a later introduction; we need not be surprised to find them side by side in K 285, but are justified in preferring the shorter where tradition permits. *H. G.* § 36 (6). **τοὺς νῦν ἔκπαγλ' ἐφίλησε**: cf. Γ 415.

424. **τῶν τινα** takes up **τινα Ἀχαιάδων** above. Fäsi has remarked that the speech seems to shew something of the

πρὸς χρυσῇι περόνῃι καταμύξατο χεῖρα ἀραιήν." 425

ὥς φάτο, μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
καί ῥα καλεσσάμενος προσέφη χρυσῇν Ἀφροδίτην·
"οὐ τοι, τέκνον ἐμόν, δέδοται πολεμήϊα ἔργα,
ἀλλὰ σύ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο,
ταῦτα δ' Ἀρηϊ θοῶι καὶ Ἀθήνῃι πάντα μελήσει." 430

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
Αἰνείαι δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,
γινώσκων, ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·
ἀλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἴετο δ' αἰεὶ
Αἰνείαν κτεῖναι καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435

τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μῆν' ἰδύνων,
τρὶς δέ οἱ ἐστυφέλιξε (φαεινὴν ἀσπίδι Ἀπόλλων.
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο (δαίμονι ἴσος,
δεινὰ δ' ὁμῆκλήσας προσέφη (ἐκέργος Ἀπόλλων)
"φράζεο, Τυδείδῃ, καὶ ^{hild}χάζεο, ^{hact}μηδὲ (θεοῖσιν 440
ἴσ) ἔθελε φρονέειν, ἐπεὶ οὐ ποτε φύλόν ὁμοῖον
ἀθανάτων τε θεῶν (χαμαὶ ἐρχομένων τ' ἀνθρώπων)"

425. ΚΑΤΑΜΥΞΑΤΟ Ar. JNT: κατεμύξατο Ω. 433. ΓΙΝΩΣΚΩΝ ALN. |
χεῖρα OR. 434. ἈΛΛ' ὃ γ' ἄρ': ἈΛΛ' ὃ γε G: ἈΛΛὰ γὰρ Q: ἈΛΛ' ὃ γὰρ
CDLM (ὃ γ' ἄρ Harl. a) ORT Lips. Mosc. 1. 437. στυφέλιξε P. 438-9 om.
A. 439. θαινά γ' Mosc. 1. 441. Ἴσα θέλε GJO. || οὐ ποτ' ὁμοῖον φύλον Q.

freedom of familiar conversation. τῶν for τάων is a late form.

425. ἀραιήν Ar., ἀραιήν vulgo. The word must once have begun with a consonant, probably F, on account of the hiatus here and Σ 411, Τ 37; the two other places where it occurs, Π 161, κ 90, prove nothing. No plausible etymology has been suggested. The soft breathing probably arose from the idea that the word meant *destructive*, and came from ἀρή or ραίω: but this is not tenable. The vulg. κατεμύξατο shews the strong tendency of the scribes to insert the augment. The verb is of course ἀμύσσω (A 243, Τ 284). The περόνη is the *fibula* with which the old Greek ('Doric') πέπλος was fastened over the shoulder, so that ἐνπέπλων is something more than an otiose epithet.

431. This formal line occurs seven times in *Il.* and sixteen in *Od.* It is a 'tag' especially used for a return to scenes on earth after colloquies in Olympus, which commonly shew signs of later insertion; see H 464, Θ 212, Σ 368, Φ 514. It is therefore sufficient in itself

to throw suspicion on the whole preceding section 352-430, with its curious wealth in mythology elsewhere strange to H. The last portion, 418-30, with its half-comic character, bears a suspicious likeness to the buffoonery of the *θεομαχία* in Φ.

436-42. Compare the parallel passages Π 702-11, 784-6, Τ 445-54, with notes there.

439. θ': F Brandreth and van Leeuwen.

440. The very marked assonance is curiously overlooked by Bekker in the full list of similar phenomena given in *H. B.* i. 185-95.

441. For Ἴσα φρονέειν compare A 187 ἴσον ἐμοὶ φάσθαι.

442. χαμαὶ ἐρχομένων go closely together in the sense of ἐπιχθονίων, hence the position of τε: so Ω 250 βοὴν ἀγαθὸν τε. Compare also phrases like Ἀρηϊ κτάμενος, which are commonly written as a single word (see note on A 74). For the thought cf. P 447 δασὺ τε γαῖαν ἐπι πνελεῖ τε καὶ ἔρπει.

ὥς φάτο, Τυδείδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.

Αἰνείαν δ' ἀπάτερθεν ὀμίλου θῆκεν Ἀπόλλων

445

Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο.

ἦ τοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα

ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε·

αὐτὰρ ὁ εἶδωλον τεύξ' ἀργυρότοξος Ἀπόλλων

αὐτῷ τ' Αἰνείαι ἵκελον καὶ τεύχεσι τοῖον·

450

ἀμφὶ δ' ἄρ' εἰδώλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ

δήιουν ἀλλήλων ἀμφὶ στήθεσσι βοείας,

ἄσπιδας εὐκύκλους λαισήϊά τε πτερόεντα.

443. Ἀρίσταρχος ΤΥΤΘΩΝ οὐ πολλὸν Schol. T, cf. II 710. 444. ἀλευόμενος Ar. AGN (P supr.) STU Lips. Vr. a b, Mosc. 1 al. 445. ἀπάτερθεν S. 446. ἐν CDJOR. || ἱερῇ T¹. || γ' om. G: τ' P. 448. κύδαιόν P (supr. n). 450. τ' om. NP: δ' R. || τοῖο GJ (γρ. τοῖον). 452. ἀλλήλοισι Q. || στήθεσσι D Vr. b.

444. The choice between ἀλευόμενος and ἀλευόμενος is not easy. In II 711 the former has almost unanimous ms. support. If we read ἀλευόμενος it must be taken as a fut.; there is no pres. ἀλεύομαι, the aor. ἤλευα-το being formed from ἀλέ(F)ομαι as ἔχενα from χέω. See note on A 549.

446. The γε here seems quite out of place, and was no doubt, as Heyne remarks, inserted into the original νηὸς ἐτέτυκτο from ignorance of the fact that the ictus was sufficient to lengthen a final syllable. Apollo, as often, shares a temple, mentioned again in H 83, with his mother and sister. This and the temples of Athene in Troy (Z 88 etc.) and Athens (B 549, η 81) are the only temples mentioned in H., for the νηὸς of A 39 cannot be counted as such; see note there. Vaguer allusions are found in ζ 10 and μ 346. So, too, the idea of the ἄδυτον, a holy place 'not to be entered' by the profane, belongs to an order of ideas foreign to Homeric thought. Elsewhere we hear only of the ἄλσος, the τέμενος, and the βωμός as the scene of worship (cf., however, οὐδὸς I 404, θ 80, which may imply a temple at Pytho). See particularly Causer *Grundfragen* pp. 197 ff. We seem, therefore, to have clear evidence of the intrusion of later ideas into the primitive Epos. As Causer remarks, the form νηὸς agrees with this; for in similar words which must have existed in the primitive poems the older -ᾱ- has not

given way to the Ionic -ηο-: λαός, Ἀτρεΐδαο, τᾶων, etc.

448. κύδαινον, they not only healed him, but made him even more glorious than before. This is worthy of gods when they tend a favourite. Compare T 33 ἔσται χρῶς ἐμπεδος ἦ καὶ ἀρείων, and the phrases A 405 etc. κύδει γαίῳ, ξ 438 κύδαινε θυμόν, π 212 κυδῆναι θνητὸν βροτόν. It is not necessary to adopt Herwerden's conj. κήδευον or Mme. Dacier's κήδαινον. (Hesych. κηδαίνει· μεριμνᾷ).

449. The mention of the 'wraith' is not like Homer, nor does it appear on other occasions when a hero is snatched away by a god. It plays no further part in the action, nor does there seem to be the least surprise shewn at the reappearance of the original Aineias in the field, l. 514. Apparently some rhapsodist thought it necessary to explain why the disappearance of Aineias did not stop the fight, and therefore added 449-53, the two latter lines from M 425-6. Compare the story of Stesichoros and the wraith of Helen, which may have suggested the idea here.

452. βοείας is the genus, ἀσπίδας and λαισήϊα the species, both being made of leather. For the meaning of the latter and of the epithet εὐκύκλος see App. B §§ 1, 9.

453. πτερόεντα, *fluttering*. The epithet is elsewhere applied only to arrows and ἔπεα. The old explanation that it meant κοῦφα, ἐλαφρά, is untenable.

δὴ τότε θούρον Ἴῤῥα προσηύδα Φοῖβος Ἀπόλλων·
 “Ἴῤῥες, Ἴῤῥες βροτολοιγέ, μαιφόνε, τειχεσιπλήγε,
 οὐκ ἂν δὴ τόνδ’ ἄνδρα μάχης ἐρύσαιο μετελθών,
 Τυδείδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο;
 Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ’ ἐπὶ καρτὶ
 αὐτὰρ ἔπειτ’ αὐτῶι μοι ἐπέσσυτο δαίμονι ἴσος.”

ὥς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμωι ἄκρῃ,
 Τρωιάς δὲ στίχας οὔλος Ἴῤῥης ὥτρυνε μετελθών,
 εἰδόμενος Ἀκάμαντι θοῶι ἡγήτορι Θρηικῶν.

υἱάσι δὲ Πριάμοιο διατρεφέεσσι κέλευσεν·

“ὦ υἱεῖς Πριάμοιο διατρεφέος βασιλῆος,
 ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς;
 ἢ εἰς ὃ κεν ἀμφὶ πύλῃσι εὐποιήτησι μάχωνται;
 κεῖται ἀνὴρ ὃν τ’ ἴσον ἐτίομεν Ἐκτορι δίωι,
 Αἰνεΐας υἱὸς μεγαλήτορος Ἀγχίσαο·
 ἀλλ’ ἄγετ’ ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἐταῖρον.”

ὥς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.

457. μάχεται Vr. b. 458. πρῶτον JNOQRU (cf. 883). 461. Antim. Sinop. Cyr. C (τρωίας) D²GJNO, γρ. Par. a: τρώας D¹RU (διτ-
 γραφή . . ἢ γὰρ κτητικῶς τρωίας . . ἢ μᾶλλον προπερισπωμένως τρώας
 τρώων Ω (γρ. Ο). οὔλος: τινὲς ἡλός Gram. Ep. 442. 462. ορ
 63. υἱεῖς NP, γρ. Harl. a. διατρεφέεσσι G. || κέλευσεν [DHMS] Harl. a
 διατρεφέος GHJO. 465. εἰς Α. || ἐάσατε T Bar. || ἀχαιῶν CM. 46
 ε. || εὐποιήτησι (εὐ ποιηταῖσι) Zen. Ω: εὐ ποιητοῖσι (εὐποιήτοισι) A
 Vr. b. 468. After this H Vr. b add εὐχεται ἐκγεγάμεν, μήτηρ δ
 Ἀφροδίτη (= E 248). 469. φλοίσβου CG. 470. ὥτρυνε Vr. b.

455=31, which is also followed by
 ἔκ ἂν δὴ.

461. Τρωίας is a doubtful form, as
 τρωίος almost always has the first syll.
 in thesis, and should probably be written
 τρώιος: cf. on A 129. Wilamowitz
*Herakles*² ii. 44) defends Τρώας as a
 form of the σχῆμα Ἰωνικόν or ‘whole
 and part’ figure. There are, however,
 some eight passages in which the form
 τρωίος (or Τρώιος?) cannot be altered.
 It is better, therefore, to accept it here,
 though it must be admitted that Τρώας
 gives the best explanation of the variant
 τρώων, as an attempt to get rid of an
 unfamiliar and harsh construction.

462. Ares, the Thracian god, naturally
 assumes the form of a Thracian chief.
 See N 301.

465. For the dat. after κτείνεσθαι we
 may compare the similar construction
 after δάμνασθαι (Θ 244), ὑποκλονέεσθαι
 Φ 556), etc. The short form Ἀχαιοῖς is

not capable of emendation by
 less violent than van L.’s ἀγαν

466. There is nothing to
 between the εὐποιήτησι of Zen.
 of Ar.; in Π 636 we have ἐ
 while in γ 434 the mss. all gi
 τον (πυράγρην). So εὐξεστος is
 both two and three terminati
 266 Ar. and Zen. were similar.
 We ought perhaps to read
 ποιητῆσι or εὐποιήτοισι. But
 possibility exists in Z 266, w
 is a similar variation between
 and ἀνίπτοις. It is apparentl
 sible to introduce uniformity
 practice of the Epic language
 respect. To avoid the harsh
 Nauck conj. ἢ ἐς ὃ κ’, while
 omits ἢ and the note of inter
 the end of 465.

470. This oft-repeated line
 presumably part of the anci
 in trade of the Epos, is rema

ὃ Σαρπηδὼν μάλα νείκεσεν Ἑκτορα δῖον·
 ὅρ, πῆι δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες ;
 οὐ ἄτερ λαῶν πόλιν ἐξέμεν ἠδ' ἐπικούρων
 ἔνν γαμβροῖσι κασιγνήτοισί τε σοῖσι·
 ἴν οὐ τιν' ἐγὼ ιδέειν δύναμ' οὐδὲ νοῆσαι, 475
 καταπτώσσουσι, κύνες ὥς ἀμφὶ λέοντα·
 δὲ μαχόμεσθ', οἳ πέρ τ' ἐπίκουροι ἔνειμεν.
 ὅρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἤκω·
 γὰρ Λυκίη, Ξάνθῳ ἐπὶ δινῆεντι·
 λοχὸν τε φίλῃν ἔλιπον καὶ νήπιον υἱόν, 480
 κτήματα πολλά, τά τ' ἔλδεται ὅς κ' ἐπιδευής·
 καὶ ὥς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς
 μαχέσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον,
 ἢ ἢ φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν.
 ἢ ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485
 ν μενέμεν καὶ ἀμυνέμεναι ὥρεσσι·
 ἢς, ὥς ἀψῖσι λίνου ἀλόντε πανάγρου,

ὃ: ἔνδ' P. 472. πῆι: ποῖ JNP Vr. b, Mosc. 1. 473. φῆς Ar.
 φῆ(ι)ς Ω. 474. γαμβροῖσι G. 475. ἐγὼ GJMOPQU: ἐγὼν Ω
 in lemma). || οὐδὲ: οὔτε H. 477. δὲ GJMRTU Lips. Mosc.: τε
 || τ' om. N. 481. τά τ': τὰ δ' S. || ὅς κ': ὅστ' CHMOQRSU
 L: πᾶς P. || ἐπιδεύει O. 483. μαχέσασθαι Ar. [LM] Harl. a:
 P: μάχεσθαι HRU. 487. λίνου ἐλόντε *Et. Mag.* 183. 33.

glect of the *F* of *Ἑκτάστου*
 andr., *θυμόν τε* Bentley).

is the first entry in the story
 f course in the Catalogue B
 edon and his Lykians.

acc. to tradition, is imperf.,

βροῖσι, here *brothers-in-law*,
 66.

: according to the unanimous
 the grammarians, generally
 y the mss., the only Homeric
 , which Bekker accordingly
 here (v. La R. H. T. p. 287).
 given by mss. in three other
 406, ν 325, ο 329. To the
 existing mss. the difference
 graphical, and it is credit-
 r fidelity that the influence
 d the κοινή should not have
 ἤκω more generally.

δέ, as though κατέλιπον had
 Precisely similar cases will
 Γ 268, Η 168, Ψ 755. Sar-
 s of course that he has left

his wealth, forgetful of the protection
 which it would need against the raids of
 his needy neighbours. ὅς κ', sc. ἔησι :
 see on A 547.

484. Observe the effect of the 'bucolic
 diaeresis' in preserving the length of the
 last syllable of Ἀχαιοί before a vowel.
 The other instances in the *Iliad* are B
 262, Δ 410, Ε 215, Θ 120, Λ 554, Ο
 23, Π 226, Φ 111, Ψ 441, Ω 641, several
 of which, however, are only instances of
 contracted forms which have ousted the
 full forms followed by normal hiatus.
 See van L. *Ench.* pp. 75 f.

486. ὥρεσσι should be ὀάρεσσι, cf. I
 327.

487. The use of the dual here is hard
 to explain, unless it refer to the wives
 mentioned in the preceding line, and
 mean 'caught in pairs, man and wife';
 which seems highly improbable (so
 Schol. B ὑμεῖς καὶ αἱ γυναῖκες, see H. G.
 § 170). Others make it = σὺ καὶ ὁ λαός :
 others explain it as a relic of the primi-
 tive origin of the plural from the dual,

δὴ τότε θούρον Ἄρηα προσηύδα Φοῖβος Ἀπόλλων·
 “Ἄρες, Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλήτα, 455
 οὐκ ἂν δὴ τόνδ’ ἄνδρα μάχης ἐρύσαιο μετελθών,
 Τυδείδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο;
 Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ’ ἐπὶ καρπῶι,
 αὐτὰρ ἔπειτ’ αὐτῶι μοι ἐπέσσυτο δαίμονι ἴσος.”
 ὥς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγᾶμωι ἄκρῃ, 460
 Τρωιάς δὲ στίχας οὔλος Ἄρης ὥτρυνε μετελθών,
 εἰδόμενος Ἀκάμαντι θοῶι ἡγήτορι Θρηικῶν.
 υἷάσι δὲ Πριάμοιο διατρεφέεσσι κέλευσεν·
 “ὦ υἱεῖς Πριάμοιο διατρεφέος βασιλῆος,
 ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς; 465
 ἦ εἰς ὃ κεν ἀμφὶ πύλῃσι ἐνποινήτησι μάχωνται;
 κεῖται ἀνὴρ ὃν τ’ ἴσον ἐτίομεν Ἐκτορι δίωι,
 Αἰνείας υἱὸς μεγαλήτορος Ἀγχίσαο·
 ἀλλ’ ἄγετ’ ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἑταῖρον.”
 ὥς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 470

457. μάχεται Vr. b. 458. πρῶτον JNOQRU (cf. 883). 461. τρω(ι)ὰς
 Antim. Sinop. Cyr. O (τρωίας) D²GJNO, γρ. Par. a: τρώας D¹RU (διττὴ φέρεται
 γραφή . . ἢ γὰρ κτητικῶς τρωίας . . ἢ μᾶλλον προπερισπωμένως τρώας Eust.):
 τρώων Ω (γρ. O). || οὔλος: τινὲς ἥλος Cram. Ep. 442. 462. θρακῶν G.
 463. υἷας NP, γρ. Harl. a. || διατρεφέας G. || κέλευεν [DHMS] Harl. a. 464.
 διατρεφέος GHJO. 465. εἰς A. || ἐάσατε T Bar. | ἀχαιῶν CM. 466. πύλαις
 G. || ἐνποινήτησι (εὐ ποιητήσι) Zen. Ω: εὐ ποιητοῖσι (ἐνποινήτοισι) Ar. MNOT
 Vr. b. 468. After this H Vr. b add εὐχεται ἐκγεγάμεν, μήτηρ δὲ οἵ ἐστ’
 Ἀφροδίτη (= E 248). 469. φλοίσβου CG. 470. ὥτρυνε Vr. b.

455=31, which is also followed by οὐκ ἂν δὴ.

461. Τρωίας is a doubtful form, as Τρωίς almost always has the first syll. in thesis, and should probably be written Τρώιος: cf. on A 129. Wilamowitz (*Herakles*² ii. 44) defends Τρώας as a form of the σχῆμα Ἰωνικόν or ‘whole and part’ figure. There are, however, some eight passages in which the form Τρωίς (or Τρώιος?) cannot be altered. It is better, therefore, to accept it here, though it must be admitted that Τρώας gives the best explanation of the variant Τρώων, as an attempt to get rid of an unfamiliar and harsh construction.

462. Ares, the Thracian god, naturally assumes the form of a Thracian chief. See N 301.

465. For the dat. after κτείνεσθαι we may compare the similar construction after δάμνασθαι (Θ 244), ὑποκλονέεσθαι (Φ 556), etc. The short form Ἀχαιοῖς is

not capable of emendation by anything less violent than van L.’s ἀγαυόν.

466. There is nothing to decide between the ἐνποινήτησι of Zen. and -αῖσι of Ar.; in Π 636 we have ἐνπονητάων, while in γ 434 the mss. all give ἐνποινήτον (πυράγρην). So εὐξεστος is used with both two and three terminations; in Z 266 Ar. and Zen. were similarly divided. We ought perhaps to read either ἐν ποιητήσι or ἐνποινήτοισι. But no such possibility exists in Z 266, where there is a similar variation between ἀνίπτησι and ἀνίπτοις. It is apparently not possible to introduce uniformity into the practice of the Epic language in this respect. To avoid the harsh synizesis Nauck conj. ἦ ἐς ὃ κ’, while Brandreth omits ἦ and the note of interrogation at the end of 465.

470. This oft-repeated line, though presumably part of the ancient stock in trade of the Epos, is remarkable for

ἐνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἑκτορα δῖον·
 “Ἑκτορ, πῆι δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες;
 φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἡδ' ἐπικούρων
 οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσι·
 τῶν νῦν οὐ τιν' ἐγὼ ἰδέειν δύναμ' οὐδὲ νοῆσαι,
 ἀλλὰ καταπτώσσουσι, κύνες ὥς ἀμφὶ λέοντα·
 ἡμεῖς δὲ μαχόμεσθ', οἳ πέρ τ' ἐπίκουροι ἐνειμεν.
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἤκω·
 τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἐπὶ δινήεντι·
 ἐνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν,
 καδ δὲ κτήματα πολλά, τά τ' ἔλδεται ὅς κ' ἐπιδευής·
 ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς
 ἀνδρὶ μαχέσσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον,
 οἶόν κ' ἡὲ φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν.
 τύνη δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὥρεσσι·
 μή πως, ὥς ἀψῖσι λίνου ἀλόντε πανάγρου,

471. ἐνθ': ἐνθ' P. 472. πῆι: ποῖ JNP Vr. b, Mosc. 1. 473. φῆς Ar.
 CDH¹PTU: φῆ(ι)ς Ω. 474. γαμβροῖσι G. 475. ἐγὼ GJMOPQU: ἐγὼν Ω
 (om. T, ἐγὼ in lemma). || οὐδὲ: οὔτε H. 477. δὲ GJMRTU Lips. Mosc.: τε
 C: θ' αὖ Ω. || τ' om. N. 481. τά τ': τὰ θ' S. || ὅς κ': ὅστ' CHMOQRSU
 Vr. b: ὅς L: πῆς P. || ἐπιδεύει O. 483. μαχέσασθαι Ar. [LM] Harl. a:
 μαχέσασθαι P: μάχεσθαι HRU. 487. λίνου ἐλόντε *El. Mag.* 183. 33.

the rare neglect of the *F* of *Ἑκάστου* (ἀπάντων Brandr., θυμόν τε Bentley).

471. This is the first entry in the story (excepting of course in the Catalogue B 876) of Sarpedon and his Lykians.

473. φῆς, acc. to tradition, is imperf., φῆς pres.

474. γαμβροῖσι, here *brothers-in-law*, cf. N 464, 466.

478. ἤκω: according to the unanimous tradition of the grammarians, generally confirmed by the mss., the only Homeric form is *ἴκω*, which Bekker accordingly introduced here (v. *La R. H. T.* p. 287). But *ἤκω* is given by mss. in three other passages, Σ 406, ν 325, ο 329. To the scribes of existing mss. the difference was purely graphical, and it is creditable to their fidelity that the influence of Attic and the κοινή should not have introduced *ἤκω* more generally.

481. καδ δέ, as though κατέλιπον had preceded. Precisely similar cases will be found in Γ 268, Η 168, Ψ 755. Sarpedon means of course that he has left

his wealth, forgetful of the protection which it would need against the raids of his needy neighbours. ὅς κ', sc. ἐησι: see on A 547.

484. Observe the effect of the 'bucolic diaeresis' in preserving the length of the last syllable of Ἀχαιοί before a vowel. The other instances in the *Iliad* are B 262, Δ 410, E 215, Θ 120, Λ 554, Ο 23, Π 226, Φ 111, Ψ 441, Ω 641, several of which, however, are only instances of contracted forms which have ousted the full forms followed by normal hiatus. See van L. *Ench.* pp. 75 f.

486. ὥρεσσι should be δάρεσσι, cf. I 327.

487. The use of the dual here is hard to explain, unless it refer to the wives mentioned in the preceding line, and mean 'caught in pairs, man and wife'; which seems highly improbable (so Schol. B ὑμεῖς καὶ αἱ γυναῖκες, see *H.* (7. § 170). Others make it = σὺ καὶ ὁ λαός: others explain it as a relic of the primitive origin of the plural from the dual,

ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·
οἱ δὲ τάχ' ἐκπέρσουσ' ἐν ναιομένην πόλιν ὑμήν.
σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ, 490
ἀρχοὺς λισσομένωι τηλεκλειτῶν ἐπικούρων
νωλεμέως ἐχέμεν, χαλεπὴν δ' ἀποθέσθαι ἐνιπήν."

488. γένοισθε C. 489. ἐκπέρσουσ'(ιν) CMQ Mosc. 2. || ὑμ(μ)ῖν OQST Lips.¹
491. τηλεκλειτῶν ACGJMNO. || τ' ἐπικούρων M: γ' ἐπικούρων H. 492.
χαλεπὴν AHJ (γρ. κρατερὴν) NOPQSU Vr. a b and γρ. Harl. a: κρατερὴν Ω.

of which, however, the traces in Homer are excessively doubtful, see note on A 567. (The passages bearing on the point are brought together by von Christ, *Die Interp. bei Homer* p. 195.) Monro suggests that a line alluding to the absence of Paris may have dropped out, so that ἀλόντε may mean 'you and Paris.' But there is no single case in Homer where the loss of a line can be assumed with reasonable probability; the tradition was wonderfully tenacious of all it had got, as well as acquisitive of new matter. Again, the length of the α in *Φαλόντε* is almost without analogy; it is true we have ἐάλων in Attic, but that is simply a case of double augment, like ἐώρων, (ἐάγη!) (*H. G.* § 67. 3). We find, however, ἀλῶναι with ā in Hipponax fr. 74. 1. Bentley's conjecture, λίνου πανάγροιο *Φαλόντες*, removes both difficulties; but there is no trace of a tradition to support it, nor any obvious reason why it should have been altered to the text; and there is no other case in Homer of a short vowel before γρ, though it might be argued that the analogy of βρ and δρ would justify this. Unfortunately, owing to the lacuna in A, we have no evidence as to the Alexandrian view of the passage. Tryphiodoros, however, seems to have read it as it stands, for he writes (674) ἀλλ' οἱ μὲν δέδμηντο λίνωι θανάτοιο πανάγρωι. It may be observed that the emendation λινοιο for λίνου, though it removes the difficulty of the quantity, introduces what is equally objectionable, an un-Homeric rhythm. *H. G.* § 367 (2).

Fishing with a net is mentioned again only in the simile in χ 383 sqq., nor does fishing with an angle, which is several times mentioned in the *Odyssey* (δ 368, μ 251, 332), occur in the *Iliad*, except in similes, II 406, Ω 80. This all seems in favour of supposing that at all events the lines 487-9, if not the whole speech of Sarpedon, do not belong to the

oldest part of the *Iliad*. It cannot perhaps be proved, but it will I believe be felt, that the periphrase λίνον πανάγρον does not sound like a genuine Homeric name for a net; it is very different from the simple δίκτυον πολύωπον of χ 386, and reminds us rather of the Hesiodic style, in which periphrases are so common; or even of the tragedians. Compare Aisch. *Cho.* 507 τὸν ἐκ βυθοῦ κλωστήρα σώζοντες λίνου: and of the net cast over Troy, *Agam.* 357-61 στεγανὸν δίκτυον . . μέγα δουλείας γάγγαμον, ἀτης παναλώτου. The word ἀψίς is ἀπ. λεγ. in Homer, and, in the sense of *mesh*, in all Greek till we come to Oppian.

489. ἐκπέρσουσ', al. -ωσ', but the reversion to the principal construction is more epic.

491. It is doubtful whether we should read τηλεκλειτῶν or -κλητῶν where the epithet is applied to the Trojan allies (also Z 111, I 233, Λ 564, M 108). πολύκλητοι, Δ 438, is decidedly in favour of the latter; but the former alone is admissible in other cases, Ξ 321, λ 308, τ 546. To our mss. the two are of course practically identical.

492. ἐνιπή is here, as always, reproof as felt by him to whom it is addressed, cf. Δ 402, Ξ 104, κ 448. Hector is urged to 'put away from himself,' *silence*, the reproach which is laid upon him by the allies. The expression is the converse of β 86 μῶμον ἀνάψαι, X 100 ἐλεγχείην ἀναθήσει. It is therefore quite needless to follow Nauck in reading ὑποδέχθαι, 'accept their rebuke.' Paley compares Hes. *Opp.* 762 φήμη . . ἀργαλήν φέρειν χαλεπὴ δ' ἀποθέσθαι. Similarly Pind. *O.* viii. 68 ἀπεθήκατο . . ἀτιμότεραν γλῶσσαν, x. 40 νεῖκος δὲ κρεσσόνων ἀποθέσθ' ἀπορον. The interpretation of the scholia, that Hector is urged 'to give up the habit of severe rebuke' towards his allies, is on every ground untenable.

ὥς φάτο Σαρπηδών, δάκε δὲ φρένας Ἴκτορι μῦθος.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὦιχετο πάντη 495
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδ' ἐφόβηθεν.
 ὥς δ' ἄνεμος ἄχνας φορέει ἱεράς κατ' ἀλωὰς
 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500
 κρίνῃ ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας.
 αἱ δ' ὑπολευκαίνονται ἀχυρμαί· ὥς τότε Ἀχαιοὶ
 λευκοὶ ὑπερθε γέγοντο κονισάλῳ, ὃν ῥα δι' αὐτῶν
 οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
 ἀψ' ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆες· 505
 οἱ δὲ μένος χειρῶν ἰθὺς φέρον. ἀμφὶ δὲ νύκτα
 θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρώεσσιν ἀρήγων,

496. μαχέσασθαι P: μάχεσθαι R. || ἔγειρε R. 500. Πτολεμαῖος τοὺς δωδεκα-
 συλλάβους στίχους ἐκτιθεὶς φησι . . καὶ τοῦτον οὕτω γράφεσθαι, εὐτ' ἔνι Δ.
 Schol. T. 501. κρίναι CDPN: κρίνοι G. 502. ὑπολευκαίνοντο P.

495. δοῦρα: Bekker writes δοῦρε, no doubt rightly; cf. Γ 18, Ζ 104, Δ 43, etc. We need not also write ὀξέε with van L. The dual here expresses more than 'two spears'; it means *the pair* of spears which were regularly carried by the Homeric warrior, for in its original use it belongs properly only to things which go in pairs, such as eyes, hands, etc. It is curious that a scholion of Porphyrios on Γ 379 quotes as evidence of the two spears Ζ 104, where as here MSS. all have δοῦρα.

499. ἱεράς, consecrated to Demeter; cf. Δ 631 ἀλφίτου ἱεροῦ ἀκτὴν. ἀλωή, here and Ν 588, Τ 496, *threshing-floor*, generally *orchard*. But the former meaning seems to be the oldest, cf. ἀλέω, ἀλοάω, ἄλως, and other words with kindred meanings. The question whether the right form is ἀλωή or ἀλωιή is doubtful; we have a similar variation between ἀλοάω and ἀλοιάω, but the ι in any case does not seem to be primitive, and it is therefore best to follow the MSS. in reading ἀλωάς, though La Roche prefers ἀλωιάς, on the strength of the tradition of the grammarians. For another elaborate simile taken from the process of winnowing cf. Ν 588 sqq. It is not clear whether the wind used is

created by a fan, or whether they took advantage of the natural wind; but the probability seems in favour of the former, so that ἐπειγομένων will be a passive.

503. δι' αὐτῶν, *through the men* (as opposed to the horses), i.e. the πρόμαχοι fighting in front of their chariots.

504. πολύχαλκον, as γ 2; cf. χάλκεος P 425, σιδῆρεος ο 329. For the thematic pluperfect ἐπέπληγον cf. H. G. § 27, and note on Δ 492.

505. ἐπιμισγομένων seems to apply to the whole of the combatants, not to ἵππων, as generally thought. ὑπέστρεφον, kept wheeling about, as the line of πρόμαχοι on whom they attended swayed backwards and forwards. Cf. 581.

506. For μένος χειρῶν ἰθὺς φέρον we may compare Δ 447 σὺν ῥ' ἐβαλον . . μένε' ἀνδρῶν, and Γ 7 ἔριδα προφέρονται.

507. μάχῃ may go either with the preceding or the following words. The rhythm and the analogy of Α 521 are in favour of the second alternative, while II 567 speaks for the first, and the omission of the object around which the darkness is cast produces a rather bare effect. Perhaps μάχῃ may be regarded as performing a double function, going both with ἐκάλυψε and ἀρήγων.

πάντοσ' ἐποιχόμενος, τοῦ δ' ἐκράαινεν ἐφეტμὰς
 Φοίβου Ἀπόλλωνος χρυσαόρου, ὅς μιν ἀνώγει
 Τρωσὶν θυμὸν ἐγείραι, ἐπεὶ ἶδε Παλλάδ' Ἀθήνην 510
 οἰχομένην· ἡ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγών.
 αὐτὸς δ' Αἰνείαν μάλα πίνος ἐξ ἀδύτοιο
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
 ὥς εἶδον ζῶόν τε καὶ ἀρτεμέα προσιόντα 515
 καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὐ τι·
 οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν
 Ἄρης τε βροτολογὸς Ἔρις τ' ἄμοτον μεμαυῖα.
 τοὺς δ' Αἴαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης
 ὦτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
 ἀλλ' ἔμενον νεφέλησιν ἐοικότες, ἅς τε Κρονίων
 νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν

508. ἐκράαινεν P: ἐκραίαινεν Ω. 510. ἀγείραι Porph. on Θ 2, Eus.
 511. ἀρηγός CDNR¹. 514. παρίστατο R. || τοῖ: οἱ M. 516. γε μὲν: ἀ
 μὲν Q. || οὐ τι: οὐδὲν D. 520. ὦτρυνον Q: ὠτρυναν Mosc. 2. || οἱ δὲ: ἰδὲ
 Q¹ Mosc. 1. 521. ἰωκάς: ἰωὰς O.

508. For the ἐφეტμαί in question see 455. ἐκράαινεν: B 419.

509. The epithet χρυσαόρος recurs only in O 256 in H. (also *Hymn. Ap.* 123, Hes. *Opp.* 771, Pind. *P.* v. 104), and has caused some surprise, since the sword is not the weapon of Phoebus. So in the oracle of 'Bakis' (Herod. viii. 77) Artemis, and in *Hymn. Cer.* 4 even Demeter are called χρυσαόρος, and according to the schol. on O 256 Πίνδαρος χρυσάορα Ὀρφέα φησὶν. Hence some of the old grammarians explained ἀορ as having meant originally 'implement,' ὄπλον, in the widest sense, to include both the winnowing-fan of Demeter and the lyre of Apollo; or, still more loosely, *hung with gold*, i.e. with the golden lyre. But there is no trace in Greek of such a wide meaning of the word ἀορ. The epithet, like other archaic titles of gods, is beyond our knowledge. The acc. χρυσάορα in Pindar, *Hymn. Ap.*, and Hesiod shews that we should read χρυσαόρος here. The alteration is evidently due to the hiatus in O 256.

511. οἰχομένην, somewhere between 290 and 418; see note on the latter

passage. But this whole episode 506-18 is highly suspicious. 508-11 do not agree with 455-9 to which they seem to refer; they are in fact no more than a repetition of 461-70. The repetition ἀρηγών (507)—ἀρηγών (511) is clumsy. The 'night' cast over the battle, without any apparent result, is a stock device of interpolators in later books (see O and P). 516-8 seem designed to evade the difficulty caused by the introduction of the wraith in 449. The intervening 514-5 are perhaps adapted from H 307-8.

517. πόνος ἄλλος is not a Homeric phrase; we can only explain it to mean 'toil of different sort,' i.e. war as opposed to curiosity. Heyne has remarked that for ἄλλος we should rather expect an epithet such as αἰπύς. ἀργυρότοξος is not elsewhere used as a substantive, but we may compare γλαυκῶπις Θ 373, etc., ἡριγένεια χ 197. The last half of 518 is from Δ 440. ἔα for ἔαε is a doubtful form.

523. νηνεμῆς: for this genitive of time see *H. G.* § 150. We may also compare the use of the gen. with ἐπὶ in Attic.

ἄτρεμας, ὅφρ' εὖδησι μένος Βορέας καὶ ἄλλων
 ζαχρειῶν ἀνέμων, οἳ τε νέφεα σκιάοντα
 πνοιῇσιν λιγυρῇσι διασκιδνᾶσιν ἀέντες·
 ὥς Δαναοὶ Τρῶας μένον ἔμπεδον οὐδ' ἐφέβοντο.
 Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα πολλὰ κελεύων·
 “ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας.
 αἰδομένων ἀνδρῶν πλέονες σόοι ἢ ἐπέφανται,
 φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.”
 ἦ καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
 Αἰνεΐα' ἔταρον μεγαθύμου, Δηϊκόωντα
 Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσι
 τῖον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.
 τὸν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·
 ἦ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἷσατο χαλκός,
 νειαίρηι δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσε.
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 ἔνθ' αὖτ' Αἰνεΐας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
 υἷε Διοκλῆος Κρήθωνά τε Ὀρσίλοχόν τε,
 τῶν ῥα πατὴρ μὲν ἔναιεν ἐκτιμένῃ ἐνὶ Φηρῇ

525. ζαχρειῶν τ' Q. 528. πολλὰ ἢ μακρὰ Eust. 530. τ' om. PQ.
 531. αἰδομένων Ar. GP Par. c: αἰδομένων δ' Ω. 532. ὄρνυται C (σιγρ. ο) Q.
 533. ἀνδρῶν Q. 534. αἰνεΐα': αἰνεΐας JOR: αἰνεΐω Ω. || μεγαθύμου Q. ||
 δημοκόωντα CH Vr. b. 538. χαλκός AOPT Ven. B Bar. and γρ. U Harl. a,
 Vr. b: καὶ τῆς Ω. 540. δούπησεν δὲ πεσών: ἤριπε δὲ πρηνῆς M Mosc. 1.
 542. κρείωνά DQ. 543. ἐνὶ φηρῇ: γρ. <ἐν> ἐφήρῃ T (?).

525. ζαχρειῶν: the nom. ζαχρειῆς is found in M 347 (360), N 684, of men and horses. The variation between -ει- before ω and -η- before ει is in accordance with the practice of mss. (H. G. p. 384). The word is usually conn. with χρα- (see 138), but this is doubtful.

529. ἀλκιμον ἦτορ ἔλεσθε only here; but cf. ἀλκιμον ἦτορ ἔχων Π 209, 264. The phrase has a superficial resemblance to our 'take heart.' In the repetition of these lines O 561-4 we have αἰδῶ θέσθ' ἐνὶ θυμῷ. For the contracted αἰδεῖσθε we should read αἰδεσθε, as αἰδομένων shews.

538. See on Δ 138.

539. νειαίρηι, only with γαστήρ (also 616, Π 465, P 519) conn. with νέατος, νειόθι, in the sense 'lowest' (root νι, which is found in Skt. in the sense 'down'). The ordinary derivation from

νέ(F)ος is untenable, as the local sense of νέος is not to be established from a few casual uses of Lat. *novissimus*, when it does not occur in all Greek, much less in Homer. νέατος (cf. 857, I 153), it is true, is used occasionally in Attic Greek = νεώτατος, but this is likely enough to happen, as a word in universal use is always apt to attract to itself sporadic archaic forms which resemble it. For the fem. suffix -αιρα cf. λοχέαιρα (πλείρα). διὰ ζωστήρος, as in Δ 187. Here there seems to be neither θώρηξ nor μίτρη.

543. Φηρῇ, also in plur. Φηραί, in Messenia; see I 151, γ 488, ο 186. It is generally identified with the modern Kalamata, but Pernice would place it three miles farther E. at Janitza (see Frazer *Paus.* iii. p. 422). In the house of this Diokles Telemachos lodges (γ 489), and in the house of his father Ortilochos

ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο
 Ἀλφειοῦ, ὃς τ' εὐρὺν ῥέει Πυλίων διὰ γαίης, 545
 ὃς τέκετ' Ὀρσίλοχον πολέεσσ' ἄνδρεσσιν ἄνακτα·
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάθυμον,
 ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,
 Κρήθων Ὀρσίλοχός τε, μάχης ἐν εἰδότε πάσης.
 τὼ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν 550
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,
 τιμὴν Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάω
 ἀρνυμένω· τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν.
 οἷω τώ γελέοντε δύω ὄρεος κορυφῇσιν
 ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 555
 τὼ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἵφια μῆλα
 σταθμοὺς ἀνθρώπων κερατίζετον, ὄφρα καὶ αὐτῶ

546. τέκετ Mosc. 2: τέκ' H. || Ὀρσίλοχον (D *supr.*) U (*supr.* c) Harl. b (altered —by *man.* 1?—to ὄρε): ὄρ·ίλοχον Γ (τ *in ras.* *man.* 2, probably Rhosos, the scribe of Harl. b) (TU Harl. b read the same in 547). See Schol. T ὁ πρόγονος (546–7) διὰ τοῦ τ, ὁ παῖς (542, 549) διὰ τοῦ σ (Ar.): but Zen. (Schol. on γ 489) read ὄρ·τίλοχος in 549 (and 542). 551. εἰς: ἐς O. || ἄμ': ἄ· T, μ *in ras.* *man.* 1. 555. ἐτραφέτην J. 557. σταθμούς τ' N. || αὐτοὶ N (P *supr.*).

(as the almost complete consensus of mss. of the *Odyssey* calls him) Odysseus received his bow (φ 16). The variant Ὀρσίλοχος in 546–7 is an attempt to reconcile the traditions of *Iliad* and *Od.*; but it is not likely that the grandfather and grandson bore different names.

553. ἀρνυμένω: cf. note on A 159.

554. οἷω τώ γε as it stands must be for τώ γε, ὡ, by a violent hyperbaton, the phrase being thus an anticipation of τοῖω τώ in 559; or else it must mean 'even as they, were two lions bred.' Neither alternative is agreeable, the second perhaps being the worst, as there is no case in H. where a simile is thus introduced as a direct statement, the relation of the thing illustrated and the instance illustrating it being reversed. "θῆρε?" Nauck, for τώ γε: but then the corruption is inexplicable. The same may be said of Heyne's ὡ τ' αὐτε, and Förstemann's τὼ ὡ τε. ὡ αἰθωνε conj. Düntzer, when the synizesis might explain the corruption but is itself unparalleled. Agar conj. τώ τε (J. P. xxiv. 276), where τώ is dual of τις on the analogy of του, τω. Cf. ὡς ὅτε τίς τε λέων P 61, and so Θ 338, P 542. But there is no analogy for ὡς τις in a

simile; the only clear cases of it are quite different (ι 348, υ 377; see on 638 below). The evil is probably past remedy, τώ γε representing some adjective which was thrust out because it was unintelligible and forgotten. As to the dual Schol. B mentions the legend that two lion's cubs were always born at one birth, and that the lioness never had more. This is mere fiction; litters of four are common, and six are not unknown. The dual probably implies a *couple*, lion and lioness.

555. For the intransitive use of ἐτραφον cf. B 661.

556. ἵφια: this adjective occurs only in the phrase ἵφια μῆλα. Unlike ἵφι (for which see note on Z 478) the word shews clear traces of F (Knös p. 128). The nom. may be *Ἰφίος* or *Ἰφίς*. It might be supposed that ἵφια was formed by a mistake from ἵφι, wrongly supposed to be a neuter; but this is highly improbable in view of the fact that ἵφι has lost the F, and that the adj. occurs only in a single stereotyped phrase, which therefore presumably is a part of the original furniture of Epic poetry. The whole question of the relation of the two words is very puzzling. Cf. also note on ἵφθιμος, A 3.

ἀνδρῶν ἐν παλάμησι κατέκταθεν ὀξείῃ χαλκῶι·
τοίῳ τῷ χεῖρεσσιν ὑπ' Αἰνείαιο δαμέντε
καππεσέτην ἐλάττησιν ἐοικότε ὑψηλῇσι.

560

τὼ δὲ πεσόντ' ἐλέησεν ἀρηϊφίλος Μενέλαος,
βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῶι,
σείων ἐγχείην· τοῦ δ' ὤτρυνεν μένος ἼΑρης,
τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.
τὸν δ' ἶδεν Ἀντίλοχος μεγαθύμου Νέστορος υἱός,

565

βῆ δὲ διὰ προμάχων· περὶ γὰρ δῖε ποιμένι λαῶν,
μή τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο.
τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα
ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι,

Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν.

570

Αἰνείας δ' οὐ μείνε, θοός περ ἐὼν πολεμιστής,
ὥς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.

οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
τὼ μὲν ἄρα δειλὴν βαλέτην ἐν χερσὶν ἐταίρων,
αὐτὼ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην.

575

ἔνθα Πυλαιμένεα ἐλέτην ἀτάλαντον ἼΑρηϊ,
ἀρχὸν Παφλαγόνων μεγαθύμων ἀσπιστάων·

τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος
ἔσταότ' ἔγχεϊ νύξε, κατὰ κληῖδα τυχήσας·

Ἀντίλοχος δὲ Μύδωνα βάλ' ἡνίοχον θεράποντα,

580

ἔσθλὸν Ἀτυμνιάδην, ὃ δ' ὑπέστρεφε μώνυχας ἵππους,

559. τοιούτω Par. e (γρ. τοίῳ τῷ). || τῷ : τοῖ O. || δαμέντες Mor. Bar. 560. ἐοικότε Ag. P Mosc. 1 (Par. e supr.): ἐοικότες Ω. || ὑψηλοῖσι C. 561. ἀρηϊ-
φίλος : βοὴν ἀγαθὸς T. 563. σείων τ' Q. || τοῦ : τῷ Mosc. 1. 567. πάθοι
LO : πάθει Ω. || σφας ACDNT. 568. ὀξυόεντα S. 574. τῷ : τοὺς Q.
575. στραφεέντε M : στραφέντε O (γρ. στρεφεέντε). 578. τὸν : τῷ M. ||
δουρικλειτὸς [HO] P [S] : δουρικλυτὸς Ω. 579. κατὰ : παρὰ PT.

567. ἀποσφήλαιε, ἀποτυχεῖν ποιήσειεν, Schol. B. For the word cf. γ 320 ὄντινα πρῶτον ἀποσφήλωσιν ἀελλαι ἐς πέλαγος μέγα τοῖον : and for the thought Δ 175. πάθοι is preferable to the vulg. πάθει, though not perhaps absolutely necessary ; see H. G. § 298. σφας is found only here, elsewhere σφας (see, however, θ 315). Ahrens conj. σφε.

574. δαλῶ : for this phrase, which is not so much an expression of a sense of pathos on the poet's part as a euphemism for 'dead' (so Döderlein), cf. Ψ 65, ι 65, with X 76.

576. ἐλέτην, in accordance with Ho-

meric usage, can only mean 'slew.' In N 658 (q.v.) this same Pylaimenes is alive, and weeping at the bier of his son. This inconsistency has caused infinite searching of heart to critics for hundreds of years. But it is really just such a slip as is often made even by authors who write ; in works which must at first have been recorded as well as conceived by the brain alone, it is only strange that more such errors are not found.

581. The charioteer was following close behind his master, and seeing him slain was beginning to turn for flight.

χερμαδίῳ ἀγκῶνα τυχῶν μέσον· ἐκ δ' ἄρα χειρῶν
 ἥνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίησιν.
 Ἀντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσην,
 αὐτὰρ ὁ ἀσθμαίνων ἐνεργέος ἔκπεσε δίφρου 585
 κύμβαχος ἐν κονίησιν ἐπὶ βρεχμόν τε καὶ ὤμους.
 δηθὰ μάλ' ἐστήκει, τύχε γὰρ ἀμάθοιο βαθείης,
 ὄφρ' ἵππῳ πλήξαντε χαμαὶ βάλλον ἐν κονίησι,
 τοὺς ἵμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλασ' Ἀχαιῶν.
 τοὺς δ' Ἐκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς
 κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες 591
 καρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι' Ἐννύ,

582. χερὰς Vg. A. 583. πέσον L. 584. ἄρ' om. NPQ: ἀν R. || ἐπαΐξας
 J. 585. ὁ: δ P: δ γ' Ω. 586. βρεχμόν (A syr.) NU¹ (γ in ras.: syr. φραχμόν
 U²) Cant.: βρεγμόν S. 587. ἐστήκει Ag. R: εἰστήκει Ω. || γὰρ D²HJMNOPQ
 Vg. a, Mosc. 1 3¹: δ' ἄρ G: γάρ ρ' Ω. || ψαμάθοιο D²HPQ. 590. τοὺς: τὸν
 δ' J.

582. *τυχεῖν* takes the genitive; hence *ἀγκῶνα* must be construed with *βάλε* above, *τυχῶν* being used absolutely, 'not missing him.' See *H. G.* § 151 c.

583. *ἐλέφαντι*: for the use of ivory in adorning harness see Δ 141.

585. *ὁ* for *δ γ'*, see note on B 105.

586. *κύμβαχος* as adj. and *βρεχμός* are ἀπαξ λεγόμενα in Homer. The former recurs, however, in the sense of 'helmet' in O 536. Düntzer connects the two by explaining the adj. here to mean 'in a curve,' and the substantive 'the curved,' i.e. vaulted part of the helmet: cf. *κύπτω*. Compare note on ἀνακυμβαλίζον Π 379. The Gramm. quote a doubtful *κύβη* = *the head*, whence also *κυβιστᾶν* Π 745, Σ 605. Instead of *βρεχμός* the forms *βρεγμός*, *βρέγμα*, *βρέγμα* are found in later Greek.

587. The manner in which Mydon falls is not very obvious. The most probable event would be that he would fall out of the back of the car; for in any other direction the rail and framework of the car would support him. He might then lie with his feet still in the car, and his head and shoulders upon the ground. But then it is hard to see how the horses could be said to kick him: and the Homeric chariot was hardly large enough to hold the whole of the legs and part of the trunk of a man in a reclining position. It would seem, therefore, that he was standing

sideways in the car, so as to look at his enemy while he wheeled; and when wounded fell backwards over the side of the car, his knees hooking over the *ἀντυξ*. The 'soft sand' explains why the car was brought for a while to a standstill; it would be absurd to suppose, as some commentators have done, that his head dug a hole in the sand so as to keep him fixed. *γάρ ρ'* and *ψαμάθοιο* seem to be mere makeshifts for the sake of the metre. The old glossographers distinguish *ψάματος* *sea-sand* from *ἀματος* *dust*; but it is doubtful if the distinction is real. *ἀματος* occurs also in *Hymn. Ap.* 439, but not elsewhere before *Ap. Rhod.* Compare *ἄμμος* (in Attic prose) by *ψάμμος*.

589. *τοὺς* is apparently relative, though this is not very Homeric. The obvious *τοὺς δ'* of all printed editions before *La R.* seems to be a conjecture of *Dem. Chalcondylas*.

592-3 look like an interpolation. For *Ἐννύ* see 333, the only other passage where she is named. *κυδοιμός* seems to be another personification, as in Σ 535, *Hes. Scut. Her.* 156, *Ar. Pax* 255; compare *ἀλκή* and *ἰωκή* E 740, and perhaps *φύξα* I 2. *ἔχουσα* then means 'having as her attendant.' But compare Δ 4 *Ἐριδα* . . . *πολέμοιο τέρας μετὰ χειρὶν ἔχουσιν*: it is quite possible that *κυδοιμός* may be an attribute of *Enyo*, which she is regarded as carrying in her hand. The epithet *ἀναιδής*, which is some-

ἡ μὲν ἔχουσα κυδοιμὸν ἀναιδέα δηϊοτήτος,
 Ἄρης δ' ἐν παλάμησι πελώριον ἔγχος ἐνώμα,
 φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἑκτορος, ἄλλοτ' ὀπισθε. 595

τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης.
 ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 στήνῃ ἐπ' ὠκυρόωι ποταμῶι ἄλαδε προρέοντι,
 ἀφρῶι μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,
 ὥς τότε Τυδεΐδης ἀνεχάζετο, εἶπέ τε λαῶι. 600

“ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἑκτορα δῖον
 αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
 τῶι δ' αἰεὶ πάρα εἰς γε θεῶν, ὃς λοιγὸν ἀμύνει.
 καὶ νῦν οἱ πάρα κείνος Ἄρης βροτῶι ἀνδρὶ ἐοικώς.
 ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω 605
 εἵκετε, μηδὲ θεοῖς μενεαινέμεν ἱφὶ μάχεσθαι.”

ὥς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
 ἔνθ' Ἑκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
 εἰν ἐνὶ δίφρῳι εὐντε, Μενέσθην Ἀγχιάλόν τε.
 τὼ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας. 610
 στήνῃ δὲ μάλ' ἐγγὺς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῶι,
 καὶ βάλεν Ἀμφιον Σελάγου υἱόν, ὃς ῥ' ἐνὶ Παισῶι
 ναῖε πολυκτῆμων πολυλήϊος, ἀλλὰ ἐμοῖρα
 ἦγ' ἐπικουρήσοντα μετὰ Πριάμόν τε καὶ υἱας.
 τὸν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας, 615

596. Τὸν : τοὺς M. 600. ἀνεχάζετο S. || εἶπε δὲ P. 609. μενεαίνεμεν Ar. :
 others μενέεστην (μενέεσθην Par. a, cē in ras.). || ἐγχιάλόν JO. 612. ἀμφιάλῳ
 R. || ὃς ῥ' : ὃς γ' O. || πεσῶ P. 614. ἦγ' : ἦκ' C.

times applied to inanimate objects (see on Δ 521), decides nothing.

597. ἀπάλαμνος, which occurs only here in H., may mean, as suggested by Autenrieth, 'unable to swim,' *sine palmis*. But it is more likely to be *shiftless*, without resource, as in later Greek (= ἀπάλαμος, Hes. Opp. 20, etc.).

601. οἷον, neuter, used as an exclamation, 'how,' i.e. how wrongly. θαυμάζομεν is probably an imperfect.

603=Υ 98. πάρα εἰς : the hiatus here can hardly be right; van Herw. conj. πάρ' ἄρ' εἰς, Bentley πάρα τίς γε (Brandreth τίς τε), Nauck πάρ' εἰς, a form which is found in Hesiod Theog. 145, but is evidently only a false case of 'Epic diectasis.' The simplest change would be πάρ' ἰός γε : ἰῶι is found in Z 422 and is now recognised as a genuine

form beside ἰῆς, ἰῆι, ἰαν. There is no reason why the nom. should not have been used, and the rarity of it would explain the corruption.

604. κείνος, there; Γ 391, cf. E 175, K 341, 477.

606. μενεαίνεμεν : -ειν Brandreth, -ετε Bentley. But see on 556, Z 478. θεοῖς : θεῶι Nauck.

612. Παισῶι : this would seem to be the same as Ἀπαισός in B 828. Of course we might read ἐν Ἀπαισῶι here. But the shorter form is supported not only by the mss., but by Strabo and Steph. Byz. as well as Herod. and the Et. Mag. For 614 compare B 834; it is evident that the composer of the lines in B had this passage before him, though there Amphios is called son of Merops.

νειαίρῃ δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,
 δούπησεν δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας
 τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχευαν
 ὀξέα παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.
 αὐτὰρ ὁ λὰξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος 620
 ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
 ὦμοιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσι.
 δεῖσε δ' ὃ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερῶχων,
 οἳ πολλοί τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
 οἳ ἐ μέγαν περ ἐόντα καὶ ἴφθιμον καὶ ἀγαυὸν 625
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.
 ὥς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 Τληπόλεμον δ' Ἡρακλεῖδην ἦν τε μέγαν τε
 ὠρσεν ἐπ' ἀντιθέωι Σαρπηδόνι μοῖρα κραταιή.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 630
 υἱὸς θ' υἱωνός τε Διὸς νεφεληγερέταο,
 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπε·
 “Σαρπηδὸν, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 πτώσσειν ἐνθάδ' ἐόντι μάχης ἀδαήμονι φωτί;
 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο 635
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν
 οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων·
 ἀλλοῖόν τινά φασι βίην Ἡρακληεῖν

616. πάγειν L: πήγη P. 618. κυλεύων (?) P¹. 620. προσβὰς ACDNOPQ
 Lips. 622. ὁμοισιν P. 623. κρατερῶν Ar. Lex. 27. 20. 626. πολεμήχων
 GJL. 628. ἦν: αἶν M (Harl. a e corr.). 630. ἐν τῇ ἐτέρῃ (τῶν Ἀριστάρχου)
 ἰόντε Schol. T. 632. πρότερον Q: πρῶτος Mosc. 1. 635. ψευδόμενον J.
 636. πολλῶν S: πολὺ Q. || (From this line A is again by *man.* 1). 638. ἀλλοῖόν
 Tyrannio: ἀλλ' οἶόν Ar. Ω: ἀλλ' οἶον τινές Schol. T. || φησι M. || Ἡρακλεῖν Zen.
 (ἀμέτρως) G(1)T.

623. ἀμφίβασις, only here (but cf. *πρόβασις* β 75). It clearly means *the defence* of the fallen body by the Trojans; cf. the use of the verb in A 37 (where see note), etc. Döderlein is wrong in taking it to mean 'he feared to be surrounded by the Trojans.'

625-8 = Δ 534-5, q.v.

627-98. For this very spirited episode see the Introduction to this book.

632. The καὶ here is awkward; it does not elsewhere occur after the often (twelve times) repeated formal line 630. Bentley conj. τοῖσιν, Heyne τῶν καί.

638. The vulg. ἀλλ' οἶον may be taken in two ways: (1) exclamative, 'but

what a man do they say was H. !' (2) 'But (those sons of Zeus were) such as.' (2) involves an awkward ellipse, and in (1) the presence of ἀλλά is hardly consistent with the sense assumed. οἶος when used exclamatively always begins a clause, e.g. 601, α 32, etc., and in the phrases ὦ πόποι . . . οἶον εἶπες H 455, cf. O 286, etc. In δ 242, λ 519, where ἀλλ' οἶον begins a line, it is evidently subordinate to a preceding verb. Thus ἀλλοῖον seems to be decidedly the best reading. The objections of Ameis, (a) that ἀλλοῖός τις are not elsewhere found together, (b) that ἀλλοῖος is not elsewhere in H. used of purely mental

εἶναι, ἐμὸν πατέρα θρασυμένονα θυμολέοντα,
 ὃς ποτε δεῦρ' ἐλθὼν ἔνεχ' ἵππων Λαομέδοντος 640
 ἐξ οἷσις σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν
 Ἴλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς·
 σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.
 οὐδέ τί σε Τρώεσσιν ὀτομαι ἄλκαρ ἔσσεσθαι
 ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι, 645
 ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀίδαο περήσειν."
 τὸν δ' αὖ Σαρπηδὼν Λυκίων ἀγὸς ἀντίον ἦνδα·
 "Τληπόλεμ', ἦ τοι κεῖνος ἀπώλεσεν Ἴλιον ἱρὴν
 ἀνέρος ἀφραδίησιν ἀγαυοῦ Λαομέδοντος,
 ὃς ῥά μιν εὖ ἔρξαντα κακῶι ἠνίπαπε μύθωι, 650
 οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθε.
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῶι δ' ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Αἴδι κλυτοπόλῳι."

639. θρασυμένονα S. 640. ὃς: ως Ambr. 641. οἷσις σὺν: οἷσι(ν) D
 Mosc. 1. 642. δ' ἀγυιάς: δὲ γυναῖκας Q: γυναῖκας S^m. 644. οὐδέ τι:
 οὐδ' ἐπὶ HO. || τί σε: τι M. 646. ἐμοῦ GJNOQRS. 647. αὖ: ἄρ Mosc. 1.
 650. ῥέξαντα Vr. a. || κακῶι: χαλεπῶ Q. 651. ὧν: τῶν A. || ἔνεκα DQ.
 653. τεύξεσθαι U. || δ' om. PQ. || δαμέντι N¹O. 654. αἴδι NQ.

qualities, are only weak special pleading. As for (a) the obvious retort is that οἷος itself out of nearly 200 places where it occurs is only twice joined with τις (see on 554); ἀλλοῖος recurs only three times altogether (Δ 258, π 181, τ 265). The indefinite pronoun is hardly consistent with either explanation of οἷος. And (b) is not true in the case of τ 265. Finally, it is urged that ἀλλοῖόν τινα is too weak an expression in this speech. This is a matter of taste; in my opinion the sense 'another sort of man, they say' is vigorous enough. For the masculine adj. with the periphrastic βίην cf. Δ 690, etc. (H. G. § 166. 1).

639. θρασυμένονα, here and λ 267 only, probably to be referred rather to μένος (μέμονα) than μένειν. Cf. Ἀγαμέμνων.

640. For the legend that Herakles had saved Hesione, the daughter of Laomedon, from a sea-monster, and had then destroyed Ilios because defrauded of his recompense, the famous mares of the stock of Tros, cf. Τ 145. The variant οἷσις for οἷσις σὺν removes the short form of the dat., but the omission

of the prep. is at least harsh. οἷος σὺν Fick.

646. Cf. Ψ 71; 652-4, Δ 443-5, Π 625.

653. τεύξεσθαι, in passive signification, as Γ 101 θάνατος καὶ μοῖρα τέτυκται, M 345 τάχα τῇδε τετεύχεται αἰπὺς δλεθρος, and many similar instances. Ameis-Hentze strangely deny the possibility of the use of τεύξεσθαι in this way, and say that it must be from τυγχάνειν: but the only analogy which can be quoted is far from close: Δ 684, ξ 231 τύχε (τύγχανε) πολλά. But the question is one of comparatively small importance, as τεύχω and τυγχάνω are simply different forms of the same verb, the intrans. forms ἐτυχον ἐτύχησα τετύχηκα being said to 'come from' one present, the transitive ἐτευξα τεύξω and the passive τετεύξομαι τέτυγμαι from the other. The present phrase shews exactly where the point of contact between the two lies. The passive fut. is not yet differentiated from the middle in H.; cf. εἰρήσεται in pass. sense, and see note on K 365.

654. The epithet κλυτόπωλος, which recurs only in the parallel passages Δ

ὥς φάτο Σαρπηδών, ὁ δ' ἀνέσχετο μείλινον ἔγχος 655
 Τληπόλεμος· καὶ τῶν μὲν ἁμαρτῇι δούρατα μακρὰ
 ἐκ χειρῶν ἤϊξαν· ὁ μὲν βάλεν αὐχένα μέσσον
 Σαρπηδών, αἶχμῃ δὲ διαμπερές ἦλθ' ἀλεγεινή,
 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε·
 Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχει μακρῶι 660
 βεβλήκειν, αἶχμῃ δὲ διέσσυτο μαιμώωσα,
 ὅστέωι ἐγχριμφθεῖσα, πατὴρ δ' ἔτι λαιγὸν ἄμυνεν.
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἐταῖροι
 ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν
 ἐλκόμενον· τὸ μὲν οὖν τις ἐπεφράσατ' οὐδ' ἐνόησε, 665

655. ΜΕΙΛΙΝΟΝ: ΧΑΛΚΕΟΝ O. 656. ἁμαρτῇ(ι) DHOQRST¹, γρ. J and ap.
 Eust.: ἁμαρτῇ Ar. 657. ἤϊξαν Ar. Ω: ηῖξαν Ambr. 659. ὀφθαλμῶν Q.
 661. ΒΕΒΛΗΚΕΙΝ Ar. U (A supr.): ΒΕΒΛΗΚΕΙ Ω. 662. ἐγχριμφθεῖσα DMQR¹ Vr.
 b c, Mosc. 3. || δ' ἔτι: δέ τε Vr. a: δέ τι DGPS. 664. μακρῶ Harl. a.
 665. Τὸ μὲν: ἐν τισι τό οἱ Schol. A (τόσον Schol. T).

445, II 625, may perhaps mean only that Hades, like an earthly king, has splendid horses as a sign of regal magnificence. But as it is used of no other god it is possible that it indicates the connexion of the horse with the under-world. There is no other trace in Homer of such an idea; but the god of death is commonly associated with the horse in Etruscan art, and the modern Greek death-god Charos is always in the popular imagination conceived as riding. So too the horse always has his place in the story of the rape of Persephone, who is herself λεύκιππος in Pind. O. vi. 95. So Paus. (ix. 23. 4) says of an ode of Pindar, otherwise unknown, ἐν τούτῳ τῷ αἰσματι ἄλλαι τε ἐς τὸν "Αἰδὼν εἰσὶν ἐπικλήσεις, καὶ ὁ χρυσήμιος, δῆλα ὡς ἐπὶ τῆς Κόρης τῇι ἀρπαγῇ. For the bearing of this on the vexed question of the significance of the horse in sepulchral monuments see Prof. P. Gardner's paper in *J. H. S.* v. pp. 114, 131. It is probable that we have here a trace of the religious ideas, not of the Greeks strictly speaking, but of the earlier non-Aryan population whom they subdued. Verrall (*J. H. S.* xviii. pp. 1 ff.) objects to the traditional explanation (a) that πῶλος in H. always means *foal*, not horse; (b) that κλυτός is, with one or two suspicious exceptions, used only of works of handicraft, or of famed individuals. There is some force in these objections; but his proposal to read

κλιτόπῶλος *ranger of the couched* (the dead) is not likely to command acceptance. (This der. from πωλέομαι is mentioned by the scholia, and attributed to Ar. by *Lex.*, ὁ δὲ Ἀρίσταρχος ἐπὶ τοῦ "ψυχ. δ' Ἀ. κλ." ἀκούει κλυτὴν ἐπιπόλησιν (sic) διὰ τὸ τοὺς τελευτῶντας ἐξακούεσθαι διὰ τε τοὺς θρήνους καὶ τὰς οἰμωγὰς τὰς ἐπ' αὐτοῖς, i.e. 'the god of loud wakes'.)

656. ἁμαρτῇ: ἁμαρτῇ Ar., who held it to be syncopated from ἁμαρτῇδην. This is of course wrong, but very probably the omission of the ι may be a genuine tradition of the fact that the adverb was originally not a dative but an instrumental. The accent should then be ἁμαρτῇ.

659. ὀφθαλμῶν: ὀφθαλμῶ van L., which is clearly right. The gen. is meaningless here, and is probably due only to a reminiscence of κατ' ὀφθαλμῶν κέχυτ' ἀχλὺς (696 etc.). Cf. Ξ 438, II 325, 503.

661. μαιμώωσα: for this personification of the spear cf. λαιαίόμενα A 574, O 317, and Δ 126.

662. ἐγχριμφθεῖσα, *grazing*; the word is always used of close contact in Homer: κ 516, H 272, N 146, P 405, 413, Ψ 334, 338. For a full discussion of this and cognate verbs see Ahrens *Beiträge* pp. 12 sqq. ἔτι: like 674 a hint of the future death of Sarpedon at the hands of Patroklos.

665. τό anticipates ἐξερύσαι, 'this, namely, to draw out.'

μηροῦ ἐξερύσαι δόρυ μείλινον, ὅφρ' ἐπιβαίῃ,
 σπευδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.
 Τλήπόλεμον δ' ἐτέρωθεν εὐκνήμίδες Ἀχαιοὶ
 ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεὺς
 τλήμονα θυμὸν ἔχων, μαίμησε δέ οἱ φίλον ἦτορ· 670
 μέρμηρίξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
 ἢ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
 ἢ ὃ γε (τῶν πλεόνων Λυκίων ἀπὸ) (θυμὸν ἔλοιτο.)
 οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν
 ἰφθίμον Διὸς υἱὸν) ἀποκτάμεν ὅξεί¹ χαλκῶι· 675
 τῷ ῥα (κατὰ πληθύν Λυκίων) τράπε θυμὸν Ἀθήνη.
 ἔνθ' ὃ γε Κοίρανον εἶλεν Ἀλάστορά τε Χρομίον τε
 Ἀλκανδρόν θ' Ἀλιόν τε Νοήμονά τε Πρύτανίν τε.
 καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεύς,
 εἰ μὴ ἄρ' ὅξυ νόησε μέγας κορυθαίολος Ἔκτωρ. 680
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῶι,
 δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
 Σαρπηδὼν Διὸς υἱός, ἔπος δ' ὀλοφυδνὸν ἔειπε·
 “Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἐάσης
 κεῖσθαι, ἀλλ' ἐπάμυνον· ἔπειτά με καὶ λίποι αἰὼν 685
 ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἐγὼ γε
 νοστήσας οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν
 εὐφρανέειν ἄλοχόν τε φίλῃν καὶ νήπιον υἱόν.”

670. μαίμει H. 671. μερμηρίζε LQ Vr. b. 672. διώκει MQT Lips.¹
 674. οὐδ' ἄρ': οὐ γὰρ R. 676. τρέπε PR Mosc. 2. 678. τ' ἄλιόν PR.
 684. δῆ: δέ JNO. 686. ὑμετέρῃ MQR. || οὐδ' ἄρ' QS: οὐκ ἔν R.

666. ἐπιβαίῃ, *stand on his feet*, cf. μ 434 οὐτε στηρίξαι ποσὶν ἔμπεδον οὐτ' ἐπιβῆναι. The phrase, however, is a curious one, and Nauck and others are perhaps right in rejecting the line as a gloss.

667. ἀμφιέποντες, *dealing with him*, lit. 'handling him'; they had too much to do with the work of carrying and protecting him. Cf. on Z 321.

670. τλήμων, *enduring*, a variant of Odysseus' regular epithet πολύτλας, and so K 231. The sense *wretched* is post-Homeric. μαίμει here evidently indicates *violent rushing*, as 661; cf. Θ 413 μάλινεται ἦτορ.

673. τῶν πλεόνων Λυκίων: see H. G. § 264, 'the article marks contrast, but not definition, or should take the lives of more Lykians instead. Here

οἱ πλέονες does not mean "the greater number" but "a greater number," in contrast to the person mentioned.' But it must be admitted that Heyne's ὅγε καὶ or Nauck's γ' ἔτι sound more Homeric; cf. 679, K 506.

678. This line is taken *verbatim* by Virgil *Aen.* ix. 764, Ovid *Met.* xiii. 258.

683. For the constr. χάρη οἱ see Ψ 556, β 249, κ 419, and with a participle Ξ 504, Ω 705. The acc. is found in Θ 378. On account of *ἔπος* Bentley interchanged Διὸς υἱός and προσιόντι.

685. κεῖσθαι: the long αἰ in *thesi* is perhaps excused by the strong diaeresis at the end of the first foot. Cf. A 532, B 87, H. G. § 380. But van L. reads κεῖσθαι, ἀτὰρ μ'(οι), Brandreth κείμενον, ἀλλ'.

ὥς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἴκτωρ,
 ἀλλὰ παρήϊξεν λεληημένος ὄφρα τάχιστα 690
 ὥσασιν Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
 εἶσαν ὑπ' αἰγιόχοιο Διὸς περικαλλεῖ φηγῶι·
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὥσε θύραζε
 ἴφθιμος Πελάγων, ὅς οἱ φίλος ἦεν ἑταῖρος· 695
 τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.
 αὐτὶς δ' ἀμπνύθη, περὶ δὲ πνοιῇ Βορέας
 ζώγρει ἐπιπνεύουσα κακῶς κεκαφηότα θυμόν.
 Ἀργεῖοι δ' ὑπ' Ἀρηϊ καὶ Ἴκτορι χαλκοκορυστῇ
 οὔτε ποτε προτρέποντο μελαινάων ἐπὶ νηῶν 700
 οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
 χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἀρηα.
 ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν
 Ἴκτωρ τε Πριάμοιο παῖς καὶ χάλκεος Ἀρης;
 ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην, 705

695. ΠΕΛΑΓΩΝ: ΚΕΛΑΓΩΝ Ptol. Oroandae. 697. αἰθεῖς CJ. || ἀμπνύουσα
 A (σιγρ. ν and γρ. ἀμπνύουσα) Schol. T (lemma): ἀμπνύουσα T King's Harl. b:
 ἀμπνύουσα Ω: ἀμπνύουσα ἐν τισι Schol. A (Ar.; see Did. on X 475). 698. ζώγρει:
 ζώα P (γρ. ζώγρει) and γρ. R. 700. οὔτε ποτε H. || προτρέποντο . . ἐπὶ
 Ar. Ω: προτρέποντο . . ἀπὸ ar. Did. 701. οὔτε ποτ' H. || ἀντεφέροντο G. .
 μάχην P (U² supr.). 703. ἐξενάριξαν Ar. ΔCGMU¹ Lips.: ἐξενάριξαν Ω.
 705. τεύθροντ' U.

690. For the construction of ΛΕΛΗΗ-
 ΜΕΝΟΣ see note on Δ 465.

693. ΦΗΓΩΙ: this can hardly be the
 same as the oak which formed a landmark
 close to the Skaian gate (Z 237, I 354,
 Δ 170, Φ 549), as there is no hint that the
 fighting is near the walls. Any oak was
 equally sacred to Zeus. Cf. on H 22, 60.

694. οὐράζε simply = οὐτ, as Π 408,
 ε 410, φ 422, etc. It can hardly be
 meant that the spear is thrust *through*
 like the arrow in 112.

697. ἀμπνύουσα, came to; so mid. ἀμ-
 πνύτο, see Δ 359, Ξ 436, X 475, ε 458, ω 349,
 in all cases after a faint. But the act.
 forms ἀναπνεῖν, ἀνέπνευσα, ἀμπνύον mean
to recover breath, of a panting warrior,
 Δ 327 and often (see esp. note on X 222).
 Ar. observed the distinction, and em-
 phasized it by writing ἐμπνύνθη, ἐμπνυτο
 in mid. and pass. (=ἐμπνους ἐγένετο),
 but, so far as we can tell, without any
 ms. support for the ε (as for the ν ms.
 testimony is unimportant; see the vari-
 ants in forms like ἐκλι(ν)θη, ἀνεγνά(μ)φθη,

δ(μ)βριμος, etc. *passim*. In this case
 there is no justification for either ν or σ,
 which are inserted evidently from the
 analogy of βαρύνθη, etc.). Schulze (Q. E.
 322-4) is probably right, therefore, in
 separating ἀμπνύτο and ἀμπνύθη from
 πνέ(F)ω, and referring them to a root
 πνύ, meaning originally *to be vigorous*
 (a) in body, (b) in mind. Hence ποι-
 πνύειν *to bustle*, πεπνύσθαι (of Teiresias
 τοῦ τε φρένες ἐμπεδοί εἰσι, κ 495), πεπνυ-
 μένος (of the youthful Telemachos rather
vigorous than *sage*) and πινυτός, πινυτή,
 ἀπινύσσειν (of a faint, O 10) from πνυτός
 (ἐμφρων, σώφρων Hesych.).

698. ζώγρει, perhaps here from ζῶη
 and ἀγείρειν (or ἐγείρειν), and thus a
 different verb from the commoner ζω-
 γρεῖν = *to take prisoner* (ζῶς-ἀγρεῖν).
 θυμόν is object of κεκαφηότα, as is clear
 from ε 468 μή με . . δαμάσθαι κεκαφηότα
 θυμόν. Compare X 467 ἀπὸ ψυχῆς ἐκά-
 πυσσε. The verb means *having breathed*
out; cf. Hesych. κέκηφε· τέθηκε, and
 κεκαφηότα· ἐκπεπνευκότα.

Τρῆχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,
 Οἰνοπίδην θ' Ἐλενον καὶ Ὀρέσβιον αἰολομίτρην,
 ὃς ῥ' ἐν Ὑλῃ νάεισκε μέγα πλούτοιο μεμηλώς,
 λίμνῃ κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
 ναῖον Βοιωτοί, μάλα πύονα· δῆμον ἔχοντες. 710

τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
 Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 “ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
 ἧ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάωι, 715

Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
 εἰ οὕτω μαίνεσθαι ἐάσομεν οὐλον Ἄρηα.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.”

ὥς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 ἧ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους 720
 Ἥρη πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνιοι·

707. ὑπέρβιον (γρ. ὀρέσβιον) JO : ὑπέρβιον U¹ *surp.* 708. Ὑλῃ : Ὑδῃ Zen.
 711. τοὺς : τὸν M. 718. δὴ : δέ M. || κηδόμεθα P. 720. ἐπαιχομένη O. ||
 ἔντυεναι H²JLMNORS : ἔταναν P. 721. οἶον N.

706. Αἰτωλὸν *For*. Bentley ; but see note on B 750.

707. αἰολομίτρην : see App. B and note on Δ 489.

708. Ὑλῃ with ὕ also H 221, but ὕ in B 500 ; Zenod. Ὑδῃ, but the name of the Boeotian town was certainly Hyle ; a Lydian Ὑδῃ is mentioned in T 385. μεμηλώς with gen. only here and N 297, 469. The use may be classed with those mentioned in *H. G.* § 151 c, d. So Aisch. *Sept.* 178 μέλεσθ' ἐν ἱερῶν δημῶν. But the application of the verb to the person who feels the care, not to the thing which causes it, is rare ; hence Nauck μεμηώς (= μεμαώς).

709. κεκλιμένος, on the shore of, cf. O 740 πόντῳ κεκλιμένοι, Π 68 ῥηγμῖνι θαλάσσης κεκλίεται. The word seems properly to be used of land sloping to the water's edge, δ 608, ν 235 ἀκτὴ κεῖθ' ἀλλ' κεκλιμένη. The Kephisian lake seems to be the Kopais as in Pind. *P.* xii. 27 ; see Pausan. ix. 38. 5.

710. δῆμον here evidently has the purely local sense *territory* ; for which see on B 547.

711. For the following episode as a whole see Introduction to the book. It

contains a large number of lines which occur elsewhere. 753-4 seem to be borrowed, not very appropriately, from A 498-9, and, as von Christ has remarked, 791 from N 107. So also 719-21 = Θ 381-3, 733-7 = Θ 384-8, 745-52 = Θ 389-96. It can hardly be said positively that either passage is older than the other, so far as the evidence of borrowing goes ; but the general character of Θ would lead us to believe that the lines are originally in place here. Again 711-2 = H 17-18, 713 = Δ 69, 714 = B 157, 716 = B 113, 738 cf. B 45, 743 = A 41, 769 = Θ 46, 775-6 cf. 368-9, 782-3 = H 256-7, 787 = Θ 228. This is certainly a suspicious proportion of borrowed lines ; but on the other hand the style of the passage is spirited, and does not shew any weakness of imagination.

715. For the use of the accusative with ὑποστάναι cf. B 286, κ 483 ; and see *H. G.* § 136 (3). τὼν is here demonstrative, *that*. We do not hear elsewhere of any such promise made by the goddesses to Menelaos. It is probably from the story of the Judgment of Paris.

"Ηβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
χάλκεα ὀκτάκνημα, σιδηρέωι ἄξονι ἀμφίς.

τῶν ἧ τοι χρυσέη ἵτυς ἄφθιτος, αὐτὰρ ὕπερθε
χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι.

725

πλήμναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν.

δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἱμάσιν

ἐντέταται, δοιαὶ δὲ περίδρομοι ἄντυγές εἰσι.

τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ

δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα

730

722. ὀχέεσσι C: ὀχεσφι Vr. a: ὀχέεσφι Ω. 723 om. P^t. || ὀκτάκνημα JQ.
725. ἐπίσσωτρα P¹, γρ. Harl. a, and ἐν τισι Did. 727. χρυσέη καὶ ἀργυρέωι D.
728. εἰσι: ἀμφίς J (γρ. εἰσιν) N. 729. ῥυμὸς: γρ. ζυγὸς J. || ἄκρῳ: αὐτῷ D.

722. For a general account of the Homeric chariot see Ω 266 ff. The body of the car was very light, and when not in use was taken to pieces and put upon a stand; see Θ 441 ἄρματα δ' ἄμ βωμοῖσι τίθει, κατὰ λίτα πετάσσας. Hence the first thing to be done in making it ready was to put on the wheels, as is done here. For ὀχέεσσι most MSS. read ὀχέεσφι, a false form for ὀχεσφι.

723. χάλκεα: so MSS.; Bentley conj. χάλκει', but the hiatus is perhaps legitimate after the first foot. The usual number of spokes in the early Greek monuments, as well as in the Assyrian and Egyptian, is six or four; but eight are found in the archaic sarcophagus from Klazomenai published in *J. H. S.* vol. iv. In any case, as Eust. remarks, the largest number possible would be attributed to the divine chariot, for it has all the parts made of metal which in the human car were of wood, even straps of gold and silver instead of leather. For ὀκτάκνημα Cobet reads ὀκτώκνημα, but ὀκτα- is the commoner form from Hesiod (*Opp.* 425) onwards.

725. ἐπίσσωτρον, *tire*, from σῶτρον, another name for the felloe, according to Pollux; cf. εὐσσωτρος Ω 578. But here as elsewhere there is a well-attested variant ἐπίσσωτρον, which would point to a der. from ὀπίσω.

726. περίδρομος is used here in a slightly different sense from 728, though we can translate both by 'running round.' Here it evidently means 'rotating,' while in 728 it means 'surrounding'; B 812 gives yet a third meaning. Hesych. περίδρομοι περι-

φερεῖς, στρογγύλοι, no doubt applies to 726, but does not give so good a sense. ἀμφοτέρωθεν, on both sides of the car.

727. δίφρος, here in the narrower sense of the platform of the car on which the riders stood. (Hence the breastwork which surrounded it in front and at both sides is called ἐπιδιφριάς, K 475. δχεα, which is always used in the plural, implies the whole complex body of the chariot, including axle, pole, etc.). This platform is composed of straps strained tight, and interwoven, which formed a springy surface such as would save the charioteer from the jolting of rough ground. This device is known to have been employed in Egyptian chariots, and gives a simple explanation of the phrase ἐντέταται which has puzzled commentators (cf. also K 263, τ 577, ψ 201 ἐν δ' ἐτάνυσσ' ἱμάντα βοός, to form a springy bed). See Wilkinson *Ancient Egyptians* i. p. 227, *J. H. S.* v. 192.

728. δοιαί, apparently because the ἄντυξ ran symmetrically round the car, forming a handle behind on both sides. There is no reason to suppose that there were two rails one above the other.

729. πέλεν: the transition from the descriptive to the narrative tense is made one step earlier than we should have expected. Hence Bentley conj. πέλει. But, as Hentze has remarked, the imperfect is justified by the fact that the pole was not an immovable part of the chariot, but was put in when the chariot was made ready; so that the word really belongs to the narration, not to the description. πέλεν is not simply = ἦν, but means 'stood out.'

730. δῆσε: for the details of the

κάλ' ἔβαλε χρύσει'· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
 ἵππους ὠκύποδας, μεμαυῖ ἔριδος καὶ αὐτῆς.
 αὐτὰρ Ἀθηναίη κούρη Διὸς αἰγιόχοιο
 πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν· 735
 ἡ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα θυσανόεσσαν
 δεινὴν, ἣν πέρι μὲν πάντῃ φόβος ἐστεφάνωται,
 ἐν δ' ἔρις, ἐν δ' ἀλκή, ἐν δὲ κρυόεσσα ἰωκὴ, 740

731. κάλ': κάλλ' JM: καδδ' H. || ἤγαγεν: ἔβαλεν M: γρ. ἤραρεν Vr. b.
 734. ἐπούδα M. 734-6 ἀθ. Zen. 736. ἡ δὲ: τινὲς ἡδέ Schol. A. 738.
 βάλεν O: βάλ' Lips. || αἰγίδα: ἀσπίδα Mor. Bar.^m 739. ἐστεφάνωτο CDGJNOS
 (συμφ. αι) T and A συμφ. (T.W.A.). 740. δ' ὀκρυόεσσα GJ.

process by which the yoke was attached to the pole see Ω 265-80.

734. ἑανόν, *pliant*, as elsewhere when it is used as an adj. with *ā*: it is not to be confused with the substantive *Fe(σ)ἄνός* (Γ 385, etc.) *garment*, and should perhaps be written *εἰανός*, as it may be derived from *έάω*, in the sense of 'yielding.' (See Buttman *Lexil. s.v.*)

736. Athene dresses entirely in man's attire, and lays aside the long woollen peplos for the linen chiton which fitted closer to the body and was thus more suitable for active exertion. (Reichel p. 107 objects that the 'Doric' peplos could have been girt up, and that Athene is constantly represented in art as wearing it with armour. He concludes that she must here be conceived as wearing a prae-Dorian dress such as the flounced Mykenaeian skirt. But this inference does not seem justifiable.) Zen. rejected 734-6 here as borrowed from Θ 385-7; Ar. maintained the converse.

738. For the *acgis* see note on B 447.

739-42. The whole of this passage, with 744, is open to the gravest doubt. It bears a most suspicious resemblance to the unquestionably late account of Agamemnon's panoply in A 1-46; note particularly the recurrence of the vague phrase Διὸς τέρας in A 4. It is impossible to suppose that the author had any clear idea of what he was describing. *κρυόεσσα*, if we are guided by A 36, ought to be used of the central figure, which is 'set on as a crown' (cf. Σ 485); but that from all analogy can only have

been the Gorgoneion, as it is in fact in A. It is impossible to imagine that, as the words imply, φόβος is an allegorical figure depicted as a circular ring round the edge of the shield. At best it might be supposed that φόβος and the other personified spirits of battle in 740 (for which see Δ 440) are disposed in a circular row round the *ὀμφαλός*: if this is meant, the change from *περί* to *ἐν* in 740 is a most unhappy method of expression. It is equally impossible to understand the description of the helmet—see note on 744 below. And finally, the lateness of the lines is proved by Furtwängler's demonstration (Roscher *Lex. i. col. 1703*) that the Gorgon head is unknown to Greek art before the 7th century B.C. Porphyrios discusses the Gorgon head on B 447, and shows that the difficulty of the passage was felt in early days: *φησὶ δ' Ἀριστοτέλης, ὅτι μήποτε ἐν τῇ ἀσπίδι οὐκ αὐτὴν εἶχε τὴν κεφαλὴν τῆς Γοργόνος, ὥπερ οὐδὲ τὴν Ἔριν οὐδὲ τὴν κρυόεσσαν Ἰωκὴν, ἀλλὰ τὸ ἐκ τῆς Γοργόνος γιγνόμενον τοῖς ἐνορώσι πάθος καταπληκτικόν*, i.e. the shield did not bear any figures, but carried dismay as though it were the Gorgon's head itself (see Schrader *Porph. i. p. 44* note). So also Eust. on λ 633. The Gorgoneion was probably in its origin a device meant to terrify the enemy, like the hideous faces which Chinese warriors carry on their shields. From this it came in more civilized times to be regarded merely as an *ἀποτρόπαιον* or charm to avert the evil eye and other dangers.

ἐν δέ τε Γοργείῃ κεφαλὴ δεινοῖο πελώρου
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃον
 χρυσεῖην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.

ἐς δ' ὄχρεα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος 745
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.

Ἥρη δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον ὦραι,
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε, 750
 ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἥδ' ἐπιθεῖναι.

744. πολίων Α (supr. ε) ΟΥ: πολέων Ω. 745. βήσετο Ο. 746. δάμνησι
 ΑΓ. ΑΗΤ. 747. οἷσι(ν) τε ΑΓ. (Schol. T) PQ: τοῖσι(ν) δὲ JHO. || ἀμβριμοπάτρη
 CJO. 749. αὐτόματοι Q Par. c e g, Eust.: αὐτόμοι Par. d¹. 750. ταῖς G:
 τὰς κ' H.

743. ἀμφίφαλον, τετραφάλῃον: see App. B.

744. The sense of this line is anything but clear, and it must share the suspicion attaching to 739-42 above. ἀραρυῖαν has been explained 'fitting the warriors of a hundred cities,' i.e. big enough for a hundred armies to wear. But this is too absurdly grotesque for Homer. The alternative is to make it = *fitted with*, i.e. adorned with representations of the warriors of a hundred cities. Some think that this implies a battle-scene between two armies and their allies on a vast and supernatural scale, as a battle-scene was depicted by Pheidias on the shield of his Athene Parthenos. But that was a Gigantomachia in which Athene took a prominent part; nothing of the sort is indicated here, nor does ἀραρυῖα seem a likely word to express the metallic adornment of the Homeric age, which consisted of inlaid work. With the ζώνη ἑκατὸν θυσάνοις ἀραρυῖα Ξ 181, the πόλις πύργοις ἀραρυῖα Ο 737, and the ἀπήνη ὑπερτερύῃ ἀραρυῖα ζ 70, the case is evidently different, though they shew that ἀραρυῖα can mean 'provided with.' Here we can only conceive the figures as riveted on. πρυλέες is itself a word of doubtful origin and meaning; it recurs Α 49, Μ 77, Ο 517, Φ 90, and may mean either *footmen*, as opposed to ἱππῆες, or *champions*. It is possibly connected with πρύλις, the Cretan word for the war-dance, and may therefore have once meant champions who danced in front of the army to provoke the enemy.

Eustathios and others have seen a further allusion to the hundred cities of Crete; and the line may therefore be one of the passages which seem to have a special connexion with that island. See on Σ 590. Zeus was of course the tutelary god of Crete; and if we suppose that Athene takes his helmet as well as his chiton and aegis, the idea may be that he bears as his blazon chieftains representing the subject cities of his island. But all this is mere conjecture, with no Homeric analogy to support it.

745. φλόγεα: this adj. recurs only in the parallel Θ 389; it probably means *sparkling like fire* with the bright metal. Homeric gods do not go, like the Semitic, with flames of fire about them.

746. ΑΓ. read δάμνησι: but the subjunctive is out of place in a direct statement as to the use of the spear; in other words we have here a *particular* statement, although the present implies iteration, not a general statement as in a simile, or as in the next line, where the subj. κοτέσσεται implies 'with whomsoever she is wroth.'

749. Observe the freedom of the imagery by which the gate, though said to be a cloud in 751, is made to creak.

750. ἐπιτέτραπται: so MSS.; ἐπιτε-
 τράφαται Bergk, from Athenaeus (iv. 134, which is only a parody, not a quotation); but the singular is quite defensible, as οὐρανός and Οὐλυμπός if not identical are at least closely connected. For the construction of the following infin. see H. G. § 234 (1).

τῇι ῥα δι' αὐτάων κεντρηνεκέας ἔχον ἵππους.
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο·
 ἔνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρη 755
 Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπε·
 “Ζεῦ πάτερ, οὐ νεμεσίζηι Ἄρηι τάδε καρτερὰ ἔργα ;
 ὅσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος, οἱ δὲ ἔκηλοι 760
 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων
 ἄφρονα τοῦτον ἀνέντες, ὃς οὐ τινα οἶδε θέμιστα.
 Ζεῦ πάτερ, ἥ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρηα
 λυγρῶς πεπληγυῖα μάχης ἐξ ἀποδίδωμαι ;”
 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην, 765
 ἥ ἐ μάλιστ' εἴωθε κακῆις ὀδύνηισι πελάζειν.”
 ὥς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
 μᾶστιξεν δ' ἵππους· τῶ δ' οὐκ ἀέκοντε πετέσθην

753. δὲ κρονίωνα : δ' εὐρύονα N. 756. ἐξείρετο CNPTU. || μετέειπε(ν)
 U Mosc. 2, Eust. 757. zeῦ.: ὦ Ap. Lex. || ἄρη(ι) ADHN²U Harl. a, Par. e,
 Vr. 1, Mosc. 1 2: ἄρει Ω. || τάδε ἔργ' ἀτθῆλα Cant. and ap. Did.: τάδ' ἀτθῆλ'
 ἔργα S: νεμεσίζει ὄρων τάδε ἔργ' ἀτθῆλα Ap. Lex. 758. ὅσσάτιόν: ὅς**τοιόν
 G. 764. τὴν δ' ἡμείβετ' ἔπατα πατὴρ ἀνδρῶν τε θεῶν τε PQS Vr. b, Mosc.
 1: ἐνιοι τὴν δ' αὐτε προσέειπε π. ἀ. τε θ. τε Schol. A (An.). 765. μὴν οἱ G:
 νῦν μοι Ap. Lex. 766. κακάις ὀδύνηαις G. 768. μᾶστιξεν Lips. || ἀέκοντε
 GJN Vr. a: ἄκοντε Ω.

752. κεντρηνεκέας only here (= Θ 396),
 apparently *enduring the goad*. But in
 all similar compounds (διηνεκής, ποδη-
 νεκής, δουρηνεκές) the -ηνεκ- conveys the
 idea of *reaching*. This can hardly be
 introduced here without violence (*with-
 in range of the goad*?). For the κέντρον
 see note on Ψ 387.

753-4 = A 498-9. It seems clear that
 the poet who borrowed the lines regarded
 the summit of Olympus as a half-way
 stage between heaven and earth. If so,
 he departed from the oldest Homeric
 tradition, which made the earthly moun-
 tain Olympus, and not any aerial region,
 the dwelling of the gods; see note on
 Θ 25. Ar. tried to put him right by
 explaining ἀκροτάτῃ to mean 'on a
 very high peak,' not 'on the topmost
 summit'; but this is surely a cruel
 kindness.

754. πολυδειράδος (also A 499, Θ 3),
 according to Schulze (Q. E. 95) *rocky*,
 from δειράς, *rock*, not conn. with δειρή,

neck. So also Pind. O. viii. 52. In Attic
 δειράς is familiar, and never takes the
 form δερὰς as it would if related to δέρη
 (see Jebb on Soph. Phil. 491).

757. For the acc. ἔργα after νεμεσίζηι,
 i.e. νεμεσίζε'(αι), see H. G. § 136. 3.
 Both Ἄρηι and Ἄρει are late forms for
 the older Ἀρηί ('Ἀρεί'); the latter is found
 again only θ 276, the former Φ 431 (?).

758. ὅσσάτιον, only here; the later
 Epics have τοσσάτιον. Cf. μεσσάτιος in
 Kallimachos, and ὑστάτιος by ὕστατος.

759. See B 214. ἐμοὶ δ' ἄχος, either
 an accus. expressing the result, or, per-
 haps more simply, a nom. to which we
 may supply ἐστι. ἔκηλοι, *ironical*.

761. ἀνέντες, *setting on* like a dog at
 the quarry.

765. ἄγραι: see on A 526. For the
 interjectional use we may compare Fr.
tiens. The plur. occurs in ν 149. No
 form of the verb except the imper.
 occurs in H.

μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 ὅσσον δ' ἡεροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν
 ἤμενος ἐν σκοπιῇ λεύσσων ἐπὶ οἶνοπα πόντον,
 τόσσον ἐπιθρώισκουσι θεῶν ὑψηχέες ἵπποι.
 ἀλλ' ὅτε δὴ Τροίην ἱξον ποταμῷ τε ῥέοντε,
 ἤχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,
 ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη,
 λύσας' ἐξ ὀχέων, περὶ δ' ἡέρα πουλὺν ἔχευε.
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.
 αἱ δὲ βάτην τρήρωσι πελειάσιν ἴθμαθ' ὅμοιαι,

770

775

769. μεσσηγὺς R. || τε om. G. 770. ὅσσων τ' H. 772. ὑψηχέες LQ (P supr. ?): ὑψαυχέες G² Mosc. 1: ὑψαύχενες ap. [Longin.] περι ὕψους and Schol. B. 774. σκάμανδρος C (p. ras.) GLM (P²?) Vr. A: *κάμανδρος Harl. a. 776. πολὺν DGMOPQRT: γρ. πολλήν J. 777. ἀμβροσίην L: ἀμβροσίης D. νέμεσθαι: νέεσθαι M. 778. τῷ . . ὁμοίῳ, see below. || ἵκευσε' Q.

770. ἡεροειδὲς: an adj. almost confined to the *Od.*, especially as an epithet of the sea; sometimes of ἀντρον or σπέος, and once of πέτρῃ, μ 233, where it clearly means 'the rock so distant as to be like mist.' When used of the sea it seems to express the vague colour of the distant water, which the haze of distance almost melts into the semblance of the sky. So here, 'so far as a man sees in the haze of distance,' i.e. up to the utmost limit of human vision. As to construction, it is simplest to regard the acc. as adverbial, 'as far as a man has misty vision.'

772. ὑψηχέες is generally taken to mean *loud-neighing*, cf. Virgil's *frenit alte*. But this is very doubtful; the sense *high* is not the same as *loud* (ὑψαγόρας and ὑψιβρεμέτης are obviously different), and ἡχή had a F. It is highly probable that the quotation in Longinus preserves the original, ὑψαύχενες, though the mistake must be very old. Evidently in some prototype the ν was accidentally omitted, and the variants ὑψαιχέες, ὑψηυχέες record further steps in the corruption. Schol. B and *El. Mag.* both give ὑψαύχενες as one explanation of ὑψηχέες. Cf. ἐριαύχενες and ὑψοῦ δὲ κάρη ἔχει Z 509. The word recurs only in Ψ 27, q.v.

774. Simoeis is mentioned again in Δ 474-8, Υ 53 by itself, and is distinguished from Skamandros in Z 4, M 22, Φ 307. Of these the two latter are almost certainly of late origin, while in the first what is probably the old reading

omits all mention of Simoeis. There is therefore very strong reason for supposing that there was only one river named in the original legend; Simoeis may possibly, as Hercher thinks, be another name of the Scamander preserved by tradition. If the two are different, the only stream which can be identified with the Simoeis is apparently the pitiful brook of the Dumbrek-Su, which runs from E. to W. on the N. side of Hissarlik, and does not join the Menderes at all. It entirely ceases to run in summer (Schliemann). On the σχῆμα Ἀλκμανικόν, by which the plural (or, as here, dual) verb goes with the first of two nominatives, instead of following both, Aristonikos remarks τούτῳ τῷ ἔθει πεπλέοντακε καὶ Ἀλκμάν· διὸ καὶ καλεῖται Ἀλκμανικόν, οὐχ ὅτι αὐτὸς πρῶτος ἐχρήσατο ἀλλ' ὅτι τῷ τοιούτῳ ἔθει πεπλέοντακεν. He quotes other instances from Υ 138. κ 513, ξ 216. There is, however, no instance of it in the extant fragments of Alkman. See also Pindar *P.* iv. 179 with the commentators.

776. πουλύν is of course a feminine, as in K 27 πουλὺν ἐφ' ὕγρην (q.v.); so μ 369 ἡδύς, and θῆλυς generally. ἀήρ is never masculine in H. *H. G.* § 116. 4.

777. On ἀμβροσίην see note on B 19.

778. All mss. give αἱ δέ, but τῷ δέ is found quoted three times by scholiasts (Soph. *El.* 977, *O. C.* 1676, Eur. *Alc.* 902); there can be little doubt therefore that this rare feminine form is the original, and was excluded because unfamiliar. So in Θ 378, 455 we have

ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῦναι.
 ἀλλ' ὅτε δὴ ῥ' ἵκανον ὅθι πλείστοι καὶ ἄριστοι 780
 ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο
 εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν
 ἣ συσὶ κάπροις, τῶν τε σθένος οὐκ ἀλαπαδνόν,
 ἔνθα στᾶσ' ἦυσε θεὰ λευκώλενος Ἥρη,
 Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνωι, 785
 ὃς τόσον αὐδήσασχ' ὅσον ἄλλοι πεντήκοντα·
 "αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγῆτοί·
 ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
 οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων

785. εἰδομένη HS Vr. b: εἰκουμένη L. 786. ἐν τισιν οὐκ ἦν ὁ στίχος Schol.
 A (see below). || δς: A S. 787. ἐλαγχεῖς Ag. P. || ἀγῆτοί: ἄριστοι L Lips.,
 Ag. διχῶς. 788. εἰς O. 789. δαρδαν(ε)ίων M Lips.: δαρδανιδάων [Plut.]
 Vit. Hom. 103. 33.

feminine duals identical in form with masculine; and also Hes. *Opp.* 198–9. The word ἰεματα does not seem to recur (before Kallimachos) except in *Hymn. Apoll.* 114 βᾶν δὲ (Iris and Eileithyia) ποσὶ τρήρωσι πελειάσιν ἰθμαθ' ὁμοῖαι, which is the passage quoted by Aristophanes *Ar.* 575 Ἴριν δὲ γ' Ὀμηρος ἔφασκε ἰκέλην εἶναι τρήρωνι πελείῃ. There is perhaps a touch of the humour which is so often associated with the gods of Homer in the vivid comparison of the short and quick yet would-be stately steps of the two goddesses to the strutting of a pigeon, so unlike a hero μακρὰ βιβάς. But the word ἰθμα, a verbal subst. from root *i*, go, is vague enough to enable those who think this undignified to translate *the flight of doves*; cf. schol. τὴν ὁρμὴν καὶ τὴν πτῆσιν.

782. The εἰ in λείουσιν is wrong. Hence Brandreth conj. λίσσιν ("Ἰλίσσιν"), and so afterwards Nauck. λῖς and λῖν are found (A 239, 480 etc.), and λίσσιν is quoted by *Et. Mag.* from Kallimachos.

785. Stentor is never named again by Homer, and there seems to have been no consistent tradition about him. Some called him a Greek herald; Schol. A says τινὲς αὐτὸν Θρᾷκά φασιν, Ἑρμῇ δὲ περὶ μεγαλοφωνίας ἐρίσαντα ἀναιρεθῆναι, αὐτὸν δὲ εὐρεῖν καὶ τὴν διὰ κόχλου γραφὴν (sic: Schol. B μηχανήν, *the device of the speaking-trumpet*; this is the rationalizing explanation). τινὲς δὲ Ἀρ-

κάδα φασὶν εἶναι τὸν Στέντορα, καὶ ἐν τῷ καταλόγῳ πλάττουσι περὶ αὐτοῦ στίχους. ἐν τισὶ δὲ οὐκ ἦν ὁ στίχος (sc. 786) διὰ τὴν ὑπερβολήν. χαλκεοφώνος is not elsewhere found; but compare B 490, Σ 222 ὅπα χάλκεον. The Stentorian voice was proverbial in the time of Aristotle; see the well-known passage in the *Pol.* vii. 4. For other instances of the superhuman power of gods see 859, Ξ 148.

787. For ἐλέγχεα see note on A 242, and cf. also B 235, A 314. αἰδώς is a nominative used interjectionally, apparently as a sort of imperative, αἰδῶς ἔστω ὑμῖν, and equivalent to αἰδῶ θέσθ' ἐνὶ θυμῷ, O 561, 661. The regular meaning of the word is of course *sense of honour*, 'recognition of the just rebukes of men'; it is not used in the sense of *disgrace* like αἰσχος or αἰσχύνη, either in Homer or later Greek. The phrase recurs in Θ 228, N 95, O 502, Π 422; and in a slightly varying form P 336 αἰδῶς μὲν νῦν ἦδὲ γ' . . Ἴλιον εἰσαναβῆναι, where we must take it to mean 'this is a thing to arouse a feeling of rebuke,' just as we say 'it is a shame to do so and so,' meaning a thing to be ashamed of. εἶδος ἀγῆτοί, like Γ 39 εἶδος ἀριστε (there is a variant ἄριστοι here).

789. Aristarchos held that the Dardanian gate was the same as the Skaian. Of course the question is insoluble; but see note on B 809. The name recurs again in X 194.

οἷχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος· 790
 νῦν δὲ ἐκάς πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται.”
 ὥς εἰποῦς ὤτρυνε μένος καὶ θυμὸν ἐκάστου.
 Τυδεΐδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·
 εὔρε δὲ τὸν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν 795
 ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῶι.
 ἰδρὼς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
 ἀσπίδος εὐκύκλου· τῶι τείρετο, κάμνε δὲ χεῖρα,
 ἂν δ' ἴσχων τελαμῶνα κελαινεφές αἶμ' ἀπομόργνυ.
 ἵππείου δὲ θεὰ ζυγοῦ ἤψατο φώνησέν τε·
 “ἦ ὀλίγον οἱ παῖδα εἰκότα γείνατο Τυδεύς. 800
 Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητῆς·
 καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον

790. οἷχνεσκον Cant. || ὄβριμον CGJ. 791. δὲ ἐκάς Zen. Aph. Ω: δ' ἐκάς DQ Lips.: δ' ἔκαθεν Ar. GHR. || κοίλῃς G. 792. εἰπὼν H¹. 793. τυδεΐδην NS. 794. τὸν γε: τόνδε JO: τὸν τε H. 797. εὐκύκλου ἢ ἀμφιβρότης Eust. || τείρετο Ar. Ω: τρίβετο (A *supr.*) CDGHMT Vr. b^m, Mosc. 1 2, Par. b e g² h k. || χεῖρα: χερσὶ D. 798. ἔν τ' Vr. a. || ἀσχῶν Vr. c, Mosc. 3. || ἀπομόργνυ DHMRST. 799. ζυγοῦ θεὰ RT. 801. μικρὸς: γρ. μικρὸς J. 802. πολεμίζειν H.

791. νῦν δὲ ἐκάς is of course right, as *ἔκας* had *F*. But from a scholion by Didymos on N 107 it appears that Zen. and Aph. read νῦν δὲ ἐκάς, Ar. νῦν δ' ἔκαθεν: a clear proof that Aristarchos did not always know what was the best tradition, or else deliberately rejected it from preconceived notions. The expression κοίλῃς ἐπὶ νηυσὶ is not appropriate here, as it is in N 107, where the Greeks have actually been driven back to the camp. It is evident that the line, which cannot be omitted, has been carelessly borrowed here.

793. ἐπόρουσε, *sprang to his side*, cf. ψ 343 ὕπνος ἐπ., and P 481 ἄρμ' ἐπορούσας. Elsewhere it always indicates a hostile onslaught.

795. It might have been supposed that Athene had healed the wound in 122, but there is no explicit inconsistency between that passage and the present. See II 528; when a god miraculously heals a wound we are told so at length. Many critics, however, have made this supposed 'contradiction' a fulcrum for breaking up this book. For the double acc. after βάλε cf. 361, Θ 405, Ω 421.

796. There is evidently no θώρηκος γύαλον here—nothing but the linen tunic

which is of too little importance to be mentioned. The shield hangs on the left side, so the 'broad baldric' goes over the right shoulder.

797. τῶι naturally refers to ἰδρῶς, not to τελαμῶνος, the phrase being a restatement of ἰδρῶς μιν ἔτειρεν.

801. μικρὸς recurs in H. only γ 296, σμικρὸς P 757, the Epic word being τυτθός.

802. There is considerable doubt as to the punctuation of this passage. Fasi takes 805 as a parenthesis, the apodosis beginning with αὐτάρ, 806. Similarly Monro regards it as epexegetic of the preceding. Ameis less probably takes καὶ ῥ' ὅτε περ . . ἐκπαιφάσσειν as a *general* protasis, which is superseded and forgotten in favour of the *special* case introduced by the second protasis, ὅτε τε . . Καδμεύωνας, 805 thus forming the apodosis. Heyne would reject 805 altogether as an interpolation suggested by Δ 386. I strongly suspect that the fault lies in 802, and that καὶ ῥ' ὅτε περ has supplanted an original ἀλλοτε γάρ, wrongly taken to represent ἀλλ' ὅτε γάρ, where ἀλλὰ . . γάρ would obviously need correction. For ἀλλοτε = *once upon a time* see A 590, Υ 90, 187.

οὐδ' ἐκπαιφασσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
 ἄγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας·
 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον· 805
 αὐτὰρ ὁ θυμὸν ἔχων δν καρτερόν, ὥς τὸ πάρος περ,
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα
 ῥηϊδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα.
 σοὶ δ' ἦτοι μὲν ἐγὼ παρά θ' ἴσταμαι ἠδὲ φυλάσσω,
 καί σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι· 810
 ἀλλὰ σευ ἡ κάματος πολυαῖξ γυῖα δέδυκεν,
 ἢ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἔπειτα
 Τυδέος ἔκγονός ἐσσι δαίφρονος Οἰνεΐδαο."

τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
 "γινώσκω σε, θεὰ θύγατερ Διὸς αἰγιόχοιο· 815
 τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
 οὔτέ τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
 ἀλλ' ἔτι σὼν μέμνημαι ἐφετμέων, ἃς ἐπέτειλας·
 οὐ μ' εἷας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη 820
 ἔλθῃσ' ἐς πόλεμον, τὴν γ' οὐτάμεν ὀξείῃ χαλκῶι.
 τούνεκα νῦν αὐτός τ' ἀναχάζομαι ἠδὲ καὶ ἄλλους
 Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
 γινώσκω γὰρ Ἀρηα μάχην ἀνὰ κοιρανέοντα."

808. Said to have been added by Zen. (Ζηνόδοτος ὑποτάσσει An.), and not to have been found at all in the edd. of Ar. (Did.). || οἱ om. Q: τοι CT Vr. c, Mosc. 3: δὴ G. || ἐγὼ DOPS. 809. ο': δ' H. 810. σε: γρ. σοι Harl. a. 811. ἀλλὰ σε G. || δέδυκεν: λέλυκεν P (γρ. U²): λέδυκεν R (λ in ras., δ supr.). 813. ἴστονος QU (γγ in ras.) Vr. b (γρ. ἔκγονος). 814. ἐνιοι τὴν δ' αὐτε προσέειπε An. 815. γινώσκω LN. 817. οὔτε τις: οὐδέ τις HQ. 818. σὼν: σέων Ar. 819. ἀντικρὺ: ἀντα T. 820. αὐτὰρ PR. 821. ἔλεον MOP Vr. b. || εἷς O. || γ' om. P; cf. 132. 824. γινώσκω LNU.

803. ἐκπαιφάσσειν, *make display*; see B 450. νόσφιν Ἀχαιῶν is the same as μόνος ἐών in Δ 388.

808. According to Aristonikos this line was inserted here by Zen. but omitted by Ar. on the just ground that Athene is here emphasizing her restraint, not her support, of Tydeus; the interpolation destroys the effect of the following line. But there is no trace of omission in the mss.; the statement about Zen. only means that he did not like Ar. reject it as borrowed from Δ 390 (q.v.). ἐπιτάρροθος: a word which has never been explained. The ancients took it to be = ἐπίρροθος, "πλεονασμῶι τοῦ

ταρ," and it is obvious that in sense it is identical. Lykophron's τάρροθος is doubtless a learned figment. Outside Homer and the Orphic Hymns ἐπιτάρροθος is found only in an oracle in Herod. i. 66, in the sense *conqueror*.

818. To avoid the synizesis or contraction σέων (σέων) . . ἐφετμέων van L. reads σὴν . . ἐφετμήν ἦν, remarking that μέμνημαι takes the acc. in Z 222, I 527. (La R. attributes this reading to 'Schol. Z 129,' apparently in error.)

819. ἀντικρὺ: see on 130.

824. μάχην in local sense, *the battle-field*. πόλεμος is never used in this way. ἀνά should be ἀνα, as it immediately

τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 825
 “Τυδείδῃ Διόμηδες, ἐμῶι κεχαρισμένε θυμῶι,
 μήτε σύ γ' Ἄρῃα τό γε δειδίδι μήτέ τιν' ἄλλον
 ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθός εἰμι.
 ἀλλ' ἄγ' ἐπ' Ἀρηϊ πρώτῳ ἔχε μώνυχας ἵππους,
 τύψον δὲ σχεδίην μηδ' ἄζοο θούρον Ἄρῃα 830
 τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,
 ὃς πρώϊν μὲν ἐμοί τε καὶ Ἥρῃι στεῦτ' ἀγορεύων
 Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
 νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται.”
 ὥς φασμένη Σθένελον μὲν ἀφ' ἵππων ὥσε χαμᾶζε, 835
 χειρὶ πάλιν ἐρύσας· ὁ δ' ἄρ' ἐμπαπέως ἀπόρουσεν.
 ἥ δ' ἐς δίφρον ἔβαινε παραλ Διομήδεα δῖον
 ἐμμεμαυῖα θεά· μέγα δ' ἔβραχε φήγιμος ἄξων
 βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα δ' ἄριστον.

827. μή τι κύρ' M. || τό γε: τόν γε J (*supr.* τό) OQT (R *supr.*) Vrat. a¹, Eust.: τόνδε S Lips. Mosc. 3: τὸν M. || ἄλλων P Cant. Vr. a. 828. ἐγὼ O. 833. μαχήσεσθαι HLOP(?)QR Vr. A, Mosc. 3: μάχεσθαι G (*supr.* ας): μαχέσασθαι Vr. a. || αὐτὰρ JMQR. || ἀρήξει U. 834. λέλησται G. 835. ἀφ': καὶ N. 836. ἐμπαπέως: γρ. ἐμμεμαῶς Vr. b. || ἐπόρουσεν N. 837. παραλ OQS¹. 838-9 ἀθ. Ar. 838. φήγιμος: φλόγιος P (γρ. φήγιμος): πήγιμος Et. Mag. Hesych. and οἱ παλαιοὶ (Eust.). 839. θεῶν G. || ἄνδρα δ' Ar. P: ἄνδρά τ' Ω || φέριστον Par. c g.

follows its case; but Ar. refused to be consistent, on the ground that the word would thus be liable to confusion with the vocative of ἀναξ and the imperatival ἀνα=arise. In Δ 230 he wrote διὰ, not δια, for a similar reason. The whole theory of accentuation is full of irregularities, which in many cases no doubt represented a genuine usage, but were a subject of helpless groping after principles among the Alexandrian grammarians. See H. G. § 180.

827. τό γε, for that matter; cf. ρ 401 μήτ' οὐν μητέρ' ἐμὴν ἄζεν τό γε μήτέ τιν' ἄλλον. But it looks almost as if the line were a reminiscence of Ξ 342 μήτε θεῶν τό γε δειδίδι μήτέ τιν' ἀνδρῶν ὄψεσθαι, where the τό is probably governed by ὄψεσθαι.

830. σχεδίην: it is natural to supply πληγὴν, cf. M 192 αὐτοσχεδίην. This, however, does not cover forms like ἀντιβίην, ἀμφαδίην, ἀπριάτην, and many in -δην, for which see H. G. § 110.

831. ἄλλοπρόσαλλον, double-faced, one thing to one person, another to another. This treachery of Ares is again

alluded to in Φ 413 οὐνεκ' Ἀχαιοὺς κάλλιπες, αὐτὰρ Τρωσὶν ὑπερφιάλοισιν ἀμύνεις, but no other trace of it occurs in Homer. τυκτόν is another ἀπαξ λεγόμενον in this sense; it apparently means 'finished, wrought out,' i.e. complete; cf. Ψ 741 τετυγμένον=well wrought; so τυκτῆσι βδεσσιν M 105, and in the sense of 'artificially made' δ 627, ρ 169, 206. Van Herwerden's στυκτόν (cf. κ 113, λ 502) is needless.

832. πρώϊν: see B 303. στεῦτο, pledged himself; cf. on Σ 191.

834. τῶν δέ may be masc., sc. Ἀχαιῶν: but perhaps it is rather more Homeric to take it as neuter, 'those promises.'

838-9. ἀθετοῦνται στίχοι δύο, ὅτι οὐκ ἀναγκαῖοι καὶ γελοῖοι, καὶ τι ἐναντίον ἔχοντες. τί γάρ, εἰ χεῖριστοι ἦσαν ταῖς ψυχαῖς, εὐεῖδεις δὲ καὶ εὐσαρκοί; i.e. the fact that Diomedes and the goddess were ἀριστοὶ does not involve their being heavier. But the couplet is quite in the spirit of the whole passage, which seems expressly to exaggerate the physical qualities of the gods, e.g. 785, 860. We may compare Aen. vi. 413 *gemuit sub pondere*

λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη· 840
 αὐτίκ' ἐπ' Ἀρηϊ πρώτῳ ἔχε μώνυχας ἵππους.
 ἦ τοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
 Αἰτωλῶν ὄχ' ἄριστον, Ὀχησίου ἀγλαὸν υἷον·
 τὸν μὲν Ἀρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη 845
 δύν' Αἶδος κυνέην, μή μιν ἴδοι ὄβριμος Ἀρης.
 ὥς δὲ ἴδε βροτολοιγὸς Ἀρης Διομήδεα δῖον,
 ἦ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασε
 κείσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,
 αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850
 πρόσθεν Ἀρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων
 ἔγχεϊ χαλκείῳ, μεμαῶς ἀπὸ θυμόν ἐλέσθαι·
 καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
 ὤσεν ὑπὲρ δίφροιο ἐτώσιον αἰχθῆναι.

840. δὲ: δὴ G²: γὰρ H. 841. πρώτα (sic) P. || After 841, 846 is inserted by AC (M?) Harl. a (ἐν ἄλλω οὗτος ὁ στίχος μετὰ τέσσαρας στίχους κεῖται Schol. A).
 842. ἐξενάριζεν Ar. AD (Par. f *supr.*): ἐκινάριζεν Ω (and τινές An.). 844. μὲν om. Q. || ἐνάριζε(ν) DGJNOQR^{ms} Lips. Vr. a c: ἐκινάριζε MP Harl. a.
 845. ἴδῃ Q. || διβριμος CJ. 846. δ' εἶδε QR Vr. b: δ' εἶδε H e *corr.*: δε οἶδε G: δ' οἶδε Vr. A. 848. κείσε' δει πρῶτον μιν NS Cant. (μιν πρῶτον). || πρώτα C. 849. ῥ' om. J. 852. ἐλέσσει AJNSU Ambr.: ὀλέσσει Ω (and γρ. A). 853. τό γε: τότε T Harl. a. 854. ὑπὲρ A: ἀπ' ἐκ Vr. A: ὑπ' ἐκ (ὑπὲκ) Ω and γρ. A (T.W.A.).

cymba Sutilis (of Charon's boat). Virgil imitates 835-40 in *Aen.* xii. 469 ff.; cf. also *Geo.* iii. 172 *valido nitens sub pondere faginus axis Instrepat*. The variant *πῆδινος* for *φῆγιμος* is explained to mean made of a wood called *πηδός* (see *Ler.*).

842. This is the only case in H. where a god in person condescends actually to slay and despoil a human foe.

845. Ἀἶδος κυνέη, the 'Tarnkappe' or 'Nebelkappe' of northern mythology, not elsewhere mentioned in H. It is alluded to, however, in the *Scutum Her.* 227, and in Aristoph. *Ach.* 390, Plato *Rep.* x. 612 B. It appears too in the legend of Perseus in Pherekydes, and is a piece of the very oldest folklore. References will be found in Frazer *Paus.* iii. p. 346. The name Ἀἶδης here evidently preserves something of its original sense, the Invisible (Ἀΐδης). It is of course not necessary to suppose that the poet conceives Athene as literally putting on a cap; he only employs the traditional—almost proverbial—way

of saying that she makes herself invisible to Ares.

848. This line is perhaps interpolated by a rhapsode who read ἐξενάριζεν in 842, and thought that an infinitive was required after ἔασεν. This idea led to other unmistakable interpolations, see T 312, Ω 558, (O 473 ?).

851. ζυγόν, of Diomedes' chariot; Ares is clearly on foot (he has lent his chariot to Aphrodite, 363).

852. ἐλέσσει: vulg. ὀλέσσει, but this by Homeric usage could only mean to lose his own life.

854. ὑπὲρ: vulg. ὑπ' ἐκ, which appears to be accepted by almost all edd., though no approximately satisfactory explanation has been given of the word, which can only mean 'from under.' Athene of course is on, not under, the chariot; and to suppose that she could direct the shaft from a place where she was not herself is to make her very unlike a Homeric deity. Still, the old idea seems to have been that Athene actually put her arm under the chariot, for Schol.

δεύτερος αὐθ' ὠρμάτο βοὴν ἀγαθὸς Διομήδης 855
 ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
 νεΐατον ἐς κενεῶνα, ὅθι ζωννύσκετο μήτρην·
 τῇι ῥά μιν οὔτα τυχών, διὰ δὲ χροῖα καλὸν ἔδαψεν,
 ἐκ δὲ δόρυ σπάσεν αὐτὶς. ὁ δ' ἔβραχε χάλκεος Ἀρης,
 ὅσσόν τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860
 ἄνδρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἀρης.
 τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε
 δείσαντας· τόσον ἔβραχ' Ἀρης ἄτος πολέμοιο.
 οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ
 καύματος ἔξ ἀνέμοιο δυσαέος ὀρνυμένοιο, 865
 τοῖος Τυδεΐδῃ Διομήδεϊ χάλκεος Ἀρης
 φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
 καρπαλίμως δ' ἵκανε θεῶν ἔδος, αἶπὺν Ὀλυμπον,
 παρ δὲ Διὶ Κρονίωνι καθέζετο θυμὸν ἀχέων,
 δείξεν δ' ἄμβροτον αἶμα καταρρέον ἐξ ὠτειλῆς, 870
 καί ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
 “Ζεῦ πάτερ, οὐ νεμεσίζῃσι ὀρώων τάδε καρτερὰ ἔργα ;

855. δεύτερον DS. || δ' αὐθ' JQ. || ὠρμάτο MNQ. 856. ἐπέρεισε Vr. a: ἐπέρεισε N *surp.* 857. μήτρῃ Ar. (μήτρην Harl. a, *surp.* ηὶ ὡς ἀρίσταρχος): ἐν τισὶ τῶν ὑπομνημάτων δεῖ στελλέσκειτο μήτρῃ Did. 859. ἐκ: ἐν AU. || αὐθὺς C. 860. ὅσσον δ' Aph. T. || ἐννεάχιλοι . . δεκάχιλοι (Ar. ? cf. Ξ 148) S, γρ. O Eust. 862. δ' om. P. 863 om. Q. 864. γρ. ἐρεβεννῶν Vr. a. 865. δυσαέος: δυσνητός J (γρ. δυσαέος). 867. εὐρύν D. 868. δ' om. Lips. 872. ἔργ' ἀτῆναι N Cant. (τάδ' ἀτῆναι ἔργα S), γρ. Schol. T.

B on 851 says of ὑπέρ there *τινὲς ἀντὶ τῆς ὑπὸ, ἵνα τρώσῃ αὐτὸν λαθών*. Ares' 'underhand' stroke is met by Athene in a similar way. With the reading of A there is no difficulty whatever.

857. ὅτι κατὰ τὰ κοῖλα μέρη ἐζώννυντο τὴν μήτραν· καὶ ἐστὶ διδασκαλικὸς ὁ τόπος (i.e. 'this is the *locus classicus*'). For the nature of the μήτρῃ see App. B. For μήτρην of mss. Ar. read μήτρῃ: both cases appear to be equally Homeric; see K 77, Ξ 181.

860. This hyperbolical distich recurs in Ξ 148-9. The reading -χειλοι apparently attributed to Ar. by Schol. T on Ξ 148 is not of course from χεῖλος as absurdly explained; χεῖλοι is the old Attic and Ionic form on inscriptions, so the diphthong may be right here. For the last half of 861 compare B 381, Ξ 448, T 275. The metaphorical use of the word Ἀρης (861) in this particular context is curious.

863 is suspected by Nauck; the sus-

picion is confirmed by the omission in Q, though there is no serious ground of objection against the line in itself.

865. καύματος ~~ἐκ~~, after *hot weather*; so scholia. Cf. Herod. i. 87 ἐκ δὲ αἰθρίης τε καὶ νηνεμῆς συνδραμεῖν ἐξαπίνης νέφεα. It is hardly possible to get any good sense if we join ἐξ with ἀνέμοιο. It is not easy to say what the phenomenon meant may be; perhaps a whirlwind of dust raised by the scirocco. Others take it to be a thunder-cloud 'standing out to the eye from the other clouds.' Or it may simply mean 'a black darkness (*murky air*) coming from (i.e. caused by) clouds' of a thunder-storm.

867. ὁμοῦ: best taken with ἰὼν, *with clouds about him*, cf. O 118 ὁμοῦ νεκίεσσι (and so δ 723, ο 365). Brandreth ἄμα, cf. ἄμα πνοιῆς ἀνέμοιο.

871. ῥ': F' Brandreth, rightly no doubt. Cf. κ 265.

872. See 757. 873-4 seem to be

αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν
 ἀλλήλων ἰότητι, χάριν δ' ἄνδρεςσι φέροντες.
 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην, 875
 οὐλομένην, ἣι τ' αἰὲν ἀήσυλα ἔργα μέμηλεν.
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,
 σοὶ τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·
 ταύτην δ' οὐτ' ἔπει προτιβάλλεαι οὔτε τι ἔργῳ,
 ἀλλ' ἀνίης, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδῆλον· 880
 ἦ νῦν Τυδέος υἱὸν ὑπερφίαλον Διομήδεα
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος·
 ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες· ἦ τέ κε δηρὸν 885
 αὐτοῦ πήματ' ἔπασχον ἐν αἰνῆισιν νεκάδεσσιν,

873. τοι: τι HP. || τετληκότες N. || εἰμὲν Vr. b. 874. χάριν δ' Ar. Ω: χάριν HJNOQT Mosc. 2¹, Cant. Par. e¹ k. 879. ποτὶ βάλλεαι Q. || οὔτε τι Q. 880. ἀνίης NO²S Lips.²: ἀνίας M: ἀνίας Ω. 881. ὑπερφίαλον Ar. DGLQ: ὑπέρευμον αἱ δημῶδεις Ω (incl. A, T.W.A.). 883. πρῶτα H Vr. b: πρῶτην El. Mag. 885. ὑπήνεικαν JNPQ. 886. αἰναῖα G.

initiated from 383-4. They are rejected by Bekker and others, as being wide of the aim of the rest of the speech.

876. ἀήσυλα: so MSS.; but there is little doubt, as Clemm has shewn, that the word, which is not found elsewhere, is only an itacistic mistake for ἀήσυλα, *iniqua*, from *Ἔϊσος*: hence the commoner contracted form αἰσυλος.

878. δεδμήμεσθα, are subject, Γ 183, λ 622. For the change of person cf. H 160, P 250.

879. προτιβάλλεαι: the mid. is not found again till Ap. Rhod. (iv. 1046) and Oppian. It is commonly explained *attack*, a sense found in the act. and προσβολή. But, as Monro remarks, this is rather too strong for the context; a more suitable sense is *thou payest no heed to her*. The mid. βάλλομαι is constantly thus used of the mind in H., cf. ἐπιβάλλομαι Z 68, βάλλεσθαι ἐνὶ θυμῷ, μετὰ φρεσίν and προσβάλλειν ὀμματα, ὄψιν in Attic (e.g. Eur. Med. 860), with no sense of violence.

880. For ἀνίης the vulg. gives ἀνίεις, which is wrong, as the accent would only suit the imperf.; but a thematic ἀνιέῖς has the support of the 3rd person, B 752 προῖεῖ, K 121 μεθιεῖ (cf. τιθεῖ N 732, α 192, διδοῖς, διδοῖ). These are clearly due to invasion of the thematic

forms by analogy; an invasion which in these particular verbs was finally repulsed, though it overwhelmed many others. As the MSS. are of no authority in a matter such as this, it is impossible now to say whether the 2nd. person succumbed like the 3rd, the metre here giving no help. See H. G. § 18. But the thematic forms are so rare that they should not be multiplied without necessity. αὐτός, explained by Schol. B μόνος, i.e. without the intervention of a mother; and so Hes. Theog. 924 αὐτὸς δ' ἐκ κεφαλῆς γλαυκῶπιδα γείνατ' Ἀθήνην. The legend of the birth of Athene from the head of Zeus is found also in Hymn. Ap. 314, 323, but not elsewhere in H., unless it be in the obscure title τριτογένεια (see on Δ 515); and the word here need mean no more than 'thou thyself' didst beget (emphatically); σὺ τέκες above (875) is also ambiguous. αἰδῆλον, *destructive*, as πῦρ B 455. (Welcker explains 'secretly born,' as without a mother. But see 897.)

886. νεκάδεσσιν, ἀπ. λεγόμενον. Cf. O 118 κείσθαι ὁμοῦ νεκύεσσι μεθ' αἵματι καὶ κονίησιν, and Π 661 ἐν νεκύων ἀγύρει: see also note on 397. Ares, being immortal, seems a little confused between his two alternatives; the contrast to

ἥ κε ζῶς ἀμειννὸς ἕα χαλκοῖο τυπῆισι.”

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·

“μή τί μοι, ἀλλοπρόσαλλε, παρεζόμενος μινύριζε.

ἔχθιστος δέ μοί ἐσσι θεῶν οἱ Ὀλυμπον ἔχουσιν·

890

αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.

μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπιεικτόν,

Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσι·

τῷ σ' ὅτῳ κείνης τάδε πάσχειν ἐννεσίησιν.

ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα·

895

ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοὶ δέ σε γείνατο μήτηρ.

εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ὦδ' ἀτδῆλος,

καί κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανιῶνων.”

887. Ἡ: εἶ (H *supr.*) NOR: αἶ Q (τὸ Ἡ κεν γράφεται διὰ τοῦ Η παρὰ τοῖς ἀκριβεστέροις Eust.). || ζωός Q Mor. Vr. b. || χαλκιτυπαῖα G (with hyphen).
890. ἔχθιστος J. 891. τοι *om.* HP: τις N. 892. ἐστὶν: αἰὲν *El. Mag.* ||
οὐκ: οὐδ' J. 895. μάν: μέν Vr. b. 896. ἐσσὶν JMO. || ἐμοὶ: ἐμῇ Q (S
supr.). 897. ἄλλοιο C *supr.* (*man. rec.*). || γε *om.* CL: τε H. 898. ἦσθας
ADJO¹SU. || ἐνέρτερος: ἐνέρτατος Zen.: νέρτερος T Lips.

ζῶς ἕα should of course be ἔθανον: this being impossible he has to substitute the rather weak expression of the text.

887. ζωός for ζωίος is a highly suspicious form recurring only in the acc. ζῶν II 445; cf. the equally faulty σῶς for σόος (σάος) X 332. ἡ ζωός ἀμ. Brandreth, ζωίος κ' van L. ἀμειννός: only here in *Il.*; it occurs several times in *Od.* in the phrase νεκύων ἀμειννὰ κάρηνα, and once (τ 562) of dreams. It appears to be conn. with μένος, but the formation is not clear. ἕα: see on Δ 321.

891. See note on A 177.

892. ἀάσχετον: the formation of this word, which recurs only in Ω 708, is hardly explicable. According to Bekker it is for ἀν-ανάσχετος, through the stage ἀν-ά(ν)σχετος, the second ν being lost before the σ, and the first then having to follow suit, that the word might not be confused with ἀνα-σχετός in the opposite sense. If so, it is probably a late and wrong reading, for which ἀνάσχετον ought to be substituted here (so Wackernagel): mere possibilities of confusion do not set aside the ordinary laws of linguistic formation. According to another view we have a case of 'Epic diectasis' for ἀσχετος, cf. II 549 ἀσχετον, οὐκ ἐπιεικτόν. This is likely enough in a passage of late origin, and perhaps contemporaneous with the formation on

false analogy of ὀράαις for ὀράεις through the stage ὀράις, etc. οὐκ ἐπιεικτόν, *unyielding, indomitable*, as Θ 32, etc.

893. σπουδαῖ, as B 99, etc.

894. ἐννεσίησιν, a purely metrical form for ἐνεσίησιν, which could not otherwise be used. The word (from ἐν-λήμι) is ἀπ. λεγ. in H. but occurs in Hes. *Theog.* 494 and *Hymn. Cer.* 30, and is much affected by Ap. Rhod.

898. The variant ἦσθας is probably a mere fiction to avoid hiatus, formed on the analogy of the common term. -ας of the 2nd sing. (*H. G.* § 5). The two last words of the line apparently mean 'lower than the sons of Uranos,' i.e. the Titans imprisoned in Tartaros, as in O 225 οἱ περ ἐνέρτεροί εἰσι θεοί, Κρόνον ἀμφὶς ἔδοντες. This, however, is quite unlike the Homeric use of the word Οὐρανίῶνες, and may be another mark of later date; the Titan myths, like those relating to Kronos, seem only to have become part of the acknowledged belief of the Greek nation at large in post-Homeric times. If we take Οὐρανίῶνες in its usual sense, we must either translate *lower than the heavenly gods*, or accept Zen.'s reading ἐνέρτατος, *lowest of the heavenly gods*; either of which interpretations makes the passage intolerably weak. For the threat itself compare Θ 13-16; and for the Titans Θ 479,

ὥς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.
 τῶι δ' ἐπὶ Παιήων ὀδυνήφата φάρμακα πάσσειν. 900
 [ἠκέσατ'· οὐ μὲν γάρ τι καταβνητός γ' ἐτέτυκτο.]
 ὥς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν
 ὑγρὸν ἑόν, μάλα δ' ὦκα περιτρέφεται κυκώωντι,
 ὥς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.
 τὸν δ' Ἥβη λούσειν, χαρίεντα δὲ εἴματα ἔσσει· 905
 παρ δὲ Διὶ Κρονίωνι καθέζετο κύδει γαίων.
 αἱ δ' αὖτις πρὸς δῶμα Διὸς μεγάλοιο νέοντο,
 Ἥρη τ' Ἀργεΐη καὶ Ἀλαλκομενηΐς Ἀθήνη,
 παύσασαι βροτολοιγὸν Ἄρη' ἀνδροκτασιάων.

899. ἀνώγειν ACTU: ἀνώγει Ω: ἀνώγειν D: ἀνώγειν and ἀνώγει Eust.
 900. φάρμακ' ἔπασσειν T. || πάσσειν GJMNOQRSU² Harl. a² (πάσσειν Harl. a¹) Vr.
 A. | *lakōs* φάρμακα πάσσειν Ar., which shows that he did not read 901. 901
om. C¹DP¹T¹ (added in marg. by Rhosos) Lips. Vr. A, Mosc. 1, Harl. a¹, ἐν ἄλλωι
 ὁ στίχος οὐχ εὑρηται A. || κατὰ οἰκῆτόν T^m Vr. b: κατὰ οἰκῆτοῦς Vr. a. 902.
 λευκὸς Mosc. 2. || ἐπειγόμενον DGS (T *supr.*, *man. rec.*?) Mosc. 1 2. 903. περι-
 τρέφεται Herod. (Par. d *supr.*) Ar. *Lex.* Eust.: περιστρέφεται Ω. 905. χαρί-
 εντά τε HPQRS Vr. a. 906 ἀθ. Ar. (Zen.?). || διί: ζηνί R. 907-9 *om.* Lips.
 909. παύσασα (*sic*) Q: παύσασαι P Mosc. 1, Schol. T. || ἄρη' Cant.: ἄρη Α (n
add. man. rec., T.W.A.): ἄρηα S: ἄρην Ω.

Ξ 279, Hesiod *Theog.* 720. The form ἐνέρτερος for the later νέρτερος (cf. ἐνερθε by νέρθε) occurs only here and O 225, and in Aisch. *Cho.* 286.

901 is evidently interpolated here from 402; several of the mss. which contain it nevertheless read πάσσειν in 900 with a quite intolerable asyndeton.

902. ὀπός, fig-juice used to curdle milk for cheese, the *lac ficulneum* of the Romans (Heyne quotes Columella *R. R.* vii. 8. 1, Varro ii. 11. 4, Pliny xvi. 38). The juice of 'lady's bedstraw' (*Galium verum*) was used for the same purpose in Cheshire and other parts of England at the beginning of this century (*Notes and Queries*, Sept. 21, 1889), but is now superseded by calf's rennet, which was also employed by the Greeks (πυετία, τάμσος). ἐπειγόμενος might quite well be taken as a passive, *being stirred*; but the common Homeric use of the participle is rather in favour of taking it as a mid., *makes haste* to curdle (cf. Z 388 ἐπειγομένη ἀφικάνει. Ψ 119, λ 339); the point of the simile lies in the speed of the process, so that the repetition of the same idea in μάλα ὦκα in the next line is excusable.

903. περιτρέφεται, *curdles*, mss. περιστρέφεται, which is obviously inferior, cf. ξ 477 σακέεσσι περιτρέφετο κρύσταλλος, where also several mss. give περιστρέφετο, though it is meaningless. So i 246 ἡμῶν μὲν θρέψας λευκοῖο γάλακτος. The idea evidently is that Paieon miraculously turned the flowing blood to sound and solid flesh.

905. On this line Ar. remarked *δτι παρθενικὸν τὸ λούειν* (it is always the maidens who give the bath): οὐκ οἶδεν ἄρα ὑφ' Ἡρακλέους αὐτὴν γεγαμημένην, ὥς ἐν τοῖς ἡθετημένοις ἐν Ὀδυσσεΐαι (viz. λ 603); a characteristic specimen of the great critic's acumen, though the argument is not in itself convincing to a chorizont.

906. This line was marked by Ar. with 'asterisk and obelos,' the former implying that it occurs elsewhere (viz. A 405, where see note), the latter that it is wrongly inserted here. The reason for the latter decision is that κύδει γαίων is out of place on an occasion where Ares has so little to be proud of.

909. The vulg. Ἄρην is not a Homeric form. See on Φ 112, and cf. 757 above.

Z

INTRODUCTION

It has been pointed out in the Introduction to E that the two books are so closely connected that they must be treated on as one. Z 1 is only intelligible in immediate connexion with what precedes, and in fact forms the conclusion of the sentence in E 907-9. It is likely, indeed, that the name Διομήδους ἀρίστεια as used by Herodotos only extended as far as 311, where the repeated ὧς clearly indicates that a break was made in recitation. But this can have been only for convenience; the subsequent narrative is no less closely connected with the whole position as described in E.

After a series of single combats, "battle-vignettes" as they have been called (1-72), we come to the scene on which the subsequent action turns, the sending of Hector to Troy by Helenos. The ancient critics took objection to the employment on this errand of the chief Trojan warrior in the crisis of the battle; but, of course, the subsequent narrative is more than abundant justification for this trifling violation of probability. The pause while Hector is going home is skilfully filled up by the scene between Glaukos and Diomedes; with the exception of one point, to which we shall return, all that follows is so perfect in narration as well as in conception as to call for no criticism; admiration is enough. But the colloquy between Glaukos and Diomedes has, of old time, been a source of much questioning. Like the duel of Sarpedon and Tlepolemos in the last book, it is not again alluded to in the *Iliad*; it is an entirely independent episode, which can be omitted without leaving a perceptible gap. We have, in fact, a remarkable scholion of Aristonikos, (ἡ διπλῇ) ὅτι μετατιθέασί τινες ἀλλαχόσε ταύτην τὴν σύστασιν. Unfortunately we are not told who these critics were, nor to what place or on what grounds they transposed the colloquy. It is highly probable that we have merely the record of an opinion that it ought to come before the words of Athene in E 124-32, and the subsequent victories of Diomedes over the gods; for with those words and acts the words of Diomedes in Z 123-43 are in crying contradiction—a contradiction perhaps the most patent in the *Iliad*, and one which can in no way be palliated. It is, indeed, highly probable that the scene stood in the original Diomedeia before that had been enlarged by the intervention of the gods; but that any authentic tradition of a rearrangement existed in the days of Aristarchos is to the last degree improbable. In any case, the opening speech of Diomedes seems to have been enlarged by the addition of 130-40, betrayed by the repetition of 129 in 141. The opportunity for improving

the occasion was too good to be lost by some pious revivalist; the Bacchic worship was unknown to the Achaian heroes. It must be noted that the famous line 146 is quoted by Simonides—whether of Keos or of Amorgos we do not know for certain. If, as Bergk thinks, it is the latter, it is by far the oldest extant quotation from Homer. The line is there attributed to a *Xios ἀνὴρ*.

The remaining point to which it is necessary to call attention is the conversation between Hector and Paris in 326–41. We have not heard of Paris since the duel, at the end of Γ. He was there left in his chamber, and there again he is found; so far all fits. But it is strange that Hector makes no allusion to the duel. Instead of treating Paris as a beaten man, Hector speaks to him about the indignation he is supposed to feel against the Trojans; to which Paris replies that he is holding aloof more in sorrow than in anger. The deictic *τόνδε* which Hector applies to the supposed anger seems clearly to imply some definite and immediately present cause for it; but such there certainly is not as the *Iliad* now stands. But, as Erhardt has pointed out, we shall in the next book come upon such a cause, the proposal entertained in the Trojan assembly to give up Helen and her treasure to the Greeks. That scene (H 345–78) is now in a passage which shews every sign of lateness and patch-work; it is hard to believe that the proposal to surrender Helen did not once stand in some place before this book, and that Paris is not alluding to such an event. This, of course, is mere conjecture; but some such explanation is certainly needed.

ΙΛΙΑΔΟΣ Ζ

Ἕκτορος καὶ Ἀνδρουμάχης ὁμιλία.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἵθυσε μάχη πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

2. δ' ἄρ': γὰρ H. || ἔνεα Ie. DJMNOS. 3. ἰουονόντων S. 4. μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ στομαλίωνης Ar. (see note *infra*).

1. οἰώθη, *was left to itself* by the departure of the gods, after the events of the last book. Cf. A 401.

2. Note the suspicious trochaic caesura in the 4th foot. πεδίοιο, *along the plain*, as usual; not a partitive gen. after ἔνθα. ἰούων is the regular word for 'charging,' Δ 507, A 552, etc., the parallel form ἰθύνειν being used for the transitive. The mid. ἰθύνεσθαι recurs only ε 270, χ 8. ἰουονομένων is gen. abs., the subject being easily supplied from the first line; ἀλλήλων is doubtless the gen. usual after verbs of *aiming* (H.G. § 151 c), and is not in agreement with the participle. Cf. N 499.

4. The reading of this line is one of the most puzzling problems in Homeric textual criticism. The mss., as will be seen, are unanimous for μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων. But Aristonikos says (ἡ διπλῇ) ὅτι ἐν τοῖς ἀρχαίοις ἐγγέγραπτο μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ στομαλίμνης· διὸ καὶ ἐν τοῖς ὑπομνήμασι φέρεται. ὕστερον δὲ περιπεσὼν ἔγραψε (sc. ὁ Ἀρίσταρχος) μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων. τοῖς γὰρ περὶ τοῦ ναυστάθμου τόποις ἡ γραφή συμφέρει, πρὸς οὓς μάχονται ('sc. hi versus illa lectione retenta' Lehrs). Further, Schol. T says πρότερον ἐγγέγραπτο μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ στομαλίμνης· ὕστερον δὲ Ἀρίσταρχος ταύτην τὴν λέξιν

(sc. the present vulgate) εὐρὼν ἐπέκρινεν. Χαῖρις δὲ γράφει μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ Σιμόεντος. I.e. Ar. at first preferred the reading μ. ποτ. Σκ. καὶ στομαλίμνης, and adopted it in his 'notes,' but afterwards changed his mind and introduced the text, presumably, into the second or both of his editions; the ground for the change being that the vulg. better agreed with his view of the topography of the Greek camp, on which, as we know, he wrote a special dissertation. Now the consensus of our mss. makes it practically certain that their reading was also that of Ar.'s vulgate. What then is the meaning of ἐν τοῖς ἀρχαίοις? The phrase does not recur in the existing scholia of Did. or An. We find indeed ἐνιοι τῶν ἀρχαίων quoted by An. as an authority on E 214. But the preposition ἐν (not παρά) forbids us to take the adj. as masc. here; the only substantive we can supply is ἀντιγράφοις. But then we are landed in the absurdity of supposing that Ar. was in possession of a whole class of mss. which could be described as 'ancient' in comparison with his ordinary vulgate; and yet that he paid so little attention to them that they are never again named. (The alternative supposition, that the 'ancient mss.' were in fact the vulgate, and that Ar. by his own authority succeeded in introducing a

Αἴας δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαιῶν, 5
 Τρώων ῥῆξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
 ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Θρήικεσσι τέτυκτο,
 υἱὸν Ἑυσσώρου Ἀκάμαντ' ἦν τε μέγαν τε.
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 10
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.
 Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
 Τευθρανίδην, ὃς ἔναιεν ἐκτιμένῃ ἐν Ἀρίσβῃ
 ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισι· 15
 πάντας γὰρ φιλέεσκεν ὁδῶι ἔπι οἰκία ναίων.
 ἀλλὰ οἱ οὔ τις τῶν γε τότε ἤρκεσε λυγρὸν ὄλεθρον
 πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
 αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τόθ' ἵππων
 ἔσκεν ὑφηνίοχος· τῷ δ' ἄμφω γαῖαν ἐδύτην.

6. φόος P. 7. βαλὼν : λαβὼν H. 9. ῥὰ βάλε G. 12. ἄξυλον
 Vr. 1 (a?). 15. γὰρ : δὲ J. || ἔπι : ἐνὶ HN. 16. τῶν γε : τόν γε A.
 17. ἀπηύρα G e corr. 19. ὑφηνίοχος [GH²NO²S]T : ὑφ' ἡνίοχος Ω. || τῷ δ' :
 τῷ H : τῶν G.

new reading into the vulgate after his time, is so absolutely opposed to the general evidence of the documents that it need not be seriously considered.) Hence various attempts have been made to emend the words ἐν τοῖς ἀρχαίοις : e.g. ἐν τοῖς Ἀρισταρχείοις Lehrs, ἐν τῇ προτέρῃ τῶν Ἀρισταρχείων Sengebusch. But a much less drastic change will do all that is needed. I have little doubt that the correct reading is ἐν ταῖς ἀρχαίαις, sc. ἐκδόσεσιν. The 'early editions' are in fact mentioned in this way by Did. on I 657, σπείσαντες ἐν τῇ ἐτέρῃ τῶν Ἀριστάρχου λείψαντες, καὶ ἐν πολλαῖς τῶν ἀρχαίων. Whether or no these editions included those of Zen. and Aph. we naturally cannot say ; but it is clear that there was an authority in favour of the variant, which Aristarchos so highly regarded that for a time he preferred the variant to the vulgate, just as he did in I 657. And we, who are not troubled with his doubts as to the naval camp, may well agree with him as to the intrinsic superiority of the reading which names the στομαλίμνη. This 'estuary' is not again mentioned, but modern evidence shews that such an estuary must have existed at the mouth of the Dumbrek Su

(Schliemann *Ilios* p. 84); it is extremely unlikely to have been invented, but the unfamiliar word ran every risk of being supplanted by the more familiar Sinnoeis, though we have had reason to suppose that this river was not recognized in the oldest form of the Trojan tradition (see on E 774). The word στομαλίμνη is used by Strabo (xiii. 595) of this particular estuary, and more generally of the delta of the Rhone. Theokritos has the form στομάλιμνον. But the regular late Epic form (Ap. Rhod., Nonnus, Coluthus) is στόμα λίμνης : see Platt in *J. P.* xix. 38.

6. φόως, *help*, as Θ 282, Λ 797, Π 95.

7. For this Akamas see B 844.

9. φάλον : see App. B.

14. βιότοιο : cf. E 544.

15. φιλέεσκεν, *used to entertain* ; cf. Γ 207, and ο 74 χρῆ ξείνων παρεόντα φιλεῖν.

17. πρόσθεν ὑπαντιάσας, *standing before him to meet his enemy*.

19. ὑφηνίοχος, a word not found elsewhere, is sufficiently defended by the analogy of δ 386 ὑποδμῶς, ο 330 ὑποδρηστήρ ; and it avoids the awkwardness of the detached ὑπό in the vulg. ὑφ' ἡνίοχος, for which Σ 519 λαοὶ δ' ὑπ' ὀλίγονες ἦσαν is but a partial support. γαῖαν ἐδύτην, the realm of the dead being under ground. Cf. 411, ω 106. Schol. B explains it

Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξε· 20
 βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφη
 νηὶς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίῳνι.
 Βουκολίων δ' ἦν υἱὸς ἀγαυοῦ Λαομέδοντος
 πρεσβύτατος γενεῇ, σκότιον δέ ἐ γείνατο μήτηρ·
 ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃ καὶ εὐνῇ, 25
 ἢ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.
 καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
 Μηκιστηϊάδης καὶ ἀπ' ὤμων τεύχε' ἐσύλα.
 Ἀστύαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·
 Πιδύτην δ' Ὀδυσεὺς Περκώσιον ἐξενάριξεν 30
 ἔγχεϊ χαλκείῳ, Τεύκρος δ' Ἀρετάονα δῖον.
 Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ
 Νεστορίδης, Ἐλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·
 ναῖε δὲ Σατνιόεντος ἐυρρείταο παρ' ὄχθας
 Πήδασον αἰπεινήν. Φύλακον δ' ἔλε Λήϊτος ἥρως 35
 φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

20. **ΔΡΗΣΟΝ** T' H. 21. οἱ δὲ ἄλλοι ἱστορικοὶ (οἱ περὶ Ἀρίσταρχον B) τὸν **ΠΗΔΑΣΟΝ**, **ΤΗΡΕΧΟΝ** (πῆρεχον B) καλοῦσι Schol. T. 22. **ΒΑΡΒΑΡΕΗ** N. 27. **ΜΕΝ**: **ΜΗΝ** Mosc. 1 (U *supr.*). || **ΕΠΕΛΥΣΕ** Mosc. 1. 30. **ΠΙΔΥΤΗΝ** JO Bar. Vr. a^m: **ΤΗΔΥΤΗΝ** Vr. a^t. || **ΠΕΡΚΑΣΙΟΝ** Lips. 31. **ἔΓΧΕΪ**: **ΤΕΥΧΕΪ** J. || **ἄΡ** **ΕΤΑΣΟΝΑ** T (*supr.* διχῶς καὶ **ΕΤΑΣΟΝΑ**) U Lips. Vr. b¹ and *ap.* Schol. A, Eust. 32. **ΑΥΛΗΡΟΝ** JM: **ΑΥΚΛΗΡΟΝ** N: **ΑΒΛΗΧΡΟΝ** QU. 34. **ΝΑΪΕ** **ΔΕ**: **ΔΣ** **ΝΑΪΕ** (νάε!) Zen. (cf. N 172). || **ΣΑΤΡΙΟΕΝΤΟΣ** P: **ΤΙΝΕΣ** **ΣΑΦΡΙΟΕΝΤΟΣ** Strabo xiii. 606. || **ὄΧΘΑΣ** Strabo *ibid.* 35. **ΦΥΛΑΚΟΝ**: **ΣΧΕΔΙΟΝ** Herod.

ὅτι γῆν ταφέντες ἐνεδύσαντο, which is obviously inappropriate, as there is no burying in question at all.

21. **Αἴσηπος** and **Πήδασος** are both local place-names, see 35 below and B 325, etc. Here they are evidently to be regarded as personal eponyms of the river and town, as their semi-divine parentage shews, in spite of the obvious anachronism thus introduced into 35.

22. **ΝΗΪΣ**, *nyiad*: here and Z 444, T 384, all in A. Minor, like the **Γυγαίη λίμνη** as mother in B 865, q.v. In ν 104, 356 the form is **νηιάδες**. For nymphs in general see T 8-9. The name **Ἀβαρβαρέη** looks as though it might be conn. with **βάρβωρος**, *nyad*, and mean *pellucid*.

23. It appears that **Βουκολίον** was Priam's elder brother, though the name is not known in the genealogy of T 236. But all the names in this passage are merely invented for the nonce, and are not to be taken as containing tradition.

24. **ΣΚΟΤΙΟΝ**, by a secret amour=II 180 **παρθένιος**. Cf. *Aen.* ix. 546 *furtim*. The schol. compare Eur. *Alc.* 989 (?) **σκότιοι παῖδες θεῶν**, and *Phoen.* 345 **ἐγὼ δ' οὔτε σοι πυρὸς ἀνῆψα φῶς νόμιμον ἐν γάμοις**. **ΜΙΓῃ**, sc. **Βουκολίον**.

34. **ΝΑΪΕ** **ΔΕ**: Zen. **ΔΣ** **ΝΑΪΕ**, acc. to An., who accuses the reading of 'cacophony.' On N 172 the same difference is noted, and the charge becomes one of false quantity; but the text of the schol. gives **νάε**. Now **νάω** from root *nas*, to dwell, would be just as possible by the side of **ναίω**, as is **νάω** to flow (for **σνάF-ω**) by the side of **ναίω**, ι 222, in the same sense; cf. also **δέρω** by **δέρω**. It is therefore possible that Zen. may have found an old reading **ΔΣ** **ΝΑΪΕ**, representing an original **ΔΣ** **νάε**, and defended it on the analogy of **ἐμπαιος**, **οἶος** (υυ), etc.

35. For this **Πήδασος** in the Troad cf. Φ 87, T 92. Strabo calls it a city of the Leleges opposite Lesbos, and another legend identifies it with

Ἄδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
 ζῶν ἔλ'. ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίῳιο,
 ὅζῳι ἐνὶ βλαφθέντε μυρικίνῳι, ἀγκύλον ἄρμα
 ἄξαντ' ἐν πρώτῳι ῥυμῳι αὐτῷ μὲν ἐβήτην 40
 πρὸς πόλιν, ἥι περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
 πρηνὴς ἐν κονίησιν ἐπὶ στόμα. παρ δέ οἱ ἔστη
 Ἀτρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.
 Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων. 45
 "ζώγρει, Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.
 πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος.
 τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
 εἴ κεν ἐμέ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν." 50
 ὥς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι ἐπειθε.
 καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
 δώσειν ὧι θεράποντι καταξέμεν· ἄλλ' Ἀγαμέμνων
 ἀντίος ἦλθε θεῶν, καὶ ὁμοκλήσας ἔπος ηὔδα·

37. ἔπειτα : ἐπεφνε U. 39. ἀγκύλον : καμπύλον Q Vr. b ('e glossa').
 40. ἄξαν δ' Vr. b. 41. οἵπερ N Vr. a. 42. ἐξεκυλίσθη H. 46. ἀτρέως
 NQ. 47. κεῖνται G. 49. τῷ O¹. || κέν : καί DJN. 50. αἶ κεν Lips. (!):
 ἐς κεν J. 51. ἔπειθε : ὄρινε(ν) (A *supr.*) C (γρ. ἔπειθε) GPT Mosc. 2, γρ.
 Harl. a. 54. ἀντίος Ar. Ω : ἀντίον Zen. Q Vr. a b, King's, Par. a¹ d f j.

Adramyttium. More recently it has been identified with Assos. It is not recorded in the Catalogue. A town of the same name in Messene is mentioned in I 152, and there was a Πήδασα near Halikarnassos.

38. ἀτυζομένῳ πεδίῳιο as Σ 7.

39. βλαφθέντε, *entangled*, cf. H 271, Π 331, Ψ 571. ἀγκύλον, like καμπύλον E 231, is only once used of the chariot. It doubtless indicates the curved form of the front.

40. ἐν πρώτῳι ῥυμῳι probably means the end of the pole where the yoke was fastened, also called ἄκρος E 729; cf. Π 371, Ω 272.

45. δ' ἄρ' : δέ F' conj. Brandreth. γούνων with λαβὼν, as A 407.

46-50 = A 131-5, and cf. K 378-81.

46. ζώγρει, *take me alive*. In E 698 the meaning is quite different. The last syllable remains long because of the pause at the end of the first foot. Brandr. conj. ζώγρεέ μ'. The form δέξαι is doubtful; δέξε'(αι) van L.

47. ἐν πατρός, sc. δώματι Z 378, Ω 309,

482, etc. The rather awkward ἀφνειοῦ πατρός indicates that the passage is borrowed from A 132 and not *vice versa*: Ἀντιμάχοιο δόμοις there is natural.

48. πολύκμητος, implements wrought with much labour. The working of iron was of course a difficult matter in early days, especially as by primitive methods of smelting it would be obtained not in the pure malleable condition, but combined with a certain amount of carbon, making it more like cast-iron, hard and brittle.

51. ἔπειθε, *endeavoured to persuade* (observe the different sense of the aor. in 61). The variant ὄρινε is less appropriate; for, as La R. points out, the appeal is not to Menelaos' emotions, but to his reason. The line recurs several times, always with ὄρινε (B 142, Γ 395, Δ 208, Α 804, N 468, ρ 150). See, however, X 78.

53. καταξέμεν is of course aor., not fut.; see Γ 120.

54. ἀντίος: so Ar.; Zen. ἀντίον. In other passages Ar. seems to have pre-

“ὦ πέπον, ὦ Μενέλαε, τί ἦ δὲ σὺ κήδεαι οὕτως 55
 ἀνδρῶν; ἦ σοὶ ἄριστα πεποιήται κατὰ οἶκον
 πρὸς Τρώων; τῶν μή τις ὑπεκφύγοι αἰπὺν ὄλεθρον
 χεῖράς θ’ ἡμετέρας, μηδ’ ὄν τινα γαστέρι μήτηρ
 κοῦρον εὐντα φέροι, μηδ’ ὃς φύγοι, ἀλλ’ ἅμα πάντες
 Ἰλίου ἐξαπολοίατ’ ἀκήδεστοι καὶ ἄφαντοι.” 60

ὥς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρωσ,
 αἷσιμα παρειπών· ὁ δ’ ἀπὸ ἔθην ὤσατο χειρὶ
 ἥρῳ Ἀδρηστον. τὸν δὲ κρείων Ἀγαμέμνων
 οὔτα κατὰ λαπάρην· ὁ δ’ ἀνετράπετ’, Ἀτρεΐδης δὲ
 λάξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος. 65

Νέστωρ δ’ Ἀργείοισιν ἐκέκλετο μακρὸν αὖσας·
 “ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἀρης,
 μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθε
 μιμνέτω, ὥς κε πλείστα φέρων ἐπὶ νῆας ἵκηται,
 ἀλλ’ ἀνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι 70
 νεκροὺς ἅμ πεδίου συλήσετε τεθνηῶτας.”

55. κήδεο Q (surpr. ai). || οὕτως: αὕτως J Eust. 56. πεποιήνται PT
 (πεποιάσται Zen. ? see Eust. 624. 20). 57. ὑπεκφύγη S: ὑπ’ ἔκφυγε Vr. a. 59.
 φέροι NQ (A surpr. T.W.A. and τινές Schol. A). || φύγη Vr. a¹. 61. ἔτρεψεν:
 παρέπαισεν ΔΗJNOR Vr. a, γρ. U (γρ. ἔτρεψεν ΔΟ). 62. αἷσιμα Bekk. *Απκ.*
 831. 16. || ἀπαι S Vr. A, Harl. d, and τινές Eust. 63. ἥρως P. 64. ἀνα-
 τράπετ’ P: ἀνετρέπετ’ U. 65. ἀπέσπασε Vr. b. 69. κε: καὶ D: ὅν O
 surpr. 71. νεκρούς ῥ’ S. || τρώων ἀμπεδίου συλήσωμεν ἔντα νεκρούς Zen. ||
 τεθνη(ι)ώτας Ar. A[HL]QT (O surpr.): τεθνηώτας Ω.

ferred the adverbial, Zen. the adjectival form. There is little or no ground of choice (La R. *H. T.* p. 193).

57. The note of interrogation after Τρώων is shewn to be Aristarchean by the remark of Herodian that the ἦ is διαπορητικός, interrogative. On the whole it is more Homeric to have two consecutive questions in a case like this than a question followed by an indignant exclamation: Ξ 265, O 245, π 424, ρ 376 (Hentze). ἄριστα is not an adv. but subject to πεποιήται, for the impersonal ποιεῖται τινι κακῶς is not Homeric.

59. φέροι: opt. by attraction, as usual in sentences expressing a wish. The use of κοῦρος to signify *babe* is quite unique; it elsewhere connotes rather a man in the prime of life. Död. thinks it means ‘of noble blood,’ but this weakens the sentiment quite intolerably. If, as we should suppose, it means ‘male child,’ we must regard the opt. as expressing a hope, not a command; unless

Agamemnon’s fury makes him quite unreasoning.

62. αἷσιμα: there are very few cases in the poems of a moral judgment of the poet upon the acts of his characters. Against the present one we may set the κακὰ φρεσὶ μῆδετο ἔργα of the human sacrifice in Ψ 176. αἷσιμα does not in fact imply an absolute moral standard (cf. on 162), beyond what is implied in *due retribution* (cf. on αἷσα A 418) for misdeeds.

68. ἐπιβαλλόμενος, *throwing himself upon* the spoil, half in a physical, half in a metaphorical sense. For the gen. Ameis compares χ 310 Ὀδυσῆος ἐπεσσύμενος. The word occurs in later Greek, e.g. Aristot. *Pol.* i. 9. 16 τοῦ εἰς ζῆλον ἐπιβ., with the purely mental sense ‘desire eagerly’; like A 173 ἐπέσονται. Cf. the use of ἐφίεμαι, *desire*.

71. συλήσετε, a potential or rather permissive (*M. and T.* § 69) fut. with double acc. (τά, sc. ἔντα).

ὥς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου.
 ἔνθά κεν αὖτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες,
 εἰ μὴ ἄρ' Αἰνείαι τε καὶ Ἑκτορι εἶπε παραστὰς 75
 Πριαμίδης Ἑλενος, οἰωνοπόλων ὅχ' ἄριστος·
 "Αἰνεία τε καὶ Ἑκτορ, ἐπεὶ πόνος ὕμμι μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὔνεκ' ἄριστοι
 πᾶσαν ἐπ' ἰθύν ἐστε μάχεσθαι τε φρονέειν τε,
 στήτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων 80
 πάντῃ ἐποιχόμενοι, πρὶν αὖτ' ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δήιοισι δὲ χάρμα γενέσθαι.
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,
 καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει· 85
 Ἑκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπέ δ' ἔπειτα
 μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς
 νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρι,
 οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,
 πέπλον ὃς οἱ δοκέει χαριέστατος ἠδὲ μέγιστος 90

72. ὤτρυνε TU Lips.¹ Vg. a. 74. ἀναλκείη AJOQR. || δαμάντες R¹. 76. Ἀμμώνιος ὡς Ἀριστάρχειον προφέρεται καὶ ταύτην τὴν γραφὴν μάντις τ' οἰωνοπόλος τε. ἔργον δὲ τὸ σαφὲς εἰπεῖν· διὸ διχῶς (i.e. it must be recorded as a variant) Did. 82. δῆϊοις τε DQ. 84. 'μαχεσάμεθ' (sic) et hic nonnulli Heyne. 86. αὐτὰρ JTV. || μετέρχοιο U: μετοίχεο Vg. a, Eust. 87. δέ: δὴ Mor. Bar. || συνάγουσα G Mor. Bar. || γεραιὰς P: τινὲς γεραιὰς Schol. T (γεραιὰς Schol. B). 89. κληῖδα Q sup. || ἱεροῖο: στεροῖο Mosc. 2.

73. The situation seems to change rather suddenly here; the words of Helenos in 96-101 would naturally follow some such account of Diomedes' exploits as we have had in E rather than the detached combats of the last 72 lines, in which he has appeared only as one among many Greek heroes. All these combats are evidently such as must have formed the stock-in-trade of the Epic poet for use wherever needed. They may have been inserted here to form a transition from the episode of the wounding of Ares. 73-4 = P 319-20. ὕπό, as Γ 61. Schol. B for once shews a touch of humour: λίαν οἶδε τὸ τῆς εἰμαρμένης ὁ ποιητής.

79. ἰοῦν: cf. δ 434 οἷσι μάλιστα πεποιθεα πᾶσαν ἐπ' ἰθύν, for every enterprise, lit. 'going.'

82. πεσέειν: see note on B 175. Here it is clearly used of the tumultuous rout

of the vanquished, who by a bitter sarcasm are said to take refuge in their wives' arms.

83. ἐπεί κε with aor. subj. = fut. exactus, as Λ 191, Ψ 10, σ 150.

86. ἀτὰρ σύ: for the order cf. 429, π 130.

88. νηόν, sc. to the temple. Cf. K 195 ὅσοι κεκλήατο βουλήν; H.G. §140. 4. Schol. T remarks περισσοὶ οἱ δύο (88-9), and Brandreth and van L. would reject 89, on the ground that the contracted οἷξασα for οἷξ. is not Homeric, that κληῖς in H. means bolt, not key, and that it is for Theano the priestess, not for Hekabe, to open the temple; cf. 298. The lines are not repeated by Hector, cf. 270.

90. δc all mss. and Herodian; most edd. write δ after Bentley on account of the F of Fc, and there can be little doubt that this is right. δ must of

εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺ φίλτατος αὐτῇ
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡυκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῶι
 ἥνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἶ κεν Τυδέος υἱὸν ἀπόσχηι Ἰλίου ἱρής,
 ἄγριον αἰχμητήν, κράτερόν μῆστωρα φόβοιο,
 δν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.
 οὐδ' Ἀχιλλῆά ποθ' ὦδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,

95

91. μεγάροισι Eust. || καὶ δς L (γρ. καὶ οἱ).
 96. αἶ κεν : ὥς κεν Ar. || ἀπόσχοι Vr. a.
 ὥδ' T.

94. ἀκέστας G. || ἐλασία D.
 99. ὥδέ γ' : ὥδε Lips. Vr. b :
 ὥδ' T.

course be taken as the masc. of the relational article; see note on E 338. The mention of the peplos carries our thoughts to the Panathenaic festival at Athens. But the idea of propitiating divinities by clothing their images with costly robes is not only one of the most natural and universal of primitive cults, but survives in full force to the present day in many parts even of Western Europe. (References will be found in Frazer *Paus.* ii. p. 574.) It was particularly appropriate to the goddess who presided over feminine handiwork, including weaving, cf. E 735. It is therefore needless to seek for Athenian inspiration in the present passage. Compare Pausan. iii. 16. 2 ὑφαίνουσι δὲ κατὰ ἔτος αἱ γυναῖκες τῶι Ἀπόλλωνι χιτῶνα τῶι ἐν Ἀμύκλαις, and v. 16. 2 διὰ πέμπτου δὲ ὑφαίνουσιν ἔτους τῇ Ἡραὶ πέπλον αἱ ἐκκαίδεκα γυναῖκες (in Olympia).

The appeal to Athene is made not because she is a special guardian of Troy, but because she is recognized as the protector and strength of Diomedes; only through her can his valour be abated. The title of ἐρυσίπτολις (305) is general. In virtue of her warlike nature she is the guardian of citadels, where her temple stands.

92. The words ἐπὶ γούνασι seem to imply a seated image; that is, a rude wooden ξόανον such as survived in many Greek temples to historic times. Later legend connected such an image, the Palladium, with the fate of Troy. In view of the objection that such Palladia were always standing, not sitting, figures, Schol. B after explaining ἐπὶ as = παρὰ, which is obviously wrong, quotes the

authority of Strabo—who says (xiii. 601) that ancient sitting images of Athene were found in Phokaia, Massalia, Rome, Chios, and several other places. Mr. Ramsay has found such archaic sitting figures in Phrygia (*J. H. S.* iii. 43). This is the only allusion to a cult-statue in H. Compare P 514 θεῶν ἐπὶ γούνασι κεῖται. θεῖναι: the only instance in H. of the infin. for imper. in the 3rd person with its subject in the nom. (ἡ 87); as they are so distant from one another, it may be questioned if we ought not to assume an anacoluthon; i.e. that when the poet began with ἡ he was thinking of continuing with θέτω. Cf. on Γ 285, H 79.

94. ἥνις according to the old expl. from ἐνος (ἐνιαυτός), 'one year old.' The word occurs only in this connexion (cf. K 292 = γ 382), so that the meaning can only be guessed. The same is the case with ἡκέστας, which recurs only 275, 309, and is commonly explained *untouched by the goud*, as if ἀ-κέστας (κεντέω). But there is no excuse of necessity for the lengthening of the ἀ, nor sufficient parallel for the change to ἡ- (see App. D).

96. For αἶ κεν Ar. read ὥς κεν, just as in τ 83 he read ἦν πως for μή πως, where it was preceded by another μή. As Hentze on τ 83 points out, he seems to have done this in both cases in order to bring the second clause into logical subordination, sacrificing the vigorous but less formal parataxis given by the repetition of the particles.

99. Ahrens, with some ms. support, would omit the γ' as a needless stop-gap.

ὃν πέρ φασι θεᾶς ἐξέμμεναι· ἀλλ' ὅδε λίην 100
μαίνεται, οὐδέ τις οἱ δύναται μένος ἰσοφαρίζειν."

ὥς ἔφαθ', "Εκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθησεν.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὤιχετο πάντῃ
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν. 105

οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
Τρωσὶν ἀλεξήσοντα κατελθέμεν, ὥς ἐλέλιχθεν.
"Εκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας· 110

"Τρῶες ὑπέρθυμοι τηλεκλειτοί τ' ἐπίκουροι,
ἄνδρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
ὄφρα κ' ἐγὼ βεῖω προτὶ Ἴλιον ἠδὲ γέρουσιν
εἴπω βουλευτῆσι καὶ ἡμετέρῃσι ἀλόχοισι
δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας." 115

ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος "Εκτωρ·
ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
ἄντυξ ἥ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.

102. ὥς φάτο P. 104. ΠΑΛΛΩΝ : πολλῶν Q. 105. μαχέσασθαι Par. g h :
μαχέσασθαι Eust. 106. ἐναντίον HJPR. 107. ὑποχώρησαν S. 109. ἀλεξή-
σαντα TU. || μετελεύμεν L. 111. τηλεκλειτοί GJNOS (supr. αἱ) Lips. Vr. c,
Mosc. 13. || τρῶες καὶ λύκιοι καὶ δάρδανοι ἀγχισμαχταί HPU. 112. μνήσασθαι
Vr. a. || ἄνδρες ἔστε θεοὶ καὶ ἀμύνετον ἄστεϊ λώβην Zen. 113. ὄφρα κ'
and ὄφρ' ἄν Ar. διχῶς : ὄφρα Vr. a : ὄφρ' ἄν Ω. || ποτὶ PQS.

101. For οὐδέ τις οἱ and ἰσοφαρίζαν most edd. now read οὐ τις οἱ and ἀντι-
φέρειν (cf. Φ 357, 411, 488) after Bentley on account of the double neglect of the digamma. It must, however, be confessed that the former change at all events is not satisfactory (οὐδέ τις ἄρ Brandreth).

104. See note on E 495.

109. ὥς ἐλέλιχθεν ἀντὶ τοῦ οὕτως ἐλέλιχθεν Nikanor; 'ὥς for ὅτι οὕτως' as it is usually expressed. The construction is the same in II 17 (H. G. p. 239). ἐλέλιχθεν and ἐλελίχθησαν above should, as elsewhere, be ἐφέλ : see on A 530.

112. Zen. read this line ἄνδρες ἔστε θεοὶ καὶ ἀμύνετον ἄστεϊ λώβην. It certainly seems more probable that this should have been altered into the regular formula than *vice versa*. Of course for ἀμύνετον we must read ἀμύνετε. This will have been changed, in order to avoid the apparent hiatus, by those who believed

that the dual could be used for the plural. For θοός used in this way cf. II 422.

114. The word βουλευτής does not recur in Homer, but the βουλή was an integral part of the heroic polity. The members of it are usually called γέροντες (see on B 53, Δ 259), and in the case of the Trojans δημογέροντες, Γ 149, cf. X 119. They are, however, not mentioned in the sequel.

117. For the construction of the Homeric shield see App. B. The hides of which the body was formed were turned up at the outer edge of the shield to form a rim, and so prevent any friction against the edge of the metal facing. This rim is the ἄντυξ. Hector walks with his shield hanging—probably at his back—by the τελαμών. ἀμφί, on both sides, i.e. above and below (rather than 'both angles'; see, however, H. G. § 181). πυμάτη does not imply,

Γλαῦκος δ' Ἴππολόχοιο πάϊς καὶ Τυδέος υἱὸς
 εἰς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·
 "τίς δὲ σύ ἐσσι, φέριστε, καταθνητῶν ἀνθρώπων ;
 οὐ μὲν γάρ ποτ' ὅπωπα μάχῃ ἐνὶ κυδιανείρῃ
 τὸ πρίν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 125
 σῶι θάρσει, ὃ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
 δυστήνων δέ τε παῖδες ἐμῶι μένει ἀντιόωσιν.
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
 οὐκ ἂν ἐγὼ γε θεοῖσιν ἐπουρανίοισι μαχοίμην.
 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκόεργος 130
 δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν,
 ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας

120. ἀμφοτέρω A (ἀμφοτέρων A^m, T.W.A.). || συνίτην J. 121. ἰόντε Ar. Zen. Aph. ; cf. on E 630. 125. νῦν μὲν Vr. b. || γε om. GL. || πολλῶν P. 126. ὃ τ' ἐμὸν : ὅτε μὲν Vr. a. 128. γε : δε H (supr. γε). || οὐρανὸν Ar. G Par. d. 130. Λυκόεργος JNQR (supr. οὐ) Vr. b : λυκοῦργος P : λυκόοργος Ω. 132. διονύσοιο NPQR (T supr.) : διονύσσοιο LM : διονύσιο D.

as some have thought, that there was more than one ἀντιξ, any more than πρῶτος ρυμός (40) implies more than one pole.

120. ἀμφοτέρων, the two armies. But the variant ἀμφοτέρω is perhaps better.

129. For the inconsistency between this line and E see Introd.

130. There can be little doubt that the following passage, like the few others where Dionysos is mentioned in H. (Ξ 325, λ 325, cf. ω 74), dates from the very latest part of the Epic period. Dionysos is an absolute stranger to the Homeric pantheon. The legend of Lykoergos is one of a series which tell of the introduction of the orgiastic worship of Dionysos, the opposition it encountered, and the punishment inflicted on those who withstood it. The cult was of the nature of a mystic and spiritual revival, and passed into Greece from Thrace. In the present passage it is at home, for Lykoergos was king of the Edones, Soph. *Ant.* 955. This great religious movement spread over Greece apparently in the 7th cent. From its nature it cannot but have aroused the bitterest antagonism among the established authorities. It is highly probable that it absorbed, and in form

was coloured by, more or less related popular village customs springing from a primitive nature and vegetation worship (Bather in *J. H. S.* xiv. 244 sqq.), but that in this more spiritual form it was essentially foreign there can be little doubt (see Rohde *Psyche* 299 ff., and *passim*). Other forms of the legend occur in Thebes (Pentheus), Patrae (Paus. vii. 18. 3), Orchomenos (Minyadae), Argos (Proitidae). Of the forms Λυκόεργος and Λυκόοργος, the latter is defended by van L. on the ground that it is derived from the verb *φέργειν* (*arcere*) not from *φέργον*. But cf. *ἐκάεργος*. The ordinary 'Epic diectasis' would account for -οο- but not for -οε-. In the oracle in Herod. i. 65 the balance of authority seems to be for -οε-.

131. *δήν* = *δηναιός* E 407 ; for the use of *εἰμί* with adverbs see A 416.

132. *τιθήνας*: this title recalls the maenads of later Dionysos-worship. It appears to have had a peculiar mystic significance, from the words of Soph. *O. C.* 1050 *πότνιαί σεμνὰ τιθηνοῦνται τέλη θνατοῖσιν*. The maenads typified the nymphs who nursed Dionysos at his birth, *Hymn. Hom.* xxvi. The word *μαίνας* occurs once in H., in a simile—X 460.

σεῦε κατ' ἡγάθεον Νυσήϊον· αἱ δ' ἅμα πᾶσαι
 θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
 θεινόμεναι βουπλήγι· Διώνυσος δὲ φοβηθεὶς 135
 δύσεθ' ἄλως κατὰ κῦμα, Θέτις δ' ὑπεδέξατο κόλπῳ
 δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλήι.
 τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζῶντες,
 καί μιν τυφλὸν ἔθηκε Κρόνου πάϊς· οὐδ' ἄρ' ἔτι δὴν 140
 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.
 οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
 εἰ δέ τίς ἐσσι βροτῶν οἱ ἀρούρης καρπὸν ἔδουσιν,
 ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι."
 τὸν δ' αὖθ' Ἰππολόχοιο προσηύδα φαίδιμος υἱός·
 "Τυδεΐδῃ μεγάλθυμε, τί ἦ γενεὴν ἐρεεῖνεις; 145
 οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
 φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη

133. ΝΙΣΗΪΟΝ P: ΝΗΣΗΪΟΝ G. 134. κατέχευον G: κατέχευαν Porph. on 129.
 135. ΔΙΩΝΥΣΟΣ DN (supr. c over first c) QR. || ΦΟΒΗΘΕΙΣ: ΧΟΛΩΘΕΙΣ Zen. 136.
 ΔΥΣΕΘ Q. || ΕΕΤΙΣ Ε' R. 137. γὰρ ἔχε: δὲ ἔχε Cant. 141. ΟΥΔ' ἄν: οὐ
 γὰρ H. 142. οὐ H (supr. οἷ): οὐ J. 144. ΤΟΝ: τῷ N. || ΑΥΘ': αὐ H.
 145. ἐρεεῖνεις APU.

133. Νυσήϊον: the sacred mountain of Nysa was an integral part of the Dionysos legend, and was no doubt brought into etymological connexion with the name of the god. It is a mystic, not a geographical name. Schol. A says it stood for a mountain in Boiotia, Thrace, Arabia, India, and Naxos, a city in Karia and the Caucasus, and an island in the Nile (so *Hymn. Hom.* i. 8); it evidently went wherever the Bacchic cult was established.

134. θύσθλα is another word whose exact meaning can hardly be ascertained. It would naturally mean the thyrsi, but the scholia explain it of various other objects of mystic significance: οἱ μὲν τοὺς κλάδους, οἱ δὲ ἀμπέλους, οἱ δὲ τοὺς θύρσους, τούτεστι τὰς Βακχικὰς δράκας, ἃ ἐστὶ Διονυσιακὰ μυστήρια· ἐνίοι δὲ πάντα κοινῶς τὰ πρὸς τὴν τελετὴν. (This sense of δράξ is not mentioned by L. and S.) The same may be said of βουπλήξ, which does not again occur in Homer, and is explained either as ox-goad or pole-axe, in which sense later writers use it. It may possibly have some mystical connexion with ταῦρος as a name of Dionysos. Note how mss. drop into the familiar

contraction Λυκούργου when possible. Read of course ἀνδροφόνου Λυκούργου.

136. This line recalls the similar adventure of Hephaistos in Σ 398, and is probably copied thence; here Thetis is of no significance.

138. θεοὶ ῥεῖα ζῶντες, an Odyssean phrase; δ 805, ε 122. τυφλός is a word of later Greek; ἀλαός is the Homeric word. Cf. *Hymn. Apoll.* 172.

143. πείρατα, a doubtful expression; either *the uttermost bounds*, like τέλος θανάτοιο: or *the bonds*, lit. ropes (cf. μ 51, 162). See on H 102. For the assonance ἄσσον . . ἑάσσον cf. E 440 φράζεο . . χάζεο.

146. This famous comparison has been as much imitated and quoted as any in H. Of imitations the earliest is in Φ 464, the most famous perhaps that of Ar. *Aves* 685. For the first quotation, that of Simonides, see Bergk *P. L.*³ p. 1146; the passage is preserved in Stobaeus. Clemens Alex. (*Strom.* vi. 738) says that Homer plagiarized it from 'Musaïos,' quoting as the original of that mythical poet ὡς δ' αὐτῶς καὶ φύλλα φύει ζείδωρος ἀρουρα· ἄλλα μὲν ἐν μελίησιν ἀποφθίνει, ἄλλα δὲ φύει.

τηλεθόωσα φύει, ἔαρος δ' ἐπιγίνεται ὥρη·
 ὥς ἀνδρῶν γενεὴ ἢ μὲν φύει, ἢ δ' ἀπολήγει.
 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' ἐν εἰδῆις
 ἡμετέρην γενεήν· πολλοὶ δέ μιν ἄνδρες ἴσασιν·
 ἔστι πόλις Ἐφύρη μυχῶι Ἄργεος ἵπποβότοιο,
 ἔνθα δὲ Σίσυφος ἔσκειν, δ' κέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,

148. τηλεθόωσα Aph. || δ' om. P (space for one letter left): τ' L. || ἔπει-
 ὄτε * * * γίνεται G. || ἐπιγίνεται L: ἐπεσίνετο Vr. a. || ὥρη Aph., so AHST.
 149. ἡμὲν . . ἡδ' Alexio (so S Lips.). 150. δὲ ἐέλοικ Vr. a. 151. δ: κ
 MNOPQR: δ*c Harl. a. 154. τέκεν (J *supr.*) M Mosc. 3: τέκεν J¹.

148. As the text stands ἔαρος δ' is added paratactically, *when the season of spring succeeds*. But Aph.'s reading ὥρη is at least equally good, *and they succeed one another in the season of spring*, cf. B 468 ὅσσά τε φύλλα καὶ ἀνθεα γίνεταί ὥρη.

149. φύει seems to be intrans., though there is no other instance of such a use in Homer, and it appears specially harsh after the transitive in the preceding line. Moschos and Theokritos both use φύοντι as intrans., perhaps in imitation of this passage. It is of course possible to translate 'brings forth children,' but this to a certain extent destroys the symmetry of the comparison. In any case the idea is the same: 'one generation is in full vigour while another is dying out.' Brandreth conj. φύεθ', cf. ι 109 τὰ γ' ἀνήροτα πάντα φύονται.

150. Nikanor would punctuate after ἐέλοικ, making δαήμεναι an imper. But it is much better to take the words together; if an apodosis is required, it is given by ἔστι in 152. For a similar ambiguity cf. Φ 487, ο 80. ταῦτα as usual = 'what you speak of.' 150-1 = T 213-4.

151. This line was rejected by Bentley, rightly no doubt, as intended to supply an object to εἰδῆις, which, however, is regularly used in this phrase without one, but only in *Od.*, α 174, δ 645, etc. The line is condemned by the neglected F of *Ἰσασιν*.

152. Ἐφύρη was a common city-name; three or four different towns are called by it in H. (see M. and R. on α 259). According to the tradition it is here applied to Corinth; Ar. remarks that H. uses the later Κόρινθος in his own person (B 570, N 664) but gives the older Ἐφύρη to his characters. But it

is probable that the identification is merely due to the localization of the Bellerophon myth at Corinth, which is fully established for Pindar (*O.* xiii.). Certainly the description μυχῶι Ἄργεος hardly suits that town; it should properly mean a city 'in a nook of Argos,' among the hills surrounding an Argive plain; and so it is used in γ 263 of Mykenai with complete accuracy. It can be applied to Corinth only by taking Ἄργος in the widest sense, 'in a corner of Peloponnesos'; cf. B 287, Γ 75, etc., and Pind. *N.* vi. 27 μυχῶι Ἑλλάδος ἀπάσης (where, however, see Fennell). But then this will hardly suit 224 Ἀργῆ μέσσωι, where the word is used in the narrower sense. It seems necessary to conclude that the home of the myth was originally in some forgotten Ephyre among the hills of "Argos," and was only later transferred to Corinth. Furthermore, it is open to question whether this Argos was not the Thessalian Argos, rather than the Peloponnesian. It is noteworthy in this connexion that according to Strabo (ix. 442) the Ἐφυροὶ of N 301 were the ancient inhabitants of the Thessalian Krannon, which sufficiently suits the description, being on the edge of the plain of Larissa (the "Pelasgian Argos") and near the Enipeus (see note on 154 below). The Ephyre of B 659 and the *Od.* lay in W. Greece—Thesprotia or Elis—and is not in question here; see on Λ 740.

153. κέρδιστος, *craftiest*, cf. ν 291 κερδαλέος. So Pindar *O.* xiii. 52 οὐ ψείσομαι ἀμφὶ Κορίνθωι, Σίσυφον μὲν πυκνότατος παλάμαις ὥς θεόν, κτλ.

154. Αἰολίδης, a name the meaning of which we cannot explain. In λ 237 it is given to Kretheus, where the genealogical connexion with the Enipeus

αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην. 155
 τῶι δὲ θεοὶ κάλλός τε καὶ ἡνορέην ἐρατεινὴν
 ὥπασαν· αὐτὰρ οἱ Προῖτος κάκ' ἐμήσατο θυμῶι,
 ὃς ῥ' ἐκ δήμου ἔλασσε, ἐπεὶ πολὺ φέρτερος ἦεν,
 Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκῆπτρῳ ἐδάμασσε.
 τῶι δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' Ἄντεια, 160
 κρυπταδίῃ φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὐ τι
 πείθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
 ἥ δὲ ψευσαμένη Προῖτον βασιλῆα προσηύδα·

155. αὐτὰρ : αὐτὰρ δ DQU. || τίκτεν Ar. U. || Βελλεροφόντην LS : ἑλλερο-
 φόντης, φασίν, ἐν τοῖς Ζηνοδότου Eust. 157. κακὰ μῆσατο Ar. 158. φέρτατος
 A sup. 159. οἱ : μιν A (γρ. οἱ) JN¹O (γρ. οἱ) P Vr. a, Mosc. 1, and γρ. C
 παρ. rec. || ἐδάμασσε : τε δάμασσε Vr. a. 160. διάντεια τινές Schol. T; so H.
 161. μιγῆναι G. 162. Βελλεροφόντην JLS.

carries us to the SW. portion of the Thessalian plain, called Αἰολίς before the invasion of the Thessalians (Herod. vii. 176). In the Hesiodean ἡ οἶαι (frag. 27) Sisypheos is already made the son of the eponymos of the Αἰολεῖς, and this agrees with the Aiolic origin of the Corinthians (Κορινθίους . . οὖσιν Αἰολεῦσι Thuk. iv. 42). But the fragments of tradition about the Aiolic name are so complex that it seems impossible to disentangle any historic thread, or to feel any confidence as to the way in which the legend presented itself to the author of this passage.

155. It will be observed that the act. and mid. of τίκτω are applied indifferently to the father; so also of the mother, e.g. B 728 and 742.

157. According to the legend given by the scholia, Bellerophon, who was originally called Ἰππόνοος, got his name from slaying one Βέλλερος, a prince in Corinth. Being exiled for blood-guiltiness he came to Argos (or Tiryns) to seek purification from King Proitos. But this of course is not Homeric, the whole conception of purification being later. In fact, with the single exception of the name Ἰππόνοος, it is merely made up from the story itself to explain how Bellerophon, a Corinthian, is found with the Tirynthian Proitos.

158. This anticipates the sequel, the following 160 reverting to the reason of Bellerophon's expulsion, δι' (160) being virtually = γάρ. ῥ' : F' Brandreth, van L.

159. This line, which was condemned by P. Knight, has all the appearance of

a gloss, meant to explain that the δήμος from which B. was expelled was not Corinth, as might naturally be supposed by those who did not know that the kingdom of Proitos was Tiryns in Argolis. Ἀργείων : best taken in apposition with δήμου, not gen. after φέρτερος, when the rest of the line means 'for the Argives it was who were the subjects of Proitos.' It may also be translated 'Z. had brought B. under his (Proitos') sceptre,' which gives an even better sense; but as Monro remarks is less consistent with the use of σκῆπτρον, which implies rather the normal sway of a king over his subjects than accidental authority over an exile from a foreign country.

160. Ἄντεια, called Σθενέβοια in the later legend. διὰ is used also of Klytaimnestra, in a purely formal sense implying no moral approval, γ 266; cf. Γ 352. So Aigisthos is ἀμύμων, α 29. ἐπεμήνατο, had mad desire for; Ar. Vesp. 744. The story is one which is familiar in various forms, as one of the most widely spread subjects of romance. Joseph and Hippolytos recall two of the best-known instances of it.

162. ἀγαθὰ φρονέοντα, for he was noble-hearted. The phrase recalls the use of γενναῖον in E 253; the quality of the high-born, of the man who has the sense of honour due to race, is the foundation of ἀγαθός throughout later Greek, and in this case the word approaches nearly to our 'good,' with its connotation of an absolute standard of moral virtue, in phrases like 'a good man,' 'a good deed.'

‘τεθναίης, ὦ Προῖτ’, ἣ κάκτανε Βελλεροφόντην,
 ὅς μ’ ἔθελεν φιλότῃτι μιγήμεναι οὐκ ἐθελούσῃ.’ 165
 ὥς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν οἶον ἄκουσε·
 κτεῖναι μὲν ῥ’ ἀλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,
 πέμπε δέ μιν Λυκίηνδε, πόρεν δ’ ὃ γε σήματα λυγρά,
 γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,
 δεῖξαι δ’ ἡνώγει ὦι πενθερῷ, ὅφρ’ ἀπόλοιτο. 170
 αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ’ ἀμύμονι πομπῇ.
 ἀλλ’ ὅτε δὴ Λυκίην ἴξε Ξάνθον τε ρέοντα,
 προφρονέως μιν τῖεν ἄναξ Λυκίης εὐρείης·
 ἐννῆμαρ ξείνισσε καὶ ἐννέα βούς ἱέρευσεν.

164. κάκτανε: κάττανε Vr. A. || Βελλεροφόντην JLS. 165. μ’: μοι B (and A *supr.*). „ ἔσελ’ ἐν MNS Vr. A. 167. ἔλεσσε Vr. a. || τό γε: τότε P. || μύσσω Q (γρ. θυμῷ). 168. Λυκίην γε P. 169. πυκτῷ(ι) CHJ (*supr.* πτυ) MNO (γρ. πτυκτῷ) Lips. Cant. Vr. a c, Mosc. 13: τυκτῷ GL: πτυκτῷ Bekk. An. 784. 26. 170. ἡνώγει Ar. A (but with dots over η, T.W.A.): ἡνώγει P. 171. ὑπ’: μετ’ Ixion. 172. ἴξε G. 174. ἐν(η)νῆμαρ μὲν JNOPRTU. || ξείνισσε U (Ar. ξείνισσε and ξείνισσε διχῶς).

164. τεθναίης ἦ, i.e. *I pray that you may lie dead* if you do not slay. Or the opt. may be concessive, ‘you may lie dead for all I care.’ See *M. and T.* p. 383. The alternative explanation, ‘if you do not kill him, he will kill you,’ is obviously absurd.

165. μ’, i.e. μοι, as σ’ = σοι A 170. Those who are sufficiently curious will find a very amusing instance of scholastic lucubration on this passage by Porphyrios in Schol. B.

167. ἔλεσσε with infin., cf. N 356; and for the second half of the line *infra* 417. ῥ’: F Brandreth.

168. It is impossible to doubt that this famous passage really implies a knowledge of the art of writing, especially since A. J. Evans’ remarkable discoveries in Crete (*J. H. S.* xiv. 270 ff., xvii. 327 ff.) have proved the existence of written symbols in countries touching the Aegæan Sea on all sides at a date far preceding even the earliest period to which the origin of Greek Epic poetry can be assigned. But of course this does not imply a general knowledge of the art, still less the use of it for literary purposes. It will be noticed that it is mentioned in close connexion with a Lykian family; this agrees well with the tradition that Lykia was colonized from Crete, which, so far as the evidence goes at present, seems to have been the

principal, though by no means the only, home of the ‘Aegæan’ script. The epithet *θυμοφθόρα*, taken in connexion with the *θυμοφθόρα φάρμακα*, magic potions, of β 329 (which by the way come from Ephyre, though this can hardly be the same as Bellerophon’s home), suggests that writing was regarded as a form of magic—a very usual idea among ignorant nations when the art is first introduced. The *πίναξ* may probably have been a double tablet of wood, such as was in common use later; *πτυκτός* suggests that it was closed and sealed, and allows us to infer that Bellerophon would have understood the *σήματα* had they been left open. For the only other possible allusion to writing in H. see H 187. Elsewhere *γράφειν* and its compounds mean *scratch* only.

170. ὦι πενθερῷ, sc. the father of Anteia, called Iobates by the later legend. Perhaps he is identical with Amisodaros, Π 328 *ὅς ῥα Χίμαιραν θρέψεν ἀμαιμακέτην*, though the anxiety to have the Chimaira killed is hardly consistent with the word *θρέψεν*.

174. ἐννῆμαρ, the regular ‘round’ number in Homer, followed by *δεκάτη* as in A 53, Ω 610, η 253. The entertainment of a guest before inquiring his name was an essential condition of hospitality in days when it was an even chance that a man might be an enemy,

ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥως, 175
 καὶ τότε μιν ἐρέεινε καὶ ἤτεε σῆμα ἰδέσθαι,
 ὅττι ῥά οἱ γαμβροῖο πάρα Προίτοιο φέροιτο.
 αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσε
 πεφνέμεν. ἢ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων, 180
 πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
 δεινὸν ἀποπνεύουσα πυρὸς μένος αἰθομένοιο.
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας·
 δεύτερον αὖ Σολύμοισι μαχέσσατο κυδαλίμοισι·
 καρτίστην δὴ τὴν γε μάχην φάτο δύμεναι ἀνδρῶν. 185

176. σῆματ' L. 177. πάρα: περὶ S. || πρώτοιο Q. 178. παρεδέξατο J.
 179. ἀμαιμάκῃ Q: ἀμαιμακέτῃ U¹ (τ add. U²). 181. ὀπίσθε(ν) HJO¹Q Lips.
 185. ΔΗ: ΔΕ GP. || ΤΗΝ ΓΕ: ΤΙΝΔΕ GJPQ Vr. a. || ἔμμεναι L (γρ. δύμεναι).

so that the inquiry itself would be a mark of suspicion. So at the court of Alkinoos Odysseus is not formally asked his name till the second day of his sojourn (θ 550), and even simpler questions are not put to him on the first day till he has been entertained (η 238).

176. σῆμα is slightly different from the σήματα of 168, and signifies the *lessera hospitalis* as a whole, apart from the marks which determined its significance. φέροιτο: the use of the middle is unusual, but clearly means 'brought for his own behoof.' To take it as a pass. would be entirely un-Homeric.

179. ἀμαιμάκετος is one of the many obscure epithets of Homer; cf. Π 328. It is used again of the mast of a ship in a storm, ξ 311. The old interpretation was ἀμαχος. It is perhaps a reduplicated form from μακ-ρός, 'very tall' (Monro).

180. θεῖον γένος, according to the legend in Hesiod the offspring of Typhon and Echidna. Cf. note on I 538 δῖον γένος.

181. This line is remarkable as being the only case where Homer formally recognizes the mixed monsters which play such a prominent part in later Greek mythology. Even here he makes no mention of the winged horse Pegasus, who is an integral portion of the legend in Pindar (*Ol.* xiii.), unless a reference to him be found in θεῶν τεράεσσι, which may mean anything (cf. Δ 398). But the mixed type is to be traced back to the primitive 'Mykenaeen' gems called 'island-stones,' where various animals are found thus joined, one seeming to

grow out of the back of another. This represents probably only a clumsy attempt of the engraver to indicate one as behind the other. The myth may possibly have arisen from the attempt to explain such pictures (see Milchhöfer, *Anf. d. Kunst* pp. 81 ff.). There is therefore no reason for doubting the antiquity of 181-2. The couplet recurs in Hes. *Theog.* 323-4. Editors of Hesiod appear generally to regard it as interpolated from the *Iliad*, editors of the *Iliad* as interpolated from Hesiod. Possibly it may come from a third source, now lost.

182. θεινόν, adv. *terribly*, as δ 406 πικρὸν ἀποπνεύουσαι ἀλδς πολυβενθέος ὁδμήν. Consistently with this line it is always the goat's head which spits fire in graphic representations.

184. Σολύμοις: cf. ε 283. Herod. i. 173 identifies them with the Milyai, the original inhabitants of Lykia; according to Strabo (pp. 21, 630) and Pliny (*H. N.* v. 27) this would seem to have been the general name for the Semitic inhabitants of Southern Asia Minor, the Milyai, Kabali, and Pisidians being subordinate divisions. It is a natural inference from the passage in the *Odyssey* that they had been driven to the mountains by the invading Lykians (who, acc. to Herod., came from Crete), and were in a state of chronic feud with them. According to Tacitus (*Hist.* v. 2) some made them the ancestors of the Jews: *Solymos, carminibus Homeri celebratam gentem, conditae urbi Hierosolyma nomen e suo fecisse.*

τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
 τῶι δ' ἄρ' ἀνερχομένῳι πυκινὸν δόλον ἄλλον ὕφαινε·
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
 εἶσε λόχον· τοὶ δ' οὐ τι πάλιν οἰκόνδε νέοντο·
 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190
 ἀλλ' ὅτε δὴ γίνωσκε θεοῦ γόνον ἦν ἔοντα,
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν,
 δῶκε δέ οἱ τιμῆς βασιληίδος ἥμισυ πάσης·
 καὶ μέν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
 καλόν, φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο. 195
 ἦ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντηι,
 Ἴσανδρόν τε καὶ Ἰππόλοχον καὶ Λαοδάμειαν·
 Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς,
 ἦ δ' ἔτεκεν ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
 ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν, 200

187. ἄρ' ἀνερχομένῳι Ar. Ω: ἄλλοι δὲ ἀνερχομένῳι, and so Lips.: ἀνὰ ἐρχομένῳ P: ἀναερχομένῳ H^L Par. k: ἀνερχομένῳ Par. j. || δόλον: λόχον A (γρ. δόλον) D²HJ (γρ. δόλον) U; cf. Δ 392. 188. εὐρείης: εἰκόσι T: γρ. καὶ εἰκόσι L. 190. γὰρ: δὲ L. || Βελλεροφόντης LS. 191. γόνον: πόνον P. 192. δ' om. Lips.: γ' H. 193. οἱ: μιν Q. || βασιλῆος N. 194. Λύκιοι: γρ. Λυκίης Harl. a. 195. ὄφρα νέμοιτο: πυροφόροιο AJOP: γρ. ὄφρα νέμοιτο AJO (νέμνται). Cf. M 314. 196. Βελλεροφόντη LS. 200. ἀλλ' ὅτε δὴ: αὐτὰρ ἐπεὶ Aristot. *Probl.* xxx. 1. || καὶ κείνος A Aristot. *ibid.*: κάκεῖνος Ω.

186. For the Amazons see Γ 189.

187–90. These lines have rather the appearance of an interpolation imitated from Δ 392 sqq., a passage which may have suggested itself at this point to some rhapsode's mind owing to the recurrence there of the phrase θεῶν τεράεσσι πιθήσας in 183. ΠΥΚΙΝΟΝ ΔΟΛΟΝ looks like a reminiscence of ΠΥΚΙΝΟΝ ΛΟΧΟΝ in Δ, where the adjective is used in a different sense. The object of Iobates was to avoid himself killing Bellerophon, his guest.

191. ΓΙΝΩΣΚΕ, began to perceive. θεοῦ γόνον: according to one legend he was in reality the son of Poseidon. This is consistent with the words of Pindar, *O.* xiii. 69 Δαμαίῳ πατρί, but is not necessarily implied in them.

192. ΔΙΔΟΥ, offered; the imperf. is somewhat more picturesque than the following δῶκε, as it brings before us in connexion with γίνωσκε above the gradual opening of the king's eyes, whereas δῶκε merely states a fact. It

appears that Bellerophon thus became the brother-in-law of Anteia. With 193 cf. I 616.

194. ΤΕΜΕΝΟΣ, a grant of public land, apparently in gratitude for his services. Cf. I 578, T 184. The grant of private property in land marks Bellerophon's royal rank; for only kings could hold land in severalty, apart from that belonging to the community.

195. ΦΥΤΑΛΙΑΣ, consisting of orchard (or vineyard, if we compare the parallel division into οἰνόπεδον and ἀροῖς in I 579).

199. Ar. remarked that the Homeric genealogy of Sarpedon differs from that afterwards current (e.g. Herod. i. 173), according to which Minos and Sarpedon were sons of Europa.

200–2. These lines interrupt the narration, and Köchly considers them interpolated, though there is no obvious reason why they should have been inserted here. καὶ seems to indicate that they belong to another context, for

ἦ τοι ὁ καὶ πεδίων τὸ Ἀλήϊον οἶος ἀλᾶτο
 δν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,
 Ἴσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
 μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισι,
 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205
 Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι.
 πέμπε δέ μ' ἐς Τροίην, καί μοι μάλα πόλλ' ἐπέτελλεν
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἷ μὲγ' ἄριστοι
 ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210
 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι."
 ὣς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
 ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὰρ ὁ μελιχίοισι προσηύδα ποιμένα λαῶν.

203. Ἰσανδρον : πᾶσανδρον Strabo xii. 573, xiii. 631. 204. κατέκτα T Lips.
 207. τροίαν G. 211. τοι : τε P : δὴ G. || γενεᾶς D. || τε om. H Cant. ||
 εὐχομαι αἵματος Lips. Mosc. 3. 212. ῥίγησε N (corr. man. rec.). 213. πολυ-
 βοτείρη(i) DQTU. 214. ποιμένι Q.

it is not in relation with anything else. Monro takes it to mean 'even he, whom they had formerly loved and protected.' Ameis' explanation, 'Bellerophon like Lykurgos,' (140) is too far-fetched, and Porphyrios' 'like his children' is open to the obvious and fatal objection that the anger of the gods against his children does not precede but follows. Again, as the passage stands, τὴν δὲ in 205 is too far separated from its antecedent in 198. If 200-2 followed 205 there would be no further difficulty.

201. ἈΛΗΪΟΝ : cf. Herod. vi. 95 οἱ στρατηγοὶ . . ἀπίκοντο τῆς Κιλικίης ἐς τὸ Ἀλήϊον πεδίων. The poet evidently means to hint an etymology in the word ἀλᾶτο. The use of the article is not like Homer; Bentley conj. τότ'.

202. δν θυμὸν κατέδων : cf. ι 75 θυμὸν ἔδοντες, and Ω 129 σὴν ἔδεται κραδίην, where Schol. A says Πυθαγόρας παραινεῖ καρδίαν μὴ ἐσθίειν. There was evidently some legend of the madness of Bellerophon, but we know nothing of it from other sources, cf. Pind. O. xiii. 91 διασωπάσομαι οἱ μόρον ἐγώ. Madness has always been considered a direct infliction of heaven; so in ι 411, when the Kyklopes think that Polyphemos is mad, they say νοῦσόν γ' οὐ πῶς ἐστι Διὸς μεγάλου ἀλέασθαι. πάτον ἀνθρώπων : cf. Γ 406 θεῶν ἀπείπε κελεύθους. Cicero

translates the couplet (Tusc. III. xxvi. 63) *qui miser in campis maerens errabat Aleis, ipse suum cor edens, hominum vestigia vitans*.

205. χρυσήνιος is used only here of Artemis, θ 285 of Ares (in Soph. O. C. 693 of Aphrodite, and of Hades in Pindar, according to Pausanias ix. 23. 4). But neither Artemis nor Ares (except in E 356) is ever represented by Homer as driving a chariot. We can only say of this, as of so many divine epithets, that the exact significance is doubtful. χρυσόδορος used of Apollo and κλυτόπῳλος of Hades (E 509, 654) are similar problems. For Artemis as the bringer of sudden death to women cf. 428, T 59, λ 172, 199, etc. The Lykian system of descent was through the mother (Herod. i. 173); hence Sarpedon as son of the daughter inherits the kingdom, not Glaukos.

208. This famous line recurs in Λ 784.

211 = T 241. The lineage of Glaukos was no doubt an important tenet among the Asiatic Ionians, some of whom, according to Herod. i. 147, had taken his descendants to be their kings.

213. For ἐπὶ Bekker conj. ἐνί, cf. Λ 378; but the words may mean only that he *grounded* his spear; cf. on K 153, Ψ 876.

“ ἦ ῥά νύ μοι ξείνος πατρώϊός ἐσσι παλαιός·

215

Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 ξείνισ’ ἐνὶ μεγάροισιν εἵκοσιν ἡματ’ ἐρύξας.

οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·

Οἶνεὺς μὲν ζωστήρα δίδου φοίνικι φαεινόν,

Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον,

220

καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ’ ἐμοῖσι.

Τυδέα δ’ οὐ μέμνημαι, ἐπεὶ μ’ ἔτι τυτθὸν ἔοντα

κάλλιφ’, ὅτ’ ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.

τῷ νῦν σοὶ μὲν ἐγὼ ξείνος φίλος Ἀργεῖ μέσσωι

εἰμί, σὺ δ’ ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι.

225

ἔγχεα δ’ ἀλλήλων ἀλεώμεθα καὶ δι’ ὀμίλου·

πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοί τ’ ἐπίκουροι

κτείνειν ὃν κε θεός γε πόρῃ καὶ ποσσὶ κιχείω,

πολλοὶ δ’ αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν ὃν κε δύνῃαι.

216. Βελλεροφόντην LS. 217. κείνισεν ἐν Α (γρ. κείνισ’ ἐν) Mor. : κείνισ’ ἐν GM. 218. κυνήϊα Q. 220. Βελλεροφόντης JLS. 221. μιν : τό γ’ H. 222-3. ἀποποι οἱ δύο στίχοι Schol. T. 223. κάλλιφ’ Ambr. || οήβασαν H (surpr. H). 225. ὅ’ ἐν : ὅε* G. || τῶν : τὸν NQT (surpr. ων) Vr. a. 226. ἔγχεα A (surpr. α) C (surpr. α) JMNOT Mosc. 1² 3 : ἔγχεα (Ar. ?) Ω, γρ. Schol. BL. || ἀλλήλων : ἀλλήλους Zen. 227. τρῶες ἐμοὶ G. || κλειτοί OQ Mor. Vr. a. 228. ὃν κε : ὃν γε N : ὃν γ’ M : ὃν τε Cant. || γε : τε S. || πόροι GMNPQ (S surpr.) Lips. (surpr. H) Cant. 229. ἀναιρέμεν JR.

216. The legend was that Oineus brought up his grandson Diomedes after the early death of Tydeus before Thebes (see Δ 378, 409). He is mentioned also B 641, and in connexion with the story of Meleager I 535.

219. On staining with purple (crimson) cf. Δ 141. The material of the belt is of course leather.

220. ἀμφικύπελλον, A 584.

221. μιν, neut., cf. κ 212, (ρ 268). The line naturally means ‘I still preserve it as an heirloom.’

222. Τυδέα : this use of the acc. with μέμνημαι is very unusual in H. ; cf. I 527 τόδε ἔργον, ω 122 τάδε πάντα, and perhaps Ψ 361 (Ar. δρόμους, MSS. δρόμου), where the analogy is far from complete. Heyne suggests that there may be a pause after Τυδέα, ‘as for T.’ Diomedes means to explain how the friendship of Bellerophon with Oineus can be called πατρώϊος. Schol. T remarks trenchantly, but not without cause, ἀποποι οἱ δύο στίχοι. They seem

to be a sufficiently prosaic explanation of the omission of Tydeus’ name.

225. τῶν, sc. of the Lykians, a rather obscure relation ; cf. however Ω 481, ο 228 ἀλλων δῆμον. Note the variant τόν.

226. It seems that Ar. read ἔγχεσι δ’ ἀλλήλων, explaining ἀλεώμεθα by φειδώμεθα to account for its governing a genitive. But there is no trace of such a construction in H., though the verb is common enough ; we are therefore bound to acquiesce in the reading of the text. δι’ ὀμίλου, in the throng as well as on an occasion like the present ἐν προμάχοισι.

228. θεός γε : Bekker reads τε. But the two ideas are not to be divided ; the thought really is, ‘whom god permits me to catch.’ The γε emphasizes the touch of modesty, which is consistent with 129.

229. For the forms δύνῃαι and γινώσκω see H. G. § 81, and van L. *Ench.* p. 303, where the former is doubted ; while for the latter Brandreth and van L. emend γνώωσ’ ὁ ξείναι.

τεύχεα δ' ἀλλήλοις ἐπαμείψομεν, ὄφρα καὶ οἶδε 230
γνώσιν ὅτι ξεῖνοι πατρώιοι εὐχόμεθ' εἶναι."

ὥς ἄρα φωνήσαντε καθ' ἵππων ἀΐξαντε
χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.
ἐνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεύς,
ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβε 235
χρύσεα χαλκείων, ἐκατόμβοι' ἐννεαβοίων.

"Εκτωρ δ' ὥς Σκαιάς τε πύλας καὶ φηγὸν ἵκανε,
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἠδὲ θύγατρεις
εἰρόμεναι παῖδās τε κασιγνήτους τε ἕτας τε
καὶ πόσας· ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγει 240
πάσας ἐξείης· πολλῇσι δὲ κήδε' ἐφήπτο.

230. ἀλλήλων Schol. B (Porph.) on Z 234. || ἀπαμείψομεν S. 232. φωνή-
σαντες . . ἀΐξαντες O¹. 233. τ' om. QR. || βαλέτην O (γρ. λαβέτην) P. ||
καπιστώσαντο M: καὶ ἐπιστώσαντο Vr. a. 237. ΦΗΓΟΝ: πύργον AJOSU Lips.
Vr. b A, Mosc. 1 2 (γρ. ΦΗΓΟΝ AJS Lips.), and γρ. Harl. a, Mor. 241. πάσας:
ἐν τισι πᾶσι μάλ' An. || ἐφήπται Q.

233. Cf. B 341, Φ 286, for the clasping of hands in token of a pledge.

236. For prices calculated in oxen, as a mere measure of value, cf. note on Σ 507, and B 449, Φ 79, Ψ 703-5, α 431, χ 57. We are not told what the τεύχεα of gold were. The word seems not to include the body armour in Γ 89, Φ 301; possibly it may mean only shields. In Θ 193-5 Nestor has a golden shield, Diomedes a θώρηξ made by Hephaistos (not that of Glaukos).

This almost burlesque ending to one of the most delightful episodes in Homer has greatly exercised critics. Nothing else in the *Iliad* or *Odyssey* can be compared with it, unless it be the evident satisfaction with which κερδοσύνη is regarded (e.g. ν 291 sqq.). On the other hand, generosity between ξεῖνοι is repeatedly spoken of in terms which shew that the poet fully entered into the chivalrous liberality of the heroic age. There is no ground whatever for rejecting these three lines as some have wished to do. They were Homeric in the eyes of Plato (*Symp.* 219 A) and Aristotle (*Eth. N.* v. 9. 7), nor have we any reason for believing that before that time it was possible to treat the Homeric poems with obvious levity. We seem therefore to have an outbreak of conscious and deliberate humour, which is only so far isolated that it appears among men and not, as elsewhere, among the gods.

237. For the oak-tree at the Skaian gate cf. I 354, Λ 170, and note on E 693. The two former passages do not exhibit the variant πύργον for ΦΗΓΟΝ which is found here; it is therefore best to acquiesce in the text, though the 'wall' (πύργος) certainly seems a more natural adjunct to the gate than the tree.

239. εἰρόμεναι παῖδας, sc. 'asking about their sons,' the so-called *schema Homericum*; so K 416, Ω 390. What the exact meaning of ἕται is we cannot say. The word occasionally occurs in later Greek in the sense *townsman*; e.g. in the treaty between Argos and Sparta, Thuk. v. 79 τοῖς δὲ ἕταις κατὰ πάτρια δικάζεσθαι, and in the well-known Elean inscr., Collitz 1149. 9 αἵτε ἑτάς αἵτε τελέστα<ς> αἵτε δᾶμος, in this case opposed to *official* as in Aisch. *Supp.* 247. This well enough suits all cases in H., where, however, the connotation is rather *fellow-townsman*: H 295 ἕτας καὶ ἑταίρους, I 464 ἕται καὶ ἀνεψιοί, Π 456 (=674) κασιγνήτοί τε ἕται τε (and so ο 273), δ 16 γείτονες ἠδὲ ἕται, and see δ 3 with M. and R.'s note. Etymologically the word is evidently akin to ἑταῖρος.

241. For κήδε' ἐφήπτο see B 15. ἐκ-είης does not seem very appropriate; hence the old variant, πᾶσι μάλ' for πάσας, mentioned by Aristonikos. Düntzer on this ground rejects the line. The athetesis might, with Paley, be extended to 240; the couplet was possibly added

ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανε,
 ξεστῆις αἰθούσησι τετυγμένον, αὐτὰρ ἐν αὐτῷ
 πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245
 κοιμῶντο Πριάμοιο παρὰ μνηστῆις ἀλόχοισι·
 κουράων δ' ἐτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς
 δώδεκ' ἔσαν τέγχοι θάλαμοι ξεστοῖο λίθοιο,
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
 κοιμῶντο Πριάμοιο παρ' αἰδοίηις ἀλόχοισιν· 250
 ἔνθα οἱ ἠπιόδωρος ἐναντίη ἤλυθε μήτηρ
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·

243. πεσταῖς P. 244. ἔνεσαν Ag. Ω: ἔς(ς)αν CJNOQT (γρ. ἔνεσαν JO):
 πεντήκοντα ἔσαν G. 245. πλησίον A (supr. i) DJMNOQRS, Mosc. 3: πλησίον
 Ω. 246. μνησταῖς G. || παρ' αἰδοίηις H (αἰδοίης) MQT Vr. b, Harl. b (γρ. παρὰ
 μνηστῆς) and ἐν ἄλλωι A (παρὰ μνηστῆς Harl. a). 247. ἐναντίον N Vr. b.
 249. πλησίον A (supr. i) DJMO¹RS: πλησίον Ω. || ἔνεα γε GP Vr. b. 250.
 αἰδοίηις G. || παρὰ μνηστῆις Par. b c d and ἐν ἄλλωι A: παρὰ μνησταῖς Mor.
 251. ἐναντίον Mosc. 2.

by a rhapsode who considered that the husbands ought to be named among the objects of anxiety.

242. For the Homeric house in general see App. C. It would seem that the chambers of the sons ἐν αὐτῷ, in the house itself, are contrasted with those of the sons-in-law which are ἔνδοθεν αὐλῆς, but outside the body of the house, on the opposite side (ἐναντίοι). It is remarkable that the accommodation of the great palace at Tiryns appears to have been extended by the addition of chambers ἔνδοθεν αὐλῆς, along the eastern αἶθουσα (Dörpfeld in Schliemann's *Tiryns* p. 239).

It has been suggested that the Trojans were in the stage of domestic economy which is known in modern India as the 'common house' system, where a 'joint undivided family' is kept together as a single unit, at least so long as a common ancestor is alive. Such a family, however, regularly includes only the sons and unmarried daughters; so that we can see a reason why here the sons only are in the house, while the married daughters, perhaps by a special favour, are accommodated with lodgings outside the actual δόμος.

245. It will be seen that here and in 249 mss. are divided between πλησίον and πλησίοι, as in many passages between (ἐν)αντίον and -οι. It is impossible to

choose between them; the doubt goes back to Alexandrian times. The same is the case with παρ' αἰδοίηις and παρὰ μνηστῆις in 246 and 250.

248. τέγχος is explained by the scholiasts as ὑπερώιος, as though built on the roof. But this is hardly likely in the case of chambers ἔνδοθεν αὐλῆς, where there was no roof. More probably it means 'provided with roofs' to sleep upon, according to the custom of eastern countries; this would imply that they were on a scale of proper magnificence. The word seems to recur in Greek only in a fragment of Empedokles from the Herculaneum papyri, which does not explain much—τὸν δ' οὐτ' ἄρ τε Διὸς τέγχοι δόμοι αἰγ<ιόχοιο> τέρπον ἄν, κτλ. We can only conclude that the word must express something particularly splendid.

251. ἠπιόδωρος: the explanation of Apoll. Lex. seems to be right: ἡπια καὶ προσηνῇ δωρουμένη κατὰ τὴν παιδοτροφίαν, cf. ἡπια φάρμακα, and Stesich. fr. 35. 2 (Bergk p. 985) ἠπιόδωρον Κύπριδος. Cf. note on 394 πολύδωρος.

252. Λαοδίκην ἐσάγουσα can only mean bringing in Laodike with her; but there is no significance in such a description, and the pointless mention of a κωφὸν πρόσωπον has naturally given great offence to commentators. Moreover without this line it would be more

ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “ τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας ;
 ἦ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν 255
 μαρνάμενοι περὶ ἄστυ, σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
 ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
 ἀλλὰ μέν', ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
 ὥς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι
 πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσῃαι, αἶ κε πίηισθα. 260
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
 ὥς τύνῃ κέκμηκας ἀμύνων σοῖσιν ἔτησι.”

253. ἐν δ' MR. 255. τείρουσι: τρίβουσι Bar. 257. πόλεως S: πόληος
 H. 260. καὶ αὐτὸς G. 261. δὲ om. HJ. || κεκμηκῶτι P: κεκμηῶτι L. ||
 μένος μέγα οἶνος: οἶνος μέγα μένος J: οἶνος μένος μέγα O: οἶνος μάλα
 μένος P: μέγα σθένος οἶνος Boissonade *Anec.* i. 114.

natural to suppose that his mother came out of the house to meet him. Hence Ar. wrote ἐς ἄγουσα, and explained πρὸς Λαοδίκην πορευομένη, comparing H 312 εἰς Ἀγαμέμνονα for εἰς used with a person. But for the intrans. use of ἄγειν he seems to have brought no authority, nor any to be found in Homer, except the very doubtful ἐξαγαγόντες in H 336. The line looks like an adaptation of Γ 124, meant to supply a reason for Hekabe being out of doors. The last half is formal; no surprise need be felt that it is equally applied to Cassandra in N 365.

255. Hekabe answers her own question. Some have taken this and the next line interrogatively, but ἦ μάλα is never used in this way; it always expresses a strong asseveration. *δυσώνυμοι*: cf. τ 260 Penelope's κακοῦλιον οὐκ ὀνομαστήν, and M 116 κοῖρα δυσώνυμος.

256. Van Herwerden's conj. *μαρναμένους* is tempting; an object for the verb is wanting, and the tendency to make an adj. agree with the nearest subst. was no doubt as strong with ancient as with mediaeval copyists.

257. Of course ἐλεόντα goes with ἐνθάδε, and ἐκ ἄκρης πόλιος with ἀνασχεῖν. For the temples on the citadel see E 446; the existence of one to Zeus there perhaps follows from X 172. The prayer is actually made to Athene, for the reason given in the note to 90, and explained by Hector in 277.

258. ὄφρα κε . . ἐνείκω, a fut. *ex-actum*, 'till I have brought.' *H. G.* § 287.

260. The ms. evidence gives us our choice between δὲ καὐτός, δὲ κ'(αι) αὐτός, and δέ κ'(ε) αὐτός. La Roche discusses the question of crasis in Homer *H. U.* pp. 283-7, and decides in favour of the first. Crasis in Homer is established, as far as the Alexandrian text is concerned, by οὐμός Θ 360, ωὐτός E 396, ὠριστος τὰλλα οὐνεκα τοῦνεκα, etc.; and though κε in the present passage is possible, yet καὶ gives a better sense. In N 734, γ 255, ζ 282, καὶ alone seems to be admissible. Cf. also B 238 χ' ἡμεῖς. It is not improbable that in all these cases, however, the αι is really elided, as not unfrequently in verbal forms; so we find σ' and μ' for σοι and μοι (A 170). The instances of crasis are then reduced to a very small number; for ὠριστος the metre always allows ὁ ἄριστος, for ωὐτός we may read αὐτός or οὗτος, for οὐμός ὁ ἐμός, or better, with Brandreth, ἀμός. See *H. G.* § 377, and note on E 393-400.

261. μέγα is probably an adverb = *μεγάλως*, rather than a proleptic use of the adj. = ὥστε μέγα εἶναι. Cf. ρ 489 μέγα πένθος ἄεξε.

262. 'Spurius?' Nauck after van Herwerden. The line is certainly rather flat in this place; and τύνῃ elsewhere is always the first word in the line. This emphatic form of σύ occurs in the *Iliad* only (6 times). The grammarians call τύνῃ and ἐγώνῃ Doric forms. It is curious that mod. Greek has recurred to very similar emphatic forms, ἐμένα, ἐσένα, for με, σε.

τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἑκτώρ·
 “ μὴ μοι οἶνον ἄειρε μελίφρονα, πότνια μῆτερ,
 μὴ μ' ἀπογυιώσῃς μένεος, ἀλκῆς τε λάθωμαι· 265
 χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθοπα οἶνον
 ἄζομαι· οὐδέ πηι ἔστι κελαινεφέϊ Κρονίωνι
 αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης 270
 ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς·
 πέπλον δ', ὅς τις τοι χαριέστατος ἦδὲ μέγιστος
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῶι 275
 ἦνις ἠκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἶ κεν Τυδέος υἱὸν ἀπόσχηι Ἰλίου ἱρής,
 ἄγριον αἰχμητήν, κρατερόν μῆστωρα φόβοιο.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 ἔρχεο, ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσσω, 280
 αἶ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν· ὥς κέ οἱ αὖθι

263. τὸν δ' J. || ἐπαμείβετ' Vr. a. 265. μένεος Ar. Plato *Crat.* 415 A, Ω: μένεος δ' JOP: μένεος τ' G. 266. ἀνίπτοις Zen. Herod. S. 269. σὺ μὲν: κύ γε N. 270. γεραιάς: γρ. γεραιράς A, cf. 87. 271. πέπλων PQ Bar. Vr. a, Mosc. 2 (H Lips. *supr.*), γρ. Harl. a: πέπλος R Vr. b (*in ras.*), Mosc. 1 (*in ras.*) 3. 272. ἐνὶ: ἐν G Lips. || τοι: ἴκοι N. 275. αἶ κ': αἶ Vr. a. || ἐλεήσει N Vr. a. 277. ἀπόσχοι G. 280. ἔρχεο D. || κελεύσω Vr. a¹: καλέσω G. 281. κέ: καί DHPRT Mosc. 2. || οἱ: τοι Q.

265. The printed vulg. puts a comma before and a δ' after μένεος against overwhelming authority, including that of Ar. and Plato (*Crat.* 415 A μὴ λίαν, ὧ δαιμόνιε, ἀκριβολογοῦ, μὴ μ' ἀπογυιώσῃς μένεος). In X 282, however, μένεος ἀλκῆς τε must go together. Hector was on the level of the present day in his appreciation of the disadvantage of stimulants during severe fatigue. The simple γυιώω is used in the literal sense *to lame* in Θ 402, and the metaphorical *to weaken* by Hippokrates. The appropriateness of the expression here is obvious.

266. ἀνίπτοιςιν Ar., ἀνίπτῃσιν Zen.; cf. note on ἐνποιήτῃσι E 466.

270. οὔσα, apparently *burnt-offerings* in the general sense; Homer makes no mention of incense properly so called, nor would that suit the compound θυοσκόος. (It is, however, possible that

in Ξ 172 ἐλαίῳ τό ῥά οἱ τεθυωμένον ἦεν a scented oil may be meant.) The word recurs I 499, ο 261, in the latter case as a correlative to θύοντα. Cf. Lehrs *Ar.* p. 83, and the commentators on ε 60.

271-8. See 90-7.

281. ὥς κέ οἱ: so vulg., the variant καὶ being only graphical. But κε is absolutely inconsistent with the direct expression of a wish. The words can only mean 'In that (or some) case the earth would swallow him up,' i.e. in the ordinary derived sense, 'that the earth might swallow him up,' expressing a purpose. This gives no satisfactory sense. The use of πῶς ἄν in later Greek (o 195 πῶς κε) to express a wish is entirely different; for there the speaker represents himself as asking 'in what case would a thing happen?' His desire that it should happen is shewn

ἴνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.
 ν γε ἴδοιμι κατελθόντ' Ἀϊδος εἴσω,
 κεν φίλον ἦτορ οἷζύος ἐκλελαθέσθαι." 285
 φραθ', ἥ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισι
 · ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστν γεραιάς.
 ἐς θάλαμον κατεβήσετο κηώεντα,
 ν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν

φε DMOQR Mosc. 2. 285. φαίην κεν: γρ. φαίην περ Schol. T. ||
 Zen.: φρέν' ἄτερ που Ar. A: φρέν' ἀτέρπου Ω. 288. κατεβήσατο
 GJLMOQR: καταβήσατο H. || ἐν ταῖς Ἀριστάρχου φέρεται καὶ ἑτέρως
 ἐν ἰοῦσα παρίστατο φωριαμοῖσιν (= ο 104) Did.; so Ambr. D^mT^m
 b; Harl. b has both lines in text. 289. παμποίκιλα M.

anxiety with which he
 conditions, and hence de-
 on the interrogative form
 ce. In short κε necessarily
 conditioning circumstances,
 wish necessarily excludes
 seems therefore inevitable
 d read δέ with Bekker. A
 on arises on ο 545, where εἴ
 expresses a wish, but Lange
 is really a conditional pro-
 . 192-4 (particularly note
 Z. § 300. For γαῖα χάνοι
 ὕει, on the spot, E 296, etc.
 c εἴσω, sc. δόμον: for εἴσω
 ways takes the acc. after
 is a person, not a place,
 But see note on Θ 367.

are three readings of this
 t of the text after Zen.;
 ο που, A and Ar.; (3) the
 ' ἀτέρπου. Of these (3)
 t the form ἀτερπος is bar-
 ne has remarked that it is
 the Lexica of Apoll. and
 e Homeric form is ἀτερπής.
 lained by Aristarchos as
 ξαιμι ἂν ἐκλελῆσθαι τῆς
 καὶ χωρὶς αὐτῆς γεγονέναι·
 ῆσαντες γράφουσιν ἀτέρπου,
 l deem that (being) apart
 mentation I had forgotten
 t.' But for the authority
 n elucidation would prob-
 e been listened to for a
 can hardly be called Greek,
 meric. The only resource
 ie reading (1); it must be
 t it has all the appearance
 e, and can only be approved
 n with absolute nonsense.

There is no explanation of how the
 nonsense came to be the vulgate.
 Various emendations have been pro-
 posed: φρένα πέρ που or δήπου Bentley,
 φρέν' ἄφαρ που Nauck, ἀφέρτου Naber,
 ἀτερπέ' Platt (which does not suit the
 use of ἀτερπής elsewhere, = *distressing*).
 On the whole we can only say that the
 problem is unsolved. The whole
 end of the speech, from 281, has some-
 thing strange about it in sentiment as
 well as expression, and doubts must go
 further than the word ἀτέρπου.

288. κατεβήσατο should naturally im-
 ply coming down from the upper storey;
 but that explanation will not suit Ω 191
 or β 337, and even here we have no hint
 that Hekabe has first gone up. The
 treasure-chamber is in the midst of the
 house, and presumably had no windows;
 κατα- may possibly imply going from
 light into darkness, much as we speak
 of 'plunging into the depths of a wood'
 without any thought of a literal descent.
 With 288-95 cf. ο 99-108 where several
 lines are nearly identical (288 = ο 99,
 289 = ο 105, 293-5 = ο 106-8). From
 ο 104 comes the variant ἥ δ' εἰς οἶκον
 ἰοῦσα παρίστατο φωριαμοῖσιν, which does
 not suit here, as Hekabe is already in
 the οἶκος (286). κηώεντα: Γ 382.

289. ἐνε' ἔσαν οἱ (so Ar. accented
 against the rule, to shew that οἱ is not
 the article) offends against the F and
 normal position of Fαι (H. G. p. 337);
 van Gendt's ἐνθά F'(οι) ἔσαν is doubtless
 right. In ο 105 one ms. actually reads
 ἐνθά οἱ ἔσαν. Bentley's conj. παμποίκιλα
 saves the F of Fέργα, and has the support
 of one ms.; but the adj. goes better with
 πέπλοι, cf. η 96-7 ἐνθ' ἐνὶ πέπλοι λεπτοί

Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς 290
 ἤγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον,
 τὴν ὁδὸν ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
 τῶν ἔν' αἰραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
 ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
 ἀστὴρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νεΐατος ἄλλων. 295
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.
 αἱ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρι,
 τῆισι θύρας ὤϊξε Θεανὼ καλλιπάρηιος,
 Κισσηΐς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·
 τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέρειαν. 300
 αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον·
 ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανὼ καλλιπάρηιος
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,
 εὐχομένη δ' ἠράτο Διὸς κούρηι μεγάλῳ·
 "πότνι' Ἀθηναίη, ἐρυσίπολι, δῖα θεάων, 305
 ἄξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν

290. τὰς : ἄς Q Ambr. Strabo i. 41. 293. αἰραμένη M : ἀραμένη R.
 296. πολλαὶ τε H. 297. αἱ δ' : ἄλλ' T, γρ. Lips. || ὅτε δὲ DPRT. || ἀθηναίης
 DGJQRT. 298. τῆισι : τοῖσι P : τὰς γε G. 300. γὰρ : καὶ H. 301.
 χεῖρας ἀνέσχον ἀθήνη N. 305. ἐρυσίπολι U : ἄμεινον ῥυσίπολι Schol. A.

ἐύνητοι βεβλήατο, ἔργα γυναικῶν. Hence van L. suggests that the line originally ran like ο 105 παμπούκιλοι, οὓς κάμεν αὐτή. Lines 289-92 are cited by Herodotos ii. 116, together with δ 227-30, 351-2, as evidence that Homer followed the old tradition of the journey of Paris and Helen to Egypt related in (Herod.) 113-5, and was therefore not the author of the *Kypria*, which brought the fugitives to Troy on the third day from Sparta—the oldest piece of Homeric criticism in existence, and perfectly correct, if this passage always stood as at present. He quotes the lines as being ἐν Διομήδεος ἀριστηΐῃ, a title now confined to E, but quite appropriate to the present passage, as down to 310 Diomedes is still the chief terror of the Trojans. The reading of the mss. of Herodotos agrees with the vulgate, which was no doubt fully established in his time.

290. For τὰς Welcker conj. τοὺς, which gives a much more likely sense. The change may be due to the neighbourhood of the fem. substantive. For the handicrafts of Sidon see on Ψ 743.

292. τὴν ὁδόν, as § 165 ; H. G. § 136. 1. ἀνήγαγεν, properly *took away to sea*, cf. Γ 48, and κατελθεῖν, to return home. For the anomalous εὐπατέρειαν we should doubtless read ἠυπάτειραν, see note on H 41.

295. νεΐατος ἄλλων : for this idiomatic use of the superl. see A 505 ὠκυμορώτατος ἄλλων : and for νεΐατος, E 539.

298. For this Theano cf. E 70, A 224. The later legend made her the sister of Hekabe, see note on Π 718. From 300 it would appear that her post was as much a civic as a religious appointment.

303=92, 308-10=93-5.

305. No doubt the remark of the scholia as to the superior merits of the form ῥυσίπολι is right. The vulg. is evidently due to the analogy of ἐρυσ-άρματες O 354, Π 370 ; but that is from *φέρω* to *draw*, a distinct verb from ῥύομαι, ἐρύομαι to *protect* (see on A 216), which has ῥ in the sigmatic forms with but few exceptions. ῥυσίπολις occurs in Aisch. *Septem* 129. 306-7 are imitated by Virgil *Aen.* xi. 483 ff.

306. P. Knight read ἐγχος δὴ *Fâxon*, to avoid δὴ kept long before a vowel.

πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βούς ἐνὶ νηῶι
 ἦνις ἡκέστας ἱερεύσομεν, αἶ κ' ἐλεήσης
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.”
 ὥς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

310

ὥς αἱ μὲν ῥ' εὖχοντο Διὸς κούρηι μέγαλοιο.
 Ἔκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
 καλά, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν οἱ τότε ἄριστοι
 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες.
 οἳ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν
 ἐγγύθι τε Πριάμοιο καὶ Ἔκτορος ἐν πόλει ἄκρι.
 ἔνθ' Ἔκτωρ εἰσῆλθε διίφιλος, ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης.

315

320

308. τοι: τι P. || ἐνὶ: ἐπὶ P. 309. ἀκέστας G. || ἱερευέμεν HU. || ἐλεήσει Q.
 311 ἀθ. Ar. || ἀνένευε N. 312. ῥ' om. JO: γ' P. 313. βέβηκε S.
 314. κάλ' ἄτ' ἄρ' Vr. a: γρ. <καλά> ε' ἃ ῥ' R. 315. τροίης D.

A better argument for the change would be that in no other place has ἔγχος the first syll. in thesis (van L.).

311. ἀθετεῖται ὅτι πρὸς οὐδὲν τὸ ἐπιφώνημα (concluding remark) καὶ οὐκ εἰθισμένον· κατὰ μὲν γὰρ τὸ ἐναντίον ὁ Ζεὺς ἐπιβεβαίωι κατανέων (i.e. apparently it contradicts the promise of Zeus in A). καὶ ἐξῆς δ' ἐπιλεγόμενου ὥς αἱ μὲν ῥ' εὖχοντο σαφῶς γίνεται περισσὸς ὁ στίχος· γελοία δὲ καὶ ἡ ἀνανεύουσα Ἀθηνᾶ Schol. A (Aristonikos?). It is hard to believe that such remarks come from Ar., who can hardly have forgotten the fact that ἀνανεύειν is repeatedly used metaphorically by Homer to signify a refusal. It would seem that the word here was taken to mean that the statue itself moved its head (cf. Virg. *Aen.* i. 482 *diva solo fixos oculos aversa tenebat*). The gesture of raising the chin to signify 'No' is still universal in modern Greece. The line, it is true, may be spared, and the ὥς at the beginning of two consecutive lines is certainly a stumbling-block (but cf. P 424). But it seems clear that this, as a convenient break, was regarded as the ending of the Διομήδεος ἀριστεία, and 312 as the first line of a new rhapsody; cf. X 515, Ψ 1. With 311 compare II 250, and still more B 419, Γ 302, which shew that the ἐπιφώνημα is not unusual as the schol. says.

316. It looks at first sight as though δῶμα here meant only the great hall as opposed to the sleeping-rooms. But the word is of general signification, and includes the women's apartments in X 442, ρ 541, σ 314 (see App. C). It is more reasonable to regard it as meaning the building as opposed to the αὐλή, and thus including the θάλαμος as a part. The latter is particularly named because it is the scene of the following incident.

318-20 = Θ 493-5. Ar. thought them more appropriate in Θ, Zen. here.

319. It is impossible to say whether we ought to read ἔχ' ἐνδεκάπηχυν with mss., or ἔχεν δεκάπηχυν with some of the old commentators. Either length seems unwieldy to us, but in O 678 Aias uses a pike of twice the length, and Xenophon (*Anab.* iv. 7. 16) incidentally mentions that the spears of the Chalybes were 15 cubits long. The old explanation of the πόρκης is no doubt correct, ὁ κρίκος ὁ συνέχων τὸν σίδηρον πρὸς τὸ ξύλον τοῦ δόρατος. Dr. Schliemann found at Hissarlik spear-heads with flat bases and holes for nails, by which they were fastened into a slit in the shaft. This necessarily implies the use of some sort of ferrule to prevent the wood from splitting, probably a 'lashing' of wire. Cf. note on N 162. πάροιθε, before him as he went; cf. T 437 ἐμὸν βέλος ὃζὺ πάροιθεν.

τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
 ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφύοντα.
 Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξὶν
 ἦστο καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.
 τὸν δ' Ἐκτωρ νείκεσσευ ἰδὼν αἰσχροῖς ἐπέεσσι.
 "δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῶι.
 λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπὺ τε τεῖχος
 μαρνάμενοι· σέο δ' εἵνεκ' αὐτὴ τε πτόλεμός τε

325

321. θαλάμῳ: μαγάρῳ H. || ἔποντα: ἔχοντα Cram. *Erim.* 435. 4. 322. εὐράκα P. || τινὲς τόξα φύοντα Schol. T; so D¹. 324. ἐργ' ἐκέλευεν LMN: ἐργ' ἐπέτελλε Q. 325. τόνδ' N. 326. μὲν: μὴν Q. 327. πόλιν GS Lips. 328. πόλεμός GMOPQU.

321. ἔποντα, *handling*. The simple ἔπω occurs only here; the compounds have acquired more or less metaphorical senses, which may nearly all be brought under the cognate ideas of *treating* or *managing*. The aor. is, with very few exceptions, only found in ἐπισπεῖν μόρσιμον ἡμῶν and similar phrases, where it has the sense of *joining*, i.e. *reaching*, an end (cf. French *toucher à sa fin*), *J. P.* xiv. 231 ff. Owing to the ordinary view that ἀμφέπειν περιέπειν etc., mean 'to busy one's self about' a thing, critics have found a needless difficulty in the absence of the preposition here; Bekker has even conjectured περὶ κάλλιμα for περικαλλέα. Curiously enough, the next line is the only place where the simple ἀφᾶν is found, though the compound ἀμφαφᾶν is common in Homer, and ἐπαφᾶν is Attic. Both verbs are closely connected in sense as in origin; the 'dandy' Paris is turning over and admiring his fine armour with the same affection which Odysseus shews to his old bow, φ 393 τόξον ἐνώμα πάντῃ ἀναστρωφῶν; in τ 586 τόξον ἀμφαφῶντας means 'handling' the bow with the intention of using it.

322. The comma after εὐρήκα is approved by Nikanor, and is undoubtedly right; the two participles need a conjunction, as they are obviously co-ordinate, Φ 204 being an isolated and harsh exception. It is not necessary to do more than mention the curious variant τόξα φύοντα which is found in D and explained by Schol. T to mean *making bright*. But the line has all the appearance of an addition designed to bring in mention of the θώρηξ: the passage reads better without it.

324. The constr. κελεύειν τινί τι is elsewhere found in H. only where the accus. is a neuter pronoun, e.g. ρ 193 τὰ γε δὴ νοέοντι κελεύεις. The simple dat. of the person is, however, common enough, and the addition of the acc. to express the content of the verb is quite in accordance with the use of that case. Cf. note on Γ 259.

326. οὐ . . καλὰ: see *H. G.* § 136 and compare Θ 400 οὐ καλὰ συνοισόμεθα πτόλεμόνδε. The mention of the χόλος has caused critics great trouble, as Paris' absence from battle would seem to be sufficiently accounted for by his defeat at the hands of Menelaos. It has been supposed that Hector speaks ironically, in suggesting that Paris has some cause of offence against the Trojans; but Paris himself seems to take the remark seriously (335), and the irony is too veiled for the Epic style. There is a possible alternative, to take χόλον as meaning 'the anger of the Trojans against you,' such as is exemplified in Γ 56, 454, of which we should suppose Paris to be conscious. This suits the answer of Paris in 335 better, as νέμεσις is commonly used of the indignation shewn by others; e.g. β 136 νέμεσις δέ μοι ἐξ ἀνθρώπων ἔσσεται, χ 40 ἀνθρώπων νέμεσις, cf. N 122 ἐν φρεσὶ θέσθε ἕκαστος αἰδῶ καὶ νέμεσιν. On the other hand, it leaves τόνδε without its proper deictic force; this must imply that some particular manifestation of Trojan resentment was immediately present to Hector and Paris. In fact, as Erhardt says, the colloquy must have been originally composed for a form of the story in which H 345-79 or some similar scene preceded instead of following it (see *Introd.*).

ἄστν τόδ' ἀμφιδέδηε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλωι,
εἴ τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο. 330

ἀλλ' ἄνα, μὴ τάχα ἄστν πυρὸς δητοιο θέρηται."

τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
"Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν·
τούνεκά τοι ἐρέω, σὺ δὲ σύνθεο καί μεν ἄκουσον.

οὗ τοι ἐγὼ Τρώων τόσσον χόλῳι οὐδὲ νεμέσσι 335

ἦμην ἐν θαλάμῳι, ἔθελον δ' ἄχει προτραπέσθαι.

νῦν δέ με παρειποῦς' ἄλοχος μαλακοῖς ἐπέεσσιν

ᾠρμησ' ἐς πόλεμον, δοκέει δέ μοι ὧδε καὶ αὐτῷ

λώϊον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.

ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήϊα τεύχεα δύω. 340

ἢ ἴθ', ἐγὼ δὲ μέτειμι, κιχήσεσθαι δέ σ' ὁτῶ."

ὥς φάτο, τὸν δ' οὗ τι προσέφη κορυθαίολος Ἐκτωρ·

τὸν δ' Ἑλένη μύθοισι προσηύδα μελιχίοισι·

"δᾶερ ἐμεῖο κυνὸς κακομηχάνου ὀκρυοέσσης,

ὥς μ' ὄφελ' ἦματι τῷι ὅτε με πρῶτον τέκε μήτηρ 345

οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα

329. ἄσν : αὐ M. 330. εἴ : ὄν Ag. || ἴδης N (surpr. οι) QU. 333. οὐδ' : οὐχ Vg. b. 335. οὐτι H. || τόσσον τρώων P. || τόσσω N. || γρ. χόλον . . νέμεσσι Harl. a (χόλον . . νέμεσις M surpr.). || οὐδὲ : οὔτε T. || νέμεσσι AOT (surpr. αι), γρ. Lips. Schol. T : νέμεσσι Ω. 340. ὄφρ' ἀρήϊα L²R. 341. κάταμ P. 343. μύθοισι ἀμείβετο S. || μελιχίοισι : διὰ γυναικῶν S (ἐν ἄλλωι A). 344. ἐμοῖο PQ. 345. με om. GHP. 346. θύελλα L.

329. μαχέσαιο, *fall out with*, as E 875, I 32, etc.

331. πυρὸς θέρηται, as A 667, and in a different sense ρ 23. For the use of the gen. cf. H. G. § 151 c.

333 = Γ 59. The colon at the end of the line is recommended by Lehrs; (*Ar.*² p. 58 n.). ἐπεὶ is often thus used without a regular apodosis, see Γ 59, N 68, γ 103, ζ 187, θ 236 (compare the exactly similar use of γάρ to introduce a sentence), and the use of τούνεκα to mark an apodosis is extremely doubtful; see note on Γ 400. Hence there is good ground for van L.'s suggestion that 334 is an addition made up from A 76, q.v.

336. προτραπέσαι, *to yield myself up* to anguish (at my defeat, or at the hostility of the Trojans); an isolated use of the word.

337. This may be a reference to Γ 432, but the application is not very exact.

339. ἐπαμείβεται ἄνδρας, *shifts over* warriors, i.e. goes first to one, then

to another. For this use of ἀμείβεσθαι cf. O 684 θρώσκων ἄλλοτ' ἐπ' ἄλλον ἀμείβεται, α 375 ἀμειβόμενοι κατὰ οἴκους. For the sentiment cf. I' 440, Σ 309. Here again we might suspect interpolation of a whole line with the intention of introducing a reference to Γ. There is, however, no case in H. of δοκέειν without an infin., in the sense *to seem good*.

344. For κακομηχάνου ὀκρυοέσσης Payne Knight rightly restored κακομηχάνου κρυοέσσης. ὀκρυοέσσα is a *vox nihili* recurring only in I 64, which admits of the same correction. The form was no doubt suggested by the totally unrelated ὀκρίβεις, *jagged*. For κρυβείς in this metaphorical sense cf. E 740, I 2, and we may perhaps compare T 325 ῥιγεδανὴ Ἑλένη.

346. Compare ν 61-82, where the ἀρπυιαί, the personified storm-winds, carry off the daughters of Pandareos. So also α 241, ξ 371.

εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
 ἔνθά με κῦμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
 αὐτὰρ ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραντο,
 ἀνδρὸς ἔπειτ' ὄφελον ἀμείνωνος εἶναι ἄκοιτις, 350
 ὃς ἦιδε νέμεσιν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
 τούτῳ δ' οὔτ' ἄρ νῦν φρένες ἔμπεδοι οὔτ' ἄρ' ὀπίσσω
 ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι ὀίω.
 ἀλλ' ἄγε νῦν εἴσελθε καὶ ἔξεο τῶιδ' ἐπὶ δίφρῳ,
 δᾶερ, ἐπεὶ σὲ μάλιστα πόνος φρένας ἀμφιβέβηκεν 355
 εἵνεκ' ἐμείο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς,
 οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω
 ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἐσσομένοισι."
 τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἴκτωρ·
 "μή με κάθιζ', Ἐλένη, φιλέουσά περ· οὐδέ με πείσεις· 360
 ἦδη γάρ μοι θυμὸς ἐπέσσυται ὄφρ' ἐπαμύνω
 Τρώεσσ', οἳ μέγ' ἐμείο ποθὴν ἀπεόντος ἔχουσιν.
 ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
 ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἔοντα.

349. θεοὶ διετεκμήραντο D. 350. ὄφειλον L: ὄφελον PU: ὄφελον Q:
 ὄφελον O. 351. ὃς ῥ' HNP: ὃς τ' Vg. b. || ἦιδε P. 353. καί: κεν CNT
 γρ. A. 354. τῶιδ': τῶι T. || ἐπὶ: ἐνὶ N. 356. ἐμοῖο OP. || ἀρχῆς (Zen.?)
 Q Vg. c, γρ. Par. c: ἄτης (Ag.?) Ω (Par. c p. ras.). 357. καί: κεν NS. 361.
 ἐπέσσυτο Q. || ἀπαμύνω P. 362. τρώεσ(c)ιν GMT Lips. || ἐμοῖο PQ. 364.
 πόλιος JOP.

348. ἀπόερσε, *swept away*; so also
 Φ 283, 329. See note on A 356 ἀπούρας.
 For this use of the indic. of the past
 tense to express a supposition, by a sort
 of attraction to the mood of the principal
 verb ὄφελε, see H. G. § 325, where it is
 well explained. The other instances in
 H. are 351 below, α 218, δ 180.

349. τεκμαίρουμαι, *to ordain* as a final
 decision; see note on H 30.

350. Here as elsewhere in H. the
 mss. give ὄφελω in the sense *debere*
 (ὀφείλω) as well as *augere*. The practice
 is so regular as to suggest that the
 orthography is more respectable than a
 mere error in transcription, and preserves
 a genuine Aiolic form. The natural
 tendency of error would be towards
 conformity with the Attic ὀφείλω. But
 Λ 686, 698 are the only places where
 this has actually prevailed.

351. ἦιδε: indic. as 348. Cf. note on
 E 326. νέμεσις here evidently means
 'the righteous indignation felt by men.'
 For αἴσχεα = *reproaches* see 524, Γ 242.

353. ἐπαυρήσεσθαι, *reap the fruits*;
 see A 410. For τῷ van Herwerden would
 read τοῦ, cf. N 733, O 16.

355. For the metaphorical use of
 ἀμφιβέβηκεν cf. θ 541 ἄχος φρένας
 ἀμφιβ., and in a different sense A 37.

356. ἀρχῆς: see note on Γ 100, and
 cf. Ω 28.

358. ἀοίδιμοι: cf. θ 580 ἵνα ᾗσι καὶ
 ἐσσομένοισιν ἀοιδῇ, and ω 200, of Klytai-
 mnestra, στυγερῇ δέ τ' ἀοιδῇ ἔσσετ' ἐπ' ἀν-
 θρώπους: Theokr. xii. 11 ἐπεσσομένοις δὲ
 γενοίμεθα πᾶσιν ἀοιδά. The phrase ἐσσο-
 μένοισιν ἀοιδῇ occurs also Theognis 251,
 in a good sense, in which signification
 the adj., a ἀπαξ λεγόμενον in H., is
 found often in later Greek, e.g. *Hymn.*
Ap. 299 ἀοίδιμον ἔμμεναι αἰεὶ.

361. For this use of ὄφρα where we
 should rather have expected the infin.
 (as I 42, 398) cf. A 133, Δ 465, E 690.
 It is hardly likely that ἐπέσσυται is used
 without the object expressed (in A 173
 φεύγειν is to be supplied), in which case
 ὄφρα might indicate a purpose.

καὶ γὰρ ἐγὼν οἰκόνδε ἐλεύσομαι, ὄφρα ἴδωμαι 365
οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἷον·
οὐ γάρ τ' οἶδ' εἰ ἔτι σφιν ὑπότροπος ἴξομαι αὐτῖς,
ἢ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν."

ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.
αἶψα δ' ἔπειθ' ἵκανε δόμους ἐν ναιετάοντας, 370
οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
ἀλλ' ἢ γε ξὺν παιδὶ καὶ ἀμφιπόλῳι ἐυπέπλῳι
πύργῳι ἐφειστήκει γοόωσά τε μυρομένη τε.

Ἔκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῳῇσιν ἔειπεν· 375

"εἰ δ' ἄγε μοι, δμῳαί, νημερτέα μυθήσασθε·
πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο ;
ἢ πῇ ἐς γαλόων ἢ εἰνατέρων ἐυπέπλων,
ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθά περ ἄλλαι
Τρῳαὶ ἐνπλόκαμοι δεινὴν θεὸν ἰλάσκονται ;" 380

τὸν δ' αὐτ' ὀτρηνή ταμίη πρὸς μῦθον ἔειπεν·
"Ἔκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι,
οὔτέ πῃ ἐς γαλόων οὔτ' εἰνατέρων ἐυπέπλων
οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθά περ ἄλλαι
Τρῳαὶ ἐνπλόκαμοι δεινὴν θεὸν ἰλάσκονται, 385
ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὔνεκ' ἄκουσε
τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.

365. οἰκόνδε ἐλεύσομαι O: οἶκον δ' ἐλεύσομαι G (*supr.* ε over δ) JM¹ (not Harl. a) NQRT Vr. b: οἶκονδ' ἐσελεύσομαι Ω. || ὄφρ' ἄν M Par. a f. || ἴδωμαι Et. Gud.: ἴδω H (Harl. a *supr.*). 366. οἰκῆας τ' Vr. b. 367. γάρ τ': γὰρ ἔτ' D (ἔτι) HPU Mosc. 3. || ἴκεται Q. || αὖτις CQ. 368. μ': δ' O. 372. ἢ γε: αὖτις G (*e corr.*). || πυμ CDHU. 373. ἐφειστήκει Ag. GU: ἐφαιστήκει Ω. 376. μυθήσασθαι LMS. 382. μάλ': μ' N. 383. ἢ εἰνατέρων S.

365. The vulg. οἰκόνδ' ἐσελεύσομαι, as Ahrens remarked, is obviously an attempt to avoid the hiatus, which in the principal caesura is quite legitimate. τ' in 367 is similarly intruded.

376. εἰ δ' ἄγε, used in addressing several persons and followed by plural, as B 331, 437, Γ 441, Θ 18, etc. So in Attic, Aisch. *Pers.* 140, *Eum.* 307, etc.

378. γαλόων, εἰνατέρων, her husband's sisters or his brothers' wives, *glores* and *ianitrices*.

386. The neglect of the F of *Ἰλίου* is

comparatively rare (see, however, E 204, H 345, Σ 270, Φ 128, where the remedy is not obvious). Here Brandreth conj. *Ἰλίου μέγαν*. Heyne suggests that 386-7 are a later variant of 388-9; but *ἐπειγομένη* and *μαινομένη* need some explanation. Van L. points out that the name *Ἰλίου* itself seems rather out of place, and suggests that the original may have been *μέγα νηπίη*. It must be remembered, however, that *πύργον* means rather *fortification* than *tower* (see on Δ 334), and in any case the phrase is no stranger than the "Tower of London."

ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει
μαινομένηι ἑῖκυῖα· φέρει δ' ἅμα παῖδα τιθήνη·"

ἡ ῥα γυνὴ ταμίη, ὃ δ' ἀπέσσυτο δώματος Ἴκτωρ 390
τὴν αὐτὴν ὁδὸν αὐτὶς ἐυκτιμένας κατ' ἀγυιάς.

εὔτε πύλας ἵκανε διερχόμενος μέγα ἄστυ,
Σκαιάς, τῇι ἄρ' ἔμελλε διεξίμεναι πεδίωνδε,
ἐνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θεούσα
'Ανδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395
'Ηετίων, ὃς ἐναιεν ὑπὸ Πλάκωι ὑληέσσηι,
Θήβηι ὑποπλακίηι, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσων·
τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἴκτορι χαλκοκορυστήι.
ἡ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇι

391. αὖθις C. 392. εὔτε τε M : εὔτε δὲ N. 393. τῇι : τῇι δ' S Vr. A. ||
διαπέναι MN : διαπέναι CT : διαπέναι DH (R¹?). || πεδίοιο D. 394. πολύ-
δωρος : πολύδωρος Mor. || ἐναντίον R. 397. ὑπὸ πλακίω D e corr. || ἀν-
δρα(c)ιν G Mor.

388. ἀφικάνει, apparently in perf. sense ; cf. Ξ 43, ξ 159, ν 328.

389. μαινομένηι : cf. X 460, also of Andromache, μαινάδι ἴση.

390. ἡ ῥα with the subject expressed as here is rare ; the only other cases are γ 337, χ 292, X 77. In the second clause after ἡ ῥα καί, however, the subject is commonly named, e.g. A 528.

392. εὔτε is used asyndetically as always when the clause which it introduces stands first in the sentence ; see Ameis and M. and R. on γ 9.

393. τῇι ἄρ' : the printed vulg. τῇι γάρ seems to be a conj. of Chalkondylas.

394. πολύδωρος recurs only in this phrase, X 88, ω 294. Hesych. πολλὰ λαβοῦσα δῶρα, πολύφερνος, πολύεδνος, and Schol. A πολλὰ ἔδνα παρὰ τοῦ ἀνδρός λαβοῦσα. The ἔδνα were originally (see on I 146) given not to the bride, but to her father, but of course the word may mean that she earned her parents large gifts, cf. Σ 593 ἀλφεσίβαιαι. Or again δῶρα may indicate the gifts which human nature would prompt the suitor to offer when, as in Homeric days, woman had begun to assert her independence, and the ἔδνα were no more than a relic of the already extinct custom of the actual purchase of wives. But it does not seem quite natural to describe a wife as 'having had many wedding-presents made to her.' Others compare it with

ἡπιόδωρος (251 above) in the sense of 'generous,' 'open-handed,' which is perhaps preferable.

396. Ἡετίων seems to be attracted to the case of the following relative ; see H. G. § 271, where K 416, Z 75, 371, are quoted ; Bekker, H. B. i. 314, adds others, e.g. θ 74, λ 122. Thus Bentley's Ἡετίωνος δ ναίει is not necessary. A similar epanalepsis in a different case is to be found in α 50-1—

νήσωι ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλὸς ἐστὶ
θαλάσσης,

νήσος δὲνδρήεσσα, θεὰ δ' ἐν δώματα ναίει.

For Ἡετίων cf. also A 366, X 479, Ψ 827.

397. The site of Thebe is fixed by the later name Θήβης πεδίων, given to the plain of Adramytteion, Herod. vii. 42, etc. See notes on A 37, 366. No mountain called Plakos could be traced in Strabo's day. Whatever the tribal connexions of these Κιλίκες may have been, it is clear that they had no local connexion with Kilikia. They are named only here and 415. Compare the Λυκίη of Pandaros, E 105.

398. ἔχεθ' Ἴκτορι : this use of the dative seems to be a case of the 'true' dat. passing into the 'dative of the agent.' It is analogous to the dat. after δαμῆναι, etc. (cf. Γ 301). For ἔχειν = have to wife cf. Γ 123.

παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς, 400
 Ἑκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῶι,
 τὸν ῥ' Ἑκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυάνακτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἑκτωρ.
 ἦ τοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ.
 Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα, 405
 ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
 παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἦ τάχα χήρῃ
 σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ
 πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη 410
 σεῦ ἀφαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη

400. ἐπὶ: ἐνὶ GJPR. || κόλπον CHNQST, γρ. Harl. a. 402. ῥ' om. DGU. ||
 ἄκτωρ H. || καμάνδριον C (p. ras.) H (p. ras.) LM. 403. οἷος: αὐτός Schol.
 BT on Ξ 424 (cf. Ω 499). || ἐρύετο Vr. c. || ἔκτωρ: ἱρὴν Bar. 406. ἄρα:
 ἄρ' Lips. 407. φθείσει A. 408. καὶ μ' Par. e. || ἐμ' ἄμμορον: τινὲς γρ.
 καὶ ἐμὸν μόρον An. 411. ἀμαρτούσῃ GP Lips.

400. ΝΗΠΙΟΝ αὐτῶς, *no more than an infant*; cf. Γ 220, Η 100, Φ 474, Χ 484, etc. The form ἀταλάφρων for ἀταλόφρων is irregular, and seems to have been affected by the phrase ἀταλά φρονέων Σ 567 (H. G. § 124 f).

402-3. These lines look like an interpolation intended to bring in the name of Astyanax, so well known from the Cyclic poems (cf. Pausan. x. 25. 9), but probably not Homeric. Compare Χ 506, the only other passage where the name occurs in Homer. Plato commented on the name in reference to Χ 506, but ignores this passage; *Cratyl.* 392 c οἷσθα δτι Ὅμηρος τὸ παιδίον τὸ τοῦ Ἑκτορος ὑπὸ τῶν Τρώων φησι καλεῖσθαι Ἀστυάνακτα, Σκαμάνδριον δὲ δῆλον δτι ὑπὸ τῶν γυναικῶν: and 393 α ὁ γὰρ ἀναξ καὶ ὁ ἔκτωρ σχεδὸν τι ταῦτόν σημαίνει, οὐ γὰρ ἂν τις ἀναξ ᾔη, καὶ ἔκτωρ δῆπου ἐστὶ τούτου. The idea evidently is that Astyanax is called by a name which, by way of compliment, refers to the father, as Eurysakes has his name from the broad shield of Aias, Telemachos because Odysseus was fighting far away in his boyhood, Megapenthes from Menelaos' grief at the loss of Helen, Nestor's son Peisistratos from his father's oratory, Perseus' daughter Gorgophone from her father's exploit (Paus. ii. 21. 7). It follows that *Φάναξ*, which is explained by ἐρύετο, conveyed less the idea of *kingly sway*, which Hector

did not possess, than of the *protection* which chieftains bestowed on their realm (I 396 ἀριστῆες οἱ τε πτολίεθρα ρύονται, II 542 Λυκίην εἰρυτο δίκησι τε καὶ σθένει ὦι. Cf. also Ε 472-3, Ω 499, 729-30). Thus the ἀναξ ἀνδρῶν is much the same as the ποιμὴν λαῶν. This sense of *Φάναξ* has also been defended by Angermann on etymological grounds (so T. D. Seymour in *C. R.* iii. 339).

407. δαιμόνιε: for the meaning of this word, which is here really untranslatable, see on Α 561.

408. ἄμμορον: cf. Χ 485 δυσάμμορος: here and Ω 773 τινὲς γράφουσιν ἐμὸν μόρον, οὐκ εὔ (Ariston.). In ν 76 we have the curious phrase μοῖράν τ' ἀμμορίην τε καταθνητῶν ἀνθρώπων, which apparently means 'that which fate does and does not bestow,' i.e. both good and ill fortune. Thus ἀμμορος means 'deprived of μοῖρα,' the just due of mankind, and hence *ill-fated*, opposed to μοιρηγενής Γ 182 (q.v.). In Σ 489=ε 275 it simply means 'not partaking of.'

409. κατακτανέουσιν: Cobet, *M. C.* p. 330, denounces this form (which recurs Ξ 481, Σ 309) as a barbarism, due to a false analogy with forms like κατέκτα, κατέκτανον, κατέκταθεν: he is probably right in restoring κατακτανέουσιν.

411. ἀφαρτούσῃ, *losing*, as Χ 505. χθόνα δύμεναι like 19 γαῖαν ἐδύτην.

ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπῃς,
 ἀλλ' ἄχε'. οὐδέ μοι ἔστι πατήρ καὶ πότνια μήτηρ.
 ἦ τοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
 ἐκ δὲ πόλιν πέρσεν Κιλίκων ἐν ναιετάουσιν, 415
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 οὐδέ μιν ἐξενάριξε, σεβάσσατο γὰρ τό γε θυμῶι,
 ἀλλ' ἄρα μιν κατέκχε σὺν ἔντεσι δαιδαλέοισιν
 ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420
 οἱ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 οἱ μὲν πάντες ἰῶι κίον ἡματι Ἀῖδος εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆις οἴεσσι.

412. ἐπίσπῃ T. 414. ἐμὸν JOQ Lips. Cant. || ἦτοι μὲν γὰρ ἐμὸν πατέρ' ἔκτανε N. || κατέκτανε Q: ἀπέκτανε GM. 415. ναιετάουσιν JO (*e corr.*) PQ Bar. Mor. Vr. c: ναιετόωσαν Ar.: ναιετάωσαν Ω. 418. κατέκχε S: κατέσχε G. || σὺν τεύχεσσι D, γρ. Harl. a. 419. ἔχευε(ν) DMORU. 423. γὰρ: δὲ P.

412. πότμον ἐπίσπῃς: see note on 321.

413. Cf. Soph. *Ajax* 514; the whole speech of Tekmessa there is worth comparison, as it is evidently full of reminiscences of this scene, many lines of which are quoted in the Sophoklean scholia.

414. ἐμὸν (al. ἀμὸν) is apparently a proto-Epic form of ἡμέτερον: but in all the passages where it occurs it *may* = 'mine,' not 'our'; and in some of them this sense is decidedly preferable, as in the present case and Θ 178. It looks as though ἐμός were assimilating an archaic form, whose real sense was only weakly supported by tradition.

418. It is a common custom among primitive nations to bury a warrior's arms with his dead body; it is needless to refer to more than the excavations at Mykene, where an extraordinary quantity of swords was found in the graves with the dead. So Elpenor prays, λ 74 ἀλλὰ με κακῆται σὺν τεύχεσιν ἄσσά μοι ἔστιν: see μ 13. It is noteworthy that armour is not mentioned in any of the three full descriptions of Homeric funerals (Ψ 165-77, Ω 785-804, ω 63-84; in the case of Achilles his armour was of course given to be adjudged by the Greek captains, ω 85). But the idea that the departed warrior needed his arms in the next world

belongs rather to the time when the body was buried than when, as among Homeric and later Greeks, it was destroyed by burning. Thus the casual mention of arms and burning together, here and in λ, seems to indicate an irrational survival among newer customs of an older practice, which in the time of Thucydides (i. 8) had actually come to be considered Karian, i.e. barbarian. The same is the case with the burning of garments as a funeral rite (X 512).

419. The elm was regarded as a funereal tree, we are told, διὰ τὸ ἀκαρπῶς, like willows and poplars in the *Od.* (κ 510). Hence Virgil's *ulmus opaca, ingens*, the roosting-place of Dreams at the entrance of Orcus (*Aen.* vi. 283). The cypress has no such association in H. (it is mentioned only ε 64, ρ 340).

420. For the mountain nymphs cf. ζ 105, μ 132 (where they are daughters of the Sun), ι 154 (κοῦραι Διὸς as here), *Hymn. Ven.* 257 νύμφαι ὀρεσκῶιοι.

422. The masc. (neut.) ἰῶι occurs only here in H., but it is a genuine Greek form, attested by the Gortynian inscr. The fem. ἰα is found also in Thessalian and Lesbian (Collitz 345. 22; 214. 12). The origin of the forms is doubtful; some connect them with *olos*. See note on E 603.

μητέρα δ', ἣ βασιλεύεν ὑπὸ Πλάκῳ ὕληέσσηι, 425
 τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,
 ἄψ' ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,
 πατὴρ δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
 "Ἐκτορ, ἀτὰρ σύ μοι ἔσσι πατήρ καὶ πότνια μήτηρ
 ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης· 430
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὀρφανικὸν θήης χήρην τε γυναῖκα·
 λαὸν δὲ στήσον παρ' ἐρινεόν, ἔνθα μάλιστα
 ἀμβατός ἐστι πόλις καὶ ἐπιδρομον ἔπλετο τεῖχος·
 τρεῖς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435
 ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἴδομενῆα
 ἠδ' ἀμφ' Ἀτρεΐδης καὶ Τυδέος ἄλκιμον υἱόν·
 ἣ πού τις σφιν ἐνισπε θεοπροπίων ἐν εἰδώς,
 ἣ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."
 τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ· 440

426. τὴν ἄρ' ἐπεὶ Mosc. 1. || κτεάτοις(ν) DRU. 428 om. Q. || βάλ': βάλετ' P. 429. αὐτὰρ O. 430. παράκοιτις GMP (supr. η) U. 432. οἴκῃ CGJLMNS Lips. : οἴ(ι)κ(ι)ς Ar. Ω. 433-9 ἀθ. Ar. 434. ἀμβατή Kallistratos. 435. τῇ γ' : τῇ(ι) δ' HPT Harl. b d, Par. b e h k : γρ. καὶ διὰ τοῦ δ καὶ διὰ τοῦ γ A^m. || ἐπειρήσαντό ε' ἄριστοι Mosc. 1. 437. ἀτρεΐδα Ar., acc. to Ixion ap. Did. 438. τις : τι AMQT Vr. c. || θεοπροπίας CG, γρ. Harl. a : θεοπροπέων DJPQU Lips. (Harl. a¹ ?) : θεοπροπίων R. 439. ἐν ἐνίοις ἢ νυ καὶ αὐτοῦς Schol. A.

425. 'Non exemplum memini, dici reginam βασιλεύειν' Heyne. But in λ 285 Chloris, Nestor's mother, Πύλου βασιλεύει, and the common βασιλεία implies the verb.

428. πατὴρ, her father's. βάλ' Ἄρ-τεμις : cf. 205.

429-32. For imitations of these famous lines, see (besides Soph. *Aj.* 514, already referred to) Eur. *Hel.* 278, *Hec.* 280, *Heracl.* 229 ; Ovid *Her.* iii. 51 ; Prop. i. 11. 23 ; Ter. *Andria* i. 5. 60.

433-9 were athetized by Ar. on the grounds (1) that it is not fitting that Andromache should act like a rival commander (ἀντιστρατηγεῖν) to Hector ; (2) that it is not true that the wall is represented as specially accessible at this spot ; nor are the enemy now near the walls. A modern reader will probably feel with more force the objection that we are presented with an anticlimax after the noble outburst of the preceding lines. But perhaps this is not a more valid

criticism than the reasons of Ar. There was a legend—which of course may have grown out of these words—that when Apollo and Poseidon built the walls of Troy the mortal Aiaikos helped them at this point of the circuit ; see Pind. *O.* viii. 31-46, where Apollo says to Aiaikos Πέργαμος ἀμφὶ τεαῖς, ἥρως, χερὸς ἐργασίαις ἀλίσκεται. This is the θεοπρόπιον referred to in 438. For the ἐρινεός as a landmark see Λ 167, X 145 ; it stood in the plain outside the wall, so that this line seems inconsistent with the preceding αὐτοῦ μίμν' ἐπὶ πύργῳ, an argument for the interpolation of the passage. It is probable that the events referred to were related in the *Kypria* ; the epitome, after telling of an embassy to the Trojans, goes on ὥς δὲ οὐχ ὑπήκουσαν ἐκεῖνοι, ἐνταῦθα δὲ τειχομαχοῦσιν. It is curious, however, that Achilles should not be named among the leaders. The *Iliad* allows no place for such an attack since the quarrel. For another allusion to earlier events see I 352.

“ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ’ αἰνὰ
αἰδέομαι Τρῶας καὶ Τρωιάδας ἑλκεσιπέπλους,
αἶ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο·
οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
αἰεὶ καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι,
ἀρνύμενος πατρός τε μέγα κλέος ἡδ’ ἐμὸν αὐτοῦ.
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
ἔσσεται ἡμαρ ὅτ’ ἄν ποτ’ ὀλώληι Ἴλιος ἱρὴ
καὶ Πριάμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο.
ἀλλ’ οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,
οὔτ’ αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος
οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
ἐν κονίησι πέσοιεν ὑπ’ ἀνδράσι δυσμενέεσσιν,
ὅσπον σείῃ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
δακρυόεσσαν ἄγεται, ἐλεύθερον ἡμαρ ἀπούρας.
καί κεν ἐν Ἀργεὶ εἰούσα πρὸς ἄλλης ἱστὸν ὑφαίνης,
καί κεν ὕδωρ φορέης Μεσσηϊδὸς ἢ Ὑπερείης

442. τρωϊδας R. 443. γρ. καὶ κακὸς δι Eust. 444. ἀνώγει JNQ
ἀνωγει). 446. ἐμοῦ αὐτοῦ Q. 447. γὰρ : μὲν CGPQ Vr. b, Mosc
τόδε : τό γε Mosc. 1. 449. ἐνμμελίου CL. 451. οὔτ’ ἐκάβης αὐτ
453. ὑπ’ : ἐπ’ Mosc. 1. 454. σείῃ GJOT (A *supr.*). 456. ἄργεῖ οὔσα
Vr. A, Mosc. 1 2. || ἰούσα (*supr.* εἰούσα) HO. || ἄλλαις G. || ὑφαίνῃ(ι)ς P
Mosc. 3 : ὑφαίνας DQ (*supr.* οι) U : ὑφαίνοις Ω. 457. φορέης LO : φορ
(*supr.* οι) PQ : φορέοις Ω.

441. ὅτι πρὸς τὴν λέγουσαν “ἀλλ’ ἄγε
νῦν ἐλέαιρε” καὶ “μὴ παῖδ’ ὀρφανικὸν
θείης” οἰκείως ἀπήντηκεν· ὁ δὲ διασκευ-
αστῆς ἐπλανήθη, An.; i.e. the reference
in Hector’s words is to 431-2, and has
been disturbed by the interpolation of
433-9—an argument hardly borne out
by the facts. (διασκευάζειν in the
scholia = *interpolate*, Lehrs *Ar.*² 334.
But this sense seems to be derived from
some tradition of an ‘arrangement’ of
the whole text.)

442. So X 105, under similar circum-
stances. ἑλκεσιπέπλους : for the form of
the compound see *H. G.* § 124 c, 126. 2.

444. οὐδὲ . . ἀνώγει, *litotes*, like οὐκ
ἐάν, ‘forbids.’

446. Hector’s only object is honour,
as he despairs of final success. ἀρνύ-
μενος : A 159.

447-9 = Δ 163-5, q.v.

453. The opt. πέσοιεν throws into the
background the fate of all but Andro-
mache, which by the subj. ἄγεται is

emphasized as a fact vividly for
ὑφαίνοις and φορέοις which most
read in 456-7 would present less v
the secondary consequences ; bu
whole tone of the passage seems
for the prophetic subj. here, carri
as it is in *εἰπησιν*. Bekker first ac
it in his text. On this point ms. a
ity counts for nothing.

455. H. uses ἐλεύθερος only i
phrase (II 831, T 193) and κ
ἐλεύθερον, inf. 528. Cf. δούλιον
463, and many phrases in which ἦ
used to express a state.

456. πρὸς ἄλλης, *at the bidd.*
another woman. For this use cf.
(*H. G.* § 208).

457. There was no uniform tra
in later Greece as to the posit
these fountains. Messeis was var
assigned to Messenia, to the La
Therapne (Paus. iii. 20. 1), an
‘Argos.’ The context clearly
that both fountains are in Argos

πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη·
 καί ποτέ τις εἵπηισιν ἰδὼν κατὰ δάκρυ χέουσαν·
 'Εκτορος ἦδε γυνή, δς ἀριστεύεσκε μάχεσθαι 460
 Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
 ὥς ποτέ τις ἐρέει, σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 χήτεϊ τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἡμαρ.
 ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει,
 πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέσθαι." 465
 ὥς εἰπὼν οὐ παιδὸς ὀρέξατο φαίδιμος Ἐκτωρ.
 ἄψ δ' ὁ πάϊς πρὸς κόλπον ἐυζώνοιο τιθήνης
 ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθεῖς,
 ταρβήσας χαλκὸν τε ἰδὲ λόφον ἵππιοχαίτην,
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας. 470
 ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
 αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἐκτωρ,
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν,
 αὐτὰρ ὃ γ' ὄν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,
 εἶπεν ἐπευξάμενος Δίί τ' ἄλλοισίν τε θεοῖσι. 475

459. καὶ τότε H. 461. ἀμφὶ μάχοντο Vr. c, Mosc. 3. 463. χήτοι P.
 464. ΤΕΘΝΗΩΤΑ [HL] Q Vr. b (and *surpr.* AO): ΤΕΘΝΑΩΤΑ Ω. || καλύπτει DP:
 καλύπτει J (*surpr.* πτοι) NS: καλύπτει Q. 465. γέ τι Dion. Sid. *al.*: γ' ἐπὶ Ptol.
 Ask.: γέ τοι PQ Mosc. 1 (γέ τι or γ' ἐπὶ Ω). || ἐλκεμοῖο C (*surpr.* η) D (τ' ἐλκ.)
 G M N P U Mosc. 1 3. 467. ΤΙΘΗΝΗΣ: γρ. γυναικὸς Harl. a. 468. φίλον N.
 469. τε ἡδὲ G J O P Q T: τ' ἡδὲ N. 470. κόρυθος: κορυφῆς Mosc. 2. 474.
 πῆλέ: πάλῃ O¹. 475. εἶπε τ' N: εἶπετ' J: εἶπε δ' Ar.

probability seems to be that the Thessalian Argos is meant, for the best tradition, that of Pindar, places Hypereïs near Phere (*P.* iv. 125 ἐγγὺς μὲν Φέρης κράναν Ὑπερήϊδα λιπών). So also Strabo ix. 439; but in 432 he says that both fountains, Hypereïs and Messeïs, were shewn near Pharsalia. In the Catalogue (B 734, q.v.) Ὑπέρεϊα is near Ormenion. However, the disjunctive ἢ makes it just possible to take Ἀργος in the widest sense, of Greece generally, and to locate Messeïs in the Peloponnesos. Ar. remarks that in obedience to this line οἱ νεώτεροι (tragedians, etc.) regularly introduce the captive Andromache as bearing water. This is done by Eur. *Andr.* 166 ἐκ (ρουσηλάτων τευχέων χερὶ σπείρουσαν Ἀχελώϊου δρόσον.

459. The subj. here is a future tinged with emotion; hence its use in threats (*H. G.* § 275) to which a gloomy pro-

phesy such as this is closely akin. Cf. also *M. and T.* 284.

463. ἀμύνειν is added epexegetically, 'such a husband for saving thee from slavery,' cf. β 60 ἡμεῖς δ' οὐ νύ τι τοῖοι ἀμυνόμεν. See also O 254.

465. γ' ἐπὶ, though it has been defended, does not give so good a sense as γέ τι. πυθέσθαι with the gen. of the thing seems here to mean not, as usual, 'hear the news of,' but 'hear' directly; otherwise the phrase is intolerably weak. Hentze compares O 224, where, however, the more usual meaning is admissible. Another case will be found in the phrase πυθέσθαι ἀγγελίης, to hear news, which occurs P 641, 685, Σ 19. For ο' ἐλκεμοῖο Nauck conj. τε κλαυθμοῖο, which, however, is not an improvement; βοῆς and ἐλκεμοῖο go together by hendiadys. ἔλκειν is regularly used of captive women, with at least a suggestion of ravishment; cf. X 62, 65, λ 580.

“Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
 παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
 ὧδε βίην τ' ἀγαθὸν καὶ Ἰλίου ἱφι ἀνάσσειν·
 καί ποτέ τις εἴποι 'πατρός γ' ὅδε πολλὸν ἀμείνων'
 ἐκ πολέμου ἀνιόντα· φέροι δ' ἕναρα βροτόεντα
 κτείνας δῆϊον ἄνδρα, χαρεῖη δὲ φρένα μήτηρ.”

480

ὥς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκε
 παῖδ' ἐόν· ἡ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπῳ
 δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “δαιμονίη, μή μοί τι λήν ἀκαχίζεο θυμῷ.”

485

477. ἀριπρεπέα: A has ἐνι *supr.* above ἀρι (T.W.A.). 478. Βίην: Βοῖν D. || τ' *om.* RU. || τ' ἀγαθόν: ἀγαθόν τε DGHMNQT *al.*, γρ. A: τ' ἀγαθόν τε C. 479. εἴποι (A *supr.* but dots over οι, T.W.A.) JP Ven. B, γρ. Mosc. 2: εἴπη L: εἴπησι Ω. || γ' ὅδε Ar. J [S?]: ὅγε Par. e: δ' ὅγε Ω. || δ' ὅδε πολλὸν ἀμείνων Themist. *Rhet. Gr.* iii. 154. 480. πολέμου δ' H. || φέρει HP (σ φέρη?). 482. ἐν χερσὶν ἔθηκε: χερσὶν ἐπέθηκε Q. 484. ἐλάειρε DMQRU Lips. Mosc. 1. 485. κατέρεξεν G. 486. μοί γε G. || λίαν NP.

478. For Ἰλίου Bentley conj. λαοῦ, Brandreth *Ἰάστει*, in order to give a *F* to ἱφι. But it is remarkable that ἱφι, unlike the other forms from the stem *ἱσ*, never absolutely requires the *F*, and in five other passages does not admit it (B 720, Δ 287, E 606, M 367, λ 284; see note on I' 375). It is therefore best to leave the text. Perhaps the line may be interpolated, as Heyne suggests, in allusion to the name Astyanax. It is added *asyndetically*, so that τε . . καὶ belong together, coordinating βίην ἀγαθόν to ἀνάσσειν, as though for ἀνάσσοντα, a rather harsh *anacoluthon*. The discrepancy in the mss. as to the position of τε suggests that it would be better to omit the particle altogether.

479. εἴποι, not εἴπησι, is doubtless the right reading, as Dawes pointed out, for several reasons. (1) Schol. A (Nikanor) on the line runs τὸ ἐξῆς, 'καὶ ποτέ τις εἴποι ἐκ πολέμου ἀνιόντα': therefore εἴποι must have been the reading of Ar. The same words are quoted in Schol. A on N 352. (2) Out of 120 passages where πατρός occurs in H. the α is nowhere else short. (3) The confident prediction expressed by the subj. (cf. 459) is quite out of place among the optatives of the prayer. The mistake no doubt arose from a reminiscence of 459. γ' ὅδε, the reading of Ar., is also clearly superior to δ' ὅγε.

480. ἀνιόντα appears to be governed by εἴποι in the sense 'say of him as he returns'; but this construction seems to be quite unique. The possible alternative is to translate 'say to him': though this is hardly sufficiently supported by the passages quoted, M 60 (=210, N 725), P 237, 334, 651, T 375, ψ 91. In all of these εἶπε stands immediately with its object. We may, however, compare τ 334 πολλοὶ τέ μιν ἐσθλὸν εἶπον: from which we may explain the clause here "πατρός . . ἀμείνων" as a sort of object-clause expressing the content of the verb like ἐσθλόν. So we have εὖ εἰπεῖν τινα, to speak well of a person, α 302, and πεπνυμένα βάσεις βασιλῆας, I 58 (see note). These lines cannot fail to recall the famous prayer in Soph. *Aj.* 550—

ὦ παῖ, γένοιο πατρός εὐτυχέστερος,
 τὰ δ' ἄλλ' ὁμοῖος, καὶ γένοι' ἄν οὐ κακός
 and its imitation by Virgil in *Aen.* xii. 435.

483. κηῶδεϊ, *fragrant*, only here (and *Hymn. Cer.* 13 ?), cf. κηῶεις Γ 382.

484. δακρυόεν γελάσασα, *smiling through her tears*, a deservedly famous phrase, but hardly like the oldest Epic style. Cf. Xen. *Hell.* vii. 2. 9 κλαυσι γέλως εἶχε πάντας.

486. Brandreth notes that with the exception of I 229 the ι of λίην is always

οὐ γάρ τις μ' ὑπὲρ αἴσαν ἀνὴρ Ἄϊδι προΐάψει·
μοῖραν δ' οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε, 490
ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· πόλεμος δ' ἀνδρεσσι μελήσει
πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν."

ὥς ἄρα φωνήσας κόρυθ' εἵλετο φαίδιμος Ἴκτωρ
ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει 495
ἐντροπαλιζομένη, θαλερόν κατὰ δάκρυ χέουσα.
αἶψα δ' ἔπειθ' ἵκανε δόμους ἐν ναιετάοντας
Ἴκτορος ἀνδροφόνοιο, κιχήσατο δ' ἐνδοθι πολλὰς
ἀμφιπόλους, τῆσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
αἶ μὲν ἔτι ζῶν γόον Ἴκτορα ὦι ἐνὶ οἴκῳ· 500
οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
ἵξεσθαι προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.
οὐδὲ Πάρις δῆθυνεν ἐν ὑψηλοῖσι δόμοισιν,
ἀλλ' ὃ γ' ἐπεὶ κατέδυ κλυτὰ τεύχεα ποικίλα χαλκῶι,

493. τοῖ: οἱ G. || ἐκγεγάασιν CGMR Vr. b¹, Mosc. 1. 499. πάσῃσιν: πᾶσιν P: πάντῃσιν U. 501. ἔτι φάντο Mor. 502. ἵξεσθαι Q.

long in the *Iliad*, even in thesis, unless preceded by *τι* (the exceptions in *Od.* are δ 371, ν 243, π 243, ψ 175). The shortening of the vowel evidently began only towards the end of the Epic period. The *τι* can always be omitted. For the tone of remonstrance and reproach in *δαιμονίῃ* see on 407, A 561.

487. ὑπὲρ αἴσαν: see B 155. Ἄϊδι προΐαψαι: A 3.

488. For the use of the middle perfect participle see X 219, ι 455; in α 18 πεφυγμένος ἦεν ἀέθλων the gen. implies escape from troubles in which the sufferer was actually involved; the accus. implies complete avoidance (v. Nitzsch on α 18). For the periphrastic perf. cf. Ψ 343 πεφυλαγμένος εἶναι, and in the active E 873.

489. τὰ πρῶτα, *once for all*, see A 235.

490-3 recur with slight variations in α 356-9, φ 350-3; and for the last line and a half cf. also T 137, λ 352-3. The present context is that which they suit best (see scholia on α 356), and if there has been any copying it is from here. Imitations will be found in Aisch. *Sept.* 200, Eur. *Heraclid.* 711. τὰ σ' αὐτῆς, not τὰ σαντῆς, in accordance with the canon of Ar. that the compound

reflexive pronouns are not found in H. The elision of the α of σά is, however, not very natural, and no doubt Payne Knight's conj. τέ' αὐτῆς is right; see on A 185.

492. ἐποίχεσθαι, properly of weaving only; cf. A 31. But the word came to be used vaguely, of 'going about' one's work as we say. Cf. ν 34 δόρπον ἐποίχεσθαι, ρ 227, σ 363 ἔργον.

493. For πᾶσιν, ἐμοὶ δὲ μάλιστα Hoffmann conj. πᾶσι, μάλιστα δ' ἐμοί, which is probably right; as it not only admits the F of *Ἰλίῳ*, but brings the phrase into agreement with the similar passages, X 422, α 359, λ 353, φ 353, ψ 61 (μάλισθ', οἱ Bentley).

500. γόν, an anomalous form, perhaps an aor. from the noun γόος: so possibly δπλεσθαι *to get ready*, from δπλον, and θέρμετο *grew warm*, from θερμός: cf. κτύπε by κτυπέω Θ 75; see H. G. § 32. 3. Cf. also the pf. part. πεφυζότες, from φύζα, and other possible instances, ib. § 26. 5. Others regard it as a mistaken form for γόν (γοάω) which occurs κ 567. Brandreth reads γόν, and so Fick, who compares γέλαν in a lyric fragment (Bergk *P. L. fr adesp.* 77).

σεύατ' ἔπειτ' ἀνὰ ἄστν, ποσὶ κραιπνοῖσι πεποιθώς. 505
 ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 δεσμὸν ἀπορρήξας θείῃ πεδίῳ κροαίνων,
 εἰωθὼς λούεσθαι ἐυρρεῖος ποταμοῖο,
 κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται 510
 ὤμοις ἀΐσσονται· ὁ δ' ἀγλατῆφι πεποιθώς,
 ῥίμφά ἐ γούνα φέρει μετὰ τ' ἥθεα καὶ νομὸν ἵππων·
 ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,
 τεύχεσι παμφαίνων ὥς τ' ἠλέκτωρ, ἐβεβήκει

505. σεύετ' N. || ἔπειε' U. 506. ἀκοστήσας: αἱ δὲ ἀγοστήσας Schol. A. φάτνης Et. Mag. 51. 11. 507. δεσμὸν δ' G. || δεσμὰ διαρρήξας Et. Mag. 51. 508. εἰάει C. || πεδίονδε Et. Mag. 51. 511. ῥίμφ' ἐὰ Zen.: ῥίμφας Ποσειδῶνι δ' ἀναγνώστης Ἀριστάρχου An.: ῥίμφας T.

505. With this and the following lines compare X 21-23, and for the whole famous simile, Virg. Aen. xi. 492-7. The whole passage recurs in O 263-8, but there can be no doubt that it is in its right place here.

506. στατός, *stalled*, cf. the word *sta-bulum*. ἀκοστήσας: Hesych. ἀκοστή-κριθὴ παρὰ Κυπρίοις. Schol. A κυρίως δὲ πᾶσαι αἱ τροφαὶ ἀκοσταὶ καλοῦνται παρὰ Θεσσαλοῖς. The variant ἀγοστήσας was explained to mean 'befouled,' from an imaginary ἀγοστής = ῥύπος. The former explanation must be accepted, though the word ἀκοστή is not known elsewhere.

507. Cf. X 23 θέμει τιτανόμενος πεδίῳ. On the form θείω cf. Schulze Q. E. 277, where it is referred to a root θηF = Skt. dhāv, a longer form of θεF, so that we should write θή(F)ῃ here. Others write θεύω for θέFω in Homer, as a proto-Epic form, on the analogy of the Aeolic πνεύω, and the fut. θεύσεσθαι. But F passes into υ only before a consonant. See van L. Ench. p. 414. The form recurs only in the infin. θελεῖν, for which we can always write θεέμεν.

508. εἰωθώς apparently means that the horse is eager to resume his accustomed habits. But the phrase is curious. Agar, who discusses the construction of the simile in U. R. xii. 431-3, comes to the conclusion that the lines should be read in the order 511, 509 (with κυδιόωνθ'), 510 (with πέποιθε), 508, thus getting rid of the excessively harsh anacoluthon in 511, ὁ δέ . . . εἰ (the nearest analogies, B 353, E 135, α 275, are not satisfactory), and making εἰωθὼς λούεσθαι explain πέποιθεν, 'conscious of his beauty, because he is wont to bathe.'

The simile thus becomes smoother, but the dislocation is not adequately explained.

511. ἥεα, *haunts*; so the word is used in § 411 of the sties in which the swine sleep, and frequently for 'dwelling-places' by Herodotos (v. 15, etc.). νομὸν, *pasturage*. Virgil takes ἵππων as fem., in *pastus armentaque tendit equarum*, but this is not necessary, nor does it suit the point of the simile.

The swing of the dactylic verse has been universally recognized as harmonizing with the horse's gallop, like Virgil's *quadrupedante putrem sonitu quatit ungula campum*. The effect depends not only on the rhythm, but partly on the nasal consonants and the ρ. It is dangerous to lay too great stress, however, on the rhythm; Mr. Nicholson has pointed out that the two passages which in all Homer shew the largest consecutive number of purely dactylic lines (five) occur in the description of Patroklos' funeral! (Ψ 135-9, 166-70). Our habit of neglecting quantity and attending only to stress misleads us into reading dactyls into 'triple' time instead of 'common' time, *u* instead of *uu*. Hence a dactylic hexameter is to us a *galloping* rhythm—to the Greek it was rather a stately *marching* rhythm. The so-called 'cyclic' dactyl of the lyric poets is of course in triple time, but it is not epic.

513. ἠλέκτωρ, a name of the sun, cf. T 398, Hymn. Ap. 369 ἠλέκτωρ Ὀπείων. The word is evidently cognate with ἠλεκτρον (-ος) (and possibly ἀλεκτρονίον, Heln pp. 265, 491), but in what sense it would be rash to say. Empedokles uses

καγχαλῶν, ταχέες δὲ πόδες φέρον. αἶψα δ' ἔπειτα
 "Εκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλε
 στρέψεσθ' ἐκ χώρας ὅθι ἦι ὀάριζε γυναικί.
 τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
 "ἦθεῖ, ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
 δηθύνων, οὐδ' ἦλθον ἐναίσιμον, ὥς ἐκέλευες."
 τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἴκτωρ· 520
 "δαιμόνι, οὐκ ἄν τίς τοι ἀνὴρ, ὃς ἐναίσιμος εἴη,
 ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
 ἀλλὰ ἐκὼν μεθίης τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
 ἄχνηται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
 πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σείο. 525
 ἀλλ' ἴομεν· τὰ δ' ὀπισθεν ἀρεσσόμεθ', αἳ κέ ποθι Ζεὺς
 δώῃ ἐπουρανίοισι θεοῖς αἰειγενέτησι
 κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
 ἐκ Τροίης ἐλάσαντας ἐκνήμιδας Ἀχαιοῦς."

516. στρέψασθ' J: στρέψασθαι G. 519. αἰνέσιμος NPQ. || ἐκέλευας GNOQ.
 521. αἰνέσιμος MNPQ. 522. τοῦργον Vr. b. 523. μεθίης JNPQ Lips.¹ Vr.
 b: μεθίης Ω. 525. σοῖο P. 526. τὰ δ': τὸ δ' N Vr. b. 528. κρατῆρα
 R. || στήσασθαι HQR Vr. b. 529. ἐλάσαντες R (*supr.* α): ἐλάσαςιν G.

it as a synonym of fire, ἠλέκτωρ τε χθών
 τε καὶ οὐρανὸς ἡδὲ θάλασσα.

514. καγχαλῶν must mean 'laugh-
 ing with self-satisfaction'; so K 565, ψ 1,
 59. But in Γ 43 it means 'scoffing' (in
 later Greek καχάζω: Lat. *cachinnus*).

516. ὀάριζε: cf. X 127.

- 518. ἦ μάλα δὴ: Paris exaggerates
 an imaginary accusation by way of
 'fishing for a compliment'; a most
 vivid touch, which is partly lost if we
 put a note of interrogation at the end
 (cf. Schol. A τὸ ἡ πευστικῶς καὶ ἠθικῶς).

519. ἐναίσιμος both here and in 521
 can be expressed by the Lat. *iustus*
 (here *iusto tempore*). The connecting
 link is the idea of 'proper measure'; cf.
 ὑπὲρ αἶσαν, and note on A 418.

522. ἔργον, what you *effect* in battle;
 cf. Δ 470, 539.

523. τό is of course not the article,
 but the accusative representing the
 following object-clause. On the ex-
 pression καρ ἐν θυμῷ Hentze remarks
 that it virtually means 'my heart within
 me.' The Homeric man half personifies
 his own thoughts as something distinct
 from him; hence such phrases as τίη μοι
 ταῦτα φίλος διελέξατο θυμός; εἶπε πρὸς δὲ
 μεγαλήτορα θυμόν: compare the expres-
 sion in the Psalms, 'I commune with

my heart.' So in Arabic *nafs*, 'spirit,'
 is used for 'self' in all senses. It is
 wrong to compare more or less rhetorical
 phrases like 'in my heart of hearts.'
 μεθίης or μεθιεύς, see note on E 880.

524. ἀκούω must here be subjunctive,
 as A 80, etc., if we write δὲ = ὅτε. But
 δὲ as a rel. = ὅτι τε would be defensible,
 and then ἀκούω would be indic.

526. τὰ δέ, *the rest*, i.e. the hard
 words he has had to speak to Paris, now
 and previously. ἀρεσσόμεθα, *I will*
make up for; exactly as Δ 362.

528. στήσασθαι, *set up* as the centre of
 a banquet where the freeing of Troy
 should be celebrated by libations to the
 gods. Cf. I 202 κρητῆρα καθίστα. For
 the middle Paley compares Theokr. vii.
 150 κρητῆρ' Ἡρακλῆϊ γέρων ἐστάσατο
 Χείρων. ἐλεύθερον, only here in H.
 joined to another word than ἡμαρ (see
 455). The origin of the word, and
 therefore its exact meaning here, are
 doubtful, though a vague phrase like
 'bowl of deliverance' is near enough.

529. ἐλάσαντας, accus. because the
 part. is to be taken closely with the
 infin. στήσασθαι, 'in honour of the
 driving away.' The dat. would mean
 'to set up the bowl, *after having driven*
away.' See H. G. § 240.

H

INTRODUCTION

THE seventh book falls naturally into the two parts indicated by the Greek title. After a short introduction (1-54), which by various awkwardnesses betrays itself as a transitional passage added to join Z to the following narrative, the single combat of Aias and Hector occupies more than half the rest (55-322), and is then followed by a distinct section which relates the burning of the dead and the building of the wall round the Greek camp. The two parts must be treated separately, as each has its own difficulties.

The first part may be fairly counted among the best pieces of the *Iliad*. The casting of the lots is a highly spirited and picturesque scene, and the dialogue between Hector and Aias is admirably characteristic of the two heroes; it is only in the words of Menelaos (see note on 98) that we find anything at variance with the general tone of the epos. It is hardly likely that any doubts would have been suggested as to the genuineness of this part but for the existence of Book III. But if we take it in connexion with that book, the inconsistency of the two is striking. It is in itself somewhat surprising that two duels should be fought on the same day; but when we remember the very remarkable manner in which the first had ended, by an unpardonable violation of a truce made with all possible solemnities, and then find that the second is entered upon by the two parties without apology or reproach, the difficulty is one which can hardly be explained. Nor can it be smoothed over by the excuse of artistic propriety; for no canon of art will justify what we have before us; a duel which is proposed as a decisive ordeal, designed to finish the war, is succeeded at the distance of a few hours by another which is a mere trial of prowess, entered upon ἐξ ἐπίδου, as is expressly declared. This surely approaches near to the limits of an anticlimax. And the sense of inconsistency with the third book is infinitely heightened by the fact that we do find in our text a brief allusion in Hector's words, 69-72, to the violation of the oaths. If this discreditable incident had been absolutely ignored, it might have been possible to explain the fact by saying that the third book, though in the chronological sequence only a few hours distant, is, in fact, to a hearer separated by a much longer interval, so that the whole of the first episode might have been considered to have served its purpose and been forgotten. Hector's almost cynical allusion seems as if designed to exclude this possibility, and to bring the incongruity into the most glaring light.

In any case, then, we must undoubtedly begin by cutting out these lines, while at the same time it may be remarked that there is in the mss. what

may be a valuable hint to shew that they were not originally to be found here ; for in line 73 the reading of all the mss. is ὑμῖν μὲν γὰρ, for which editors have accepted the reading of Aristarchos, ὑμῖν δ' ἐν γὰρ. It hardly needs pointing out that the δέ is required only if 69–72 stand in the text, while if they be cut out the speech runs on quite naturally with μὲν γὰρ in 73.

We have, in fact, two parallel and independent duel-episodes which have been strung into the continuous story by no more than this bare and simple reference ; a naïve device which has at least the advantage of giving us good reason to believe that neither of the two has been seriously tampered with. It is evident that the diaskeuast relied chiefly upon the length of the intervening episode to soften the incongruity which is evident to the analytical reader.

It will be seen that this duel is, unlike that of Menelaos and Paris, well suited to the story of the Menis. As more than one allusion shews (113, 226), it is the absence of Achilles which emboldens Hector to give the challenge, and makes the Greeks hesitate to accept it. And though the subjects are so similar, neither account seems to have borrowed from the other. It is impossible to say that either is the older ; but as they stand in the Menis, it is Γ, not Η, which is the intruder.

We now pass to the second part of the book, lines 323–482, where the difficulties are of a more serious nature. Controversy has long raged round the building of the wall by the Greeks in the tenth year of the siege. Thucydides (i. 11) seems to make the fortification date from the landing in Troas, and the words of Ξ 31–2 imply that the wall was built when the ships were first drawn up on the land. It has been argued that, though the wall may, according to the tradition, have been built at the time of the first landing, yet it might with poetical propriety be brought in at this point of a poem which designs to give a complete picture of the siege in the space of a few weeks ; just as Priam may thus be defended for not knowing by sight the Greek heroes before the Teichoscopy (see introduction to Γ). But if poetical propriety is to be made the standard, we should look for some more obvious motive for the selection of this point for the first building. The Greeks have met with no reverses ; their victories so far have been unchequered ; and if it be replied that the absence of Achilles would be enough to make them anxious as to their position, it is strange that there should be no allusion to such a feeling in the speech of Nestor, from which it could hardly be absent if the poet had it in his mind. Further, the whole description of the building is very hurried and even obscure, little resembling the style in which an event of importance to the future of the story is generally told.

We shall, in fact, see when we come to the later books that there has been a fusion on a large scale of two different versions of the *Iliad*—an older form in which the camp was unfortified, a later in which it was surrounded by a wall and moat. Hitherto the fighting has been entirely in the open plain, so that no inconsistency on this ground has been felt. But in Θ we have an attack on the camp belonging to the poem which has the walls. The imminence of this makes some preparation necessary, and hence the present passage, a perfunctory and shame-faced makeshift.

No doubt pieces of older poetry are incorporated in it. We have already

(Introduction to Z) seen reason to suppose that the scene in the assembly (345–65) is out of place here. As Erhardt has well pointed out, the allusions to the breach of the oaths in 352, 402, 411, as well as the words of Hector in Z 326, alike indicate that the proposal to surrender Helen is really the sequel of the other duel, and came originally somewhere between the end of Γ and the beginning of H. Nor is there any reason to doubt that we have old material in the truce, the burial of the dead, and the market-scene at the end of the book—all of them would suit any point of the war. The curious scene in Olympos (442–64) is closely related to the opening lines of M—another instance of a dual version, though in this case both alternatives seem late. In fact all the second part of the book is like a mosaic of fragments not too skilfully worked together. One result is an obscurity in the chronology (see on 381) not to be paralleled in Homer.

ΙΛΙΑΔΟΣ Η

Ἕκτορος καὶ Αἴαντος μονομαχία. νεκρῶν ἀναίρεσις.

ὥς εἰπὼν πυλέων ἐξέσσυτο φαίδιμος Ἕκτωρ,
τῶι δ' ἄμ' Ἀλέξανδρος κί' ἀδελφεός· ἐν δ' ἄρα θυμῶι
ἀμφότεροι μέμασαν πολεμίζειν ἠδὲ μάχεσθαι.
ὥς δὲ θεὸς ναύτησιν ἐελδομένοισιν ἔδωκεν
οὔρον, ἐπεὶ κε κάμωσιν ἐυξέστης ἐλάτησι
πόντον ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυῖα λέλυνται,
ὥς ἄρα τὼ Τρώεσσιν ἐελδομένοισι φανήτην.

5

ἔνθ' ἐλέτην ὁ μὲν υἱὸν Ἀρηϊθόοιο ἄνακτος,
Ἄρνη ναιετάοντα Μενέσθιον, δν κορυνήτης
γείνατ' Ἀρηϊθόος καὶ Φυλομέδουσα βοῶπις·
Ἕκτωρ δ' Ἡϊονῆα βάλ' ἔγχει ὀξυόεντι
αὐχέν' ὑπὸ στεφάνης ἐυχάλκου, λῦσε δὲ γυῖα.
Γλαῦκος δ' Ἰππολόχοιο πάϊς, Λυκίων ἀγὸς ἀνδρῶν,

10

3. πολεμίζεμεν H. 5. ἐπεὶ κε κάμωσιν Ar. ACJ King's Par. d¹, Mosc. 1, Ven. B: ἐπὶν κε κάμωσι Sidonios (ἄλλοι αρ. Did.) TU Mosc. 2: ἐπεὶ κεκάμωσι Cant.: ἐπὶν κεκάμωσι Ω (ἐπὶσαν? Q, ἐπὶαν G, ἐπῆαν D) and ἐν τισι αρ. An. (cf. A 168). || ἐυξέστοις S *surp.* 6. ἐρέσσοντες U, γρ. A Lips. (and κατ' ἓνα τῶν ὑπομνημάτων Did.). 7. τῶ Ar. Ω: τοὶ Ammonios. 10. φιλομέδουσα GJPRS. 12. ὑπὸ: ὑπὲρ Cant. || ἐυχάλκου: εὐκύκλου D. || λῦσε: λύντο Ar. QS. 13. γλαῦκος R (γλαῦκος R^m).

1. πυλέων: Bentley conj. πόλεως or ῥα πυλέων, as the gen. plur. fem. in -έων is almost always counted as a single syllable. The only exceptions appear to be M 340 καὶ πυλέων and φ 191 ἐκτὸς θυρέων. He should, however, have rather suggested πόλις, as πόλεως is not found in H. except as a variant in one or two passages, A 168, T 52. In any case -έων for -άων is suspicious. Fick conj. πύργων.

4-6. A very similar comparison will be found in ψ 233 ff. The point lies in the part. ἐελδομένοισιν. For ἐπεὶ κε κάμωσιν (5) cf. on A 168.

6. πόντον ἐλαύνοντες: here only. Compare the Odyssean ἀλα τύπτειν.

9. For the title κορυνήτης see line 138, and for the difficulties involved in the legend, 149.

10. βοῶπις is used of a mortal as in I' 144, where see the note.

12. στεφάνη seems to be merely one of the numerous synonyms for the helmet; see K 30 ἐπὶ στεφάνην κεφαλῇφιν αἶρας θήκατο χαλκείην. It can hardly mean any special part, as here it covers the neck, while in A 96 it goes over the forehead. There is no archaeological evidence of anything that can be called the 'brim' of the helmet. For other senses of στεφάνη see N 138, Σ 597.

Ἴφινόον βάλε δουρὶ κατὰ κρατερὴν ὑσμίνην
 Δεξιάδην, ἵππων ἐπιάλμενον ὠκείων, 15
 ὦμον· ὁ δ' ἐξ ἵππων χαμάδις πέσε, λύντο δὲ γυῖα.
 τοὺς δ' ὥς οὖν ἐνόησε θεὰ γλαυκῶπις Ἀθήνη
 Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
 βῆ ῥα κατ' Οὐλύμποιο καρήνων ἀΐξασα
 Ἴλιον εἰς ἱερήν. τῇ δ' ἀντίος ὤρνυτ' Ἀπόλλων 20
 Περγάμου ἐκκατιδών, Τρώεσσι δὲ βούλετο νίκην.
 ἀλλήλοισι δὲ τῷ γε συναντέςθην παρὰ φηγῶι·
 τὴν πρότερος προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·
 "τίπτε σὺ δ' αὖ μεμαυῖα, Διὸς θύγατερ μέγαλοιο,
 ἦλθες ἀπ' Οὐλύμποιο, μέγας δέ σε θυμὸς ἀνῆκεν ; 25
 ἦ ἵνα δὴ Δαναοῖσι μάχης ἑτεραλκέα νίκην
 δῶις, ἐπεὶ οὐ τι Τρῶας ἀπολλυμένους ἐλεαίρεις ;

17. ΤΟΥΣ : ΤΟΝ LP (*supr.* ους). 18. ὀλέκοντα L (*p. ras.*). || ἀνὰ κρατερὴν ὑσμίνην Vt. b. 20. ἱερὴν G : ἱερὴν T. 22. συναντίσθην G. || περὶ S. 23. Διὸς υἱὸς : ἐκάεργος U. 24. οὐγάτηρ CQ. 25. οὐλύμποιο : οὐλύμπου γε G. 27. Οὔ τι : οὔτοι P.

15. ἐπιάλμενον : compare E 46 ; the aor. part. here is a reason against regarding ἐπιβησόμενον there as a future ; it can only mean, 'just mounted' on his chariot. For the hiatus before -αλ- see on A 532.

17. The Argives appear to be routed after their success in E with very little trouble ; but this is no doubt in order to avoid the monotony of fighting, and something of the sort is required after the pomp with which the arrival of Hector and Paris has been described. The ἀριστεία of Diomedes, having been fully developed, is now dropped. The turning of the battle—which here has no great effect upon the story—is told in a condensed form ; 17-18 = E 711-12, 19 = B 167 ; 21, cf. Δ 508.

21. ἐκκατιδών : P. Knight ἐκκατιών.

22. ΦΗΓΩΙ, the oak-tree near the Skaian gate, see on E 693, Z 237, and l. 60 below.

24. Θ' : probably for δῆ ; see A 340, 540.

25. ΘΥΜΟΣ ΑΝΗΚΕΝ : this phrase, which is peculiar to the *Iliad*, occurs only here and Φ 395 without an infinitive expressing the aim. The passage in Φ seems to be a reminiscence of the present lines.

26. The epithet ἑτεραλκής occurs only with νίκη, except in O 738, where

we have ἑτεραλκέα δῆμον. The idea in all cases seems to be 'a victory giving might to the other side,' i.e. turning the tide of battle, *ὅταν οἱ νικῶντες νικῶνται, ἢ ὅταν οἱ πρώην νικηθέντες νικήσωσιν* Schol. A ; in O the δῆμος is a *reserve* to change the tide of war. It is easy to see how from this meaning is derived the use of ἑτεραλκής in later Greek (Herod.) in the sense of *anccps pugna*, a battle where the tide *keeps turning*. This, however, cannot be deduced from either of the alternatives which have been proposed—(1) *decisive* victory, giving might to one only of the two parties ; (2) victory of *other strength*, i.e. won by divine interference (Monro ; in O 738 'a people to gain fresh help from'). We may compare for the sense of ἕτερος in composition Aisch. *Supp.* 403 Ζεὺς ἑτερορρεπής ; ἑτερόρροπος = 'ambiguous, uneven,' and the only other compound of ἕτερος in Homer (in a late passage however) λ 303 ἑτερήμερος, 'changing from day to day.' Compare also Aisch. *Pers.* 950.

27. It is practically a matter of indifference whether a note of interrogation is put at the end of the line, or after δῶις, or not at all. For δῶις, ἐπὶ Brandreth reads δῶις, and so van L. But see on A 129, *H. G.* § 81.

ἀλλ' εἴ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εἴη·
 νῦν μὲν παύσωμεν πόλεμον καὶ δηϊοτήτα
 σήμερον· ὕστερον αὖτε μαχήσονται, εἰς ὃ κε τέκμωρ 30
 Ἰλίου εὕρωσιν, ἐπεὶ ὥς φίλον ἔπλετο θυμῶι
 ὑμῖν ἀθανάτησι, διαπραθέειν τόδε ἄστυ."

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 "ὦδ' ἔστω, ἐκάεργε· τὰ γὰρ φρονέουσα καὶ αὐτὴ
 ἦλθον ἀπ' Οὐλύμποιο μετὰ Τρῶας καὶ Ἀχαιοὺς. 35

ἀλλ' ἄγε, πῶς μέμονας πόλεμον καταπαυσέμεν ἀνδρῶν ;"

τὴν δ' αὖτε προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·

"Ἐκτορος ὄρωμεν κρατερὸν μένος ἵπποδάμοιο,
 ἦν τινά που Δαναῶν προκαλέσsetαι οἰόθεν οἶος

29. ΝΘΝ μὲν δὴ D. 32. ἀθανάτοισι Zen. D¹Q Harl. a, Par. d f, Cant. Vr. b
 c: ἀμφοτέρησι Aph. 33. γρ. τὸν δ' ἡμῖς βετ' ἔπειτα A. 35. μετὰ: κατὰ S.
 39. οἶος: οἶον J.

30. τέκμωρ, properly a *thing established*; hence, as in A 526, the *determination*, settling of a resolve; or, as here, a *fixed goal*, a limit of destiny. This is illustrated by τεκμαίρεται, l. 70 below, 'Zeus settles an appointed time, against which you are to take Troy or yourselves be vanquished.' Hence, as Buttmann remarks, comes the later sense of 'foretelling by a sign'; for one who foretells an event by personal divine knowledge, like Kirke (κ 563, λ 112), 'appoints,' 'destines' it to mortals; to a god the two are identical. In N 20 Poseidon ἔκετο τέκμωρ, Αἰγῆς, i.e. 'the goal which he had set for his journey'; Π 472 τοῖο εὔρετο τέκμωρ, 'attained the end at which he aimed.' The only question which can arise on the present passage is whether τέκμωρ means 'the limit set by fate for Ilios,' or 'the goal set for themselves by the Greeks with regard to Ilios.' Ameis, on the analogy of Π 472, accepts the latter interpretation. There, however, the verb is εὔρετο in the middle, which makes some difference (v. however δ 374), while here it is in the active; and the similarity of l. 70 seems decisive in favour of the former: 'let them fight on' (the fut. gives the sense 'for all I care') 'till they find out by experience the limit set by fate for Ilios.' So I 48, 418.

36. For fut. indic. with μέμονα see also B 544, M 198, 200, 218, Ξ 89, O 105, Φ 482, ο 522, ω 395; with μενεαίνειν Φ 176, ἐφορμᾶσθαι φ 399. The constr.

seems to depend on the idea of *hope* conveyed by the verb. In several cases, however, the aor. or pres. infin., the more usual constr., occurs as a variant, and van L. would restore it everywhere. Here it is easy to write καταπαυέμεν. So in 29, which is the line referred to here, Mulvany (C. R. x. 27) would write παύωμεν, as the ω does not belong to the aor. subj. For the frequent confusion of pres., aor., and fut. infin. see note on Γ 28, H. G. § 238.

39. For the non-Homeric ἦν Heyne and Brandreth read εἴ. But κε or ἄν seem to be never omitted in this common constr. ἦν is probably only a mark of the late origin of this transitional passage. Cf. also X 419. οἰόθεν οἶος, which recurs l. 226, is, with αἰνόθεν αἰνῶς, 97, a phrase peculiar to this book, and hard to explain. Of αἰνόθεν αἰνῶς we can only say that it is a case of emphasis produced by the familiar resource of reduplication, as in μέγας μεγαλωστί, δψιμον ὀψιτέλεστον: no one has succeeded in explaining why the local suffix -θεν, with its very definite signification, should be used for the purpose. In οἰόθεν οἶος the meaning seems to be 'man to man,' and the repetition will then have a ground beyond mere emphasis. Bentley suggested οἶον, Döderlein οἶωι (with μαχέσασθαι), and either of these would make the phrase a little more intelligible. The closest analogy is perhaps to be found in αὐτὸς ἐφ' αὐτοῦ, αὐτὸς καθ' αὐτόν. Phrases

ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊότητι·

40

οἱ δέ κ' ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοὶ
οἶον ἐπόρσειαν πολεμίζειν Ἑκτορι δίωι."

ὥς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.

τῶν δ' Ἑλενος, Πριάμοιο φίλος παῖς, σύνθετο θυμῶι
βουλήν, ἥ ῥα θεοῖσιν ἐφήνδανε μητιόωσι.

45

στῇ δὲ παρ' Ἑκτορ' ἰὼν καί μιν πρὸς μῦθον ἔειπεν·

"Ἑκτορ υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,

ἥ ῥά νύ μοί τι πίθοιο; κασίγνητος δέ τοί εἰμι·

ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,

αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν ὅς τις ἄριστος

50

ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊότητι·

οὐ γάρ πώ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπείν.

ὥς γὰρ ἐγὼν ὅπ' ἄκουσα θεῶν αἰειγενετάων."

ὥς ἔφαθ', Ἑκτωρ δ' αὐτ' ἐχάρη μέγα μῦθον ἀκούσας,

καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέργε φάλαγγας,

55

μέσσου δουρὸς ἐλών· οἱ δ' ἰδρύνθησαν ἅπαντες.

καδ δ' Ἀγαμέμνων εἷσεν ἐυκνήμιδας Ἀχαιοὺς.

41. ἀγασσάμενοι Ar. 53 ἀθ. Ar. || ἐγὼ G. 54. δ' om. P. 56. μέσσον
Harl. a: μέσσον G. || οἱ δ' (οἷ δ') ADPQSU Vr. b, Mosc. 1: τοῖ δ' Ω. " ἰδρύνθησαν
A (T.W.A.) H.

like B 75 ἄλλοθεν ἄλλος have only a superficial resemblance, as in them each word has its distinct and separate meaning.

41. ἀγασσάμενοι, either *admiring* his chivalry, or *jealous* of their honour (cf. Ψ 639 ἀγασσάμενῳ περὶ νίκης—a doubtful line, however), *grudging* him the advantage. Observe the change of mood in ἐπόρσειαν, these two lines being added independently, and expressing the remoter result. χαλκοκνήμιδες is ἀπ. λεγ. for the regular ἐυκνήμιδες. The old Epic greaves were probably not of metal at all (App. B). Schulze points out that the early Epic poets always thus change εὔ- into καλλι- or the like when they want a long syll., rather than write ἡ- which is strictly reserved for compounds which could not otherwise be used at all. Compare εὔπλοκαμος, εὔζωνος, εὔτριχας beside καλλιπλοκαμος, καλλιζωνος, καλλιτριχας, but ἡῤκομος, ἡῤγένειος. (So also ἡῤπάτεια, which we should read with L. Meyer in Z 292 for the false form εἰπατέρεια: cf. ἡ δ' εἰπατέρεια εὐλογεῖται τε παρθένης in a fragment

of Menander.) Thus the change of εὔ- into χαλκο- sacrifices archaeology to metrical purism.

44. οὐμῶι, i.e. not by the outer ear, but by his power as a soothsayer, Z 76.

48. For a wish expressed by the (potential) optative in a question cf. Δ 93.

53. This line was athetized by Ar. on the ground that Helenos had understood the counsel of the gods only διὰ τῆς μαντικῆς. This is a frivolous objection; prophets have always been accustomed themselves to describe the divine admonitions as a voice speaking to them, even when the outer world gives a different name to the communication. The previous line, though not rejected by Ar., is open to far graver objection. For it corresponds to nothing in the words of Athene or Apollo above, and seems quite inconsistent with Hector's words in 77, to say nothing of his behaviour in 216.

54-6 = Γ 76-8. The joy of Hector is rather less appropriate here than in Γ.

καὶ δ' ἄρ' Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων
 ἐξέσθην ὄρνισιν ἐοικότες αἰγυπιοῖσι
 φηγῶι ἐφ' ὑψηλῇ πατρὸς Διὸς αἰγιόχοιο, 60
 ἀνδράσι τερπόμενοι· τῶν δὲ στίχες εἶατο πυκναί,
 ἀσπίσι καὶ κορύθεσσι καὶ ἔγχεσι πεφρικυῖαι.
 οἷη δὲ Ζεφύροιο ἐχεύατο πόντον ἔπι φρίξ
 ὀρνυμένοιο νέον, μελάνει δέ τε πόντος ὑπ' αὐτῆς,
 τοῖαι ἄρα στίχες εἶατ' Ἀχαιῶν τε Τρώων τε 65
 ἐν πεδίῳ. Ἔκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε·
 “ κέκλυτέ μεν, Τρῶες καὶ ἐκνήμιδες Ἀχαιοί,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 ὄρκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσσεν,
 ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν, 70
 εἰς ὃ κεν ἡ ὑμεῖς Τροίην εὐπυργον ἔλητε,

60. ἐφ': ἐν Bar. Mor. 61. ΠΥΚΝΑΙ: ΠΑΝΤΗ Par. c (γρ. ΠΥΚΝΑΙ). 62.
 ΠΕΦΡΙΚΥΪΑΙ: γρ. ΒΕΒΡΙΕΥΪΑΙ A (cf. Δ 282). 64. ΜΕΛΑΝΗ S syr. : ΜΕΛΑΙΝΑΙ
 GQ. || ΠΟΝΤΟΝ Ar. C¹G Lips. Vr. c, Par. h (and syr. T Harl. a, Par. a). || Αὐτῆ(ι)
 Ar. T Lips. Ven. B, Harl. a (p. ras.) b, Par. a² h: αὐτοῦ G Aristot. Probl. 23. 23
 (and ἄλλοι ap. Did.). 71. ἔλοιτε H.

59. There can be no doubt that the gods are supposed by the poet to take the forms of birds. Some have understood ἐοικότες to mean 'after the manner,' not 'in the likeness,' of birds, a translation which might be supported by B 337. But there is certainly no gain of dignity in supposing the gods to sit in human form at the top of a high tree. A similar transformation of Athene into a swallow takes place in χ 240, and cf. also Ξ 289 where Sleep sits in a tree ὄρνιθι λιγυρῇ ἐναλίγκιος κτλ. Other similar passages are α 319, γ 371, ε 51, 337, O 236, in some of which there seems to be implied the form of a bird, in others the comparison is only to the bird's flight. αἰγυπιός is a poetical name which seems to include both eagles and vultures, for the αἰγυπιός eats live birds (P 460, χ 302) as well as carrion. The name is commonly taken to be for αἰγιγυπιός, goat-vulture, cf. Lämmergeier. But Thompson (Glossary, s. v.) suggests that the αἰ-, which is very common in bird-names, contains an element akin to avi-s, Skt. vi-s (cf. ἀετός), and that γύψ is a shortened or derived form.

60. This is presumably the oak of 22, though the question is not quite clear.

63. φρίξ (of course referring to πεφρικυῖαι above), lit. 'shudder,' the ripple before a rising wind. Cf. δ 402, Φ 126 φρίξ μέλαινα, and for the gen. Ζεφύροιο, Ψ 692 ὑπὸ φρικὸς Βορέω. The sparkling of the armour above the ranks is compared to the glancing of the ripple.

64. It will be seen that there are two main variants in this line, ΠΟΝΤΟΣ ὑπ' αὐτῆς and ΠΟΝΤΟΝ ὑπ' αὐτῇ. The former is supported by the analogy of μ 406 ἤχλυσε δὲ ΠΟΝΤΟΣ ὑπ' αὐτῆς. Ar. preferred the latter probably because verbs in -άνω and -αίνω are almost always trans. in H. But in T 42 κυδάνω is intrans. (in Ξ 73 trans.), and ἰζάνω always, except in Ψ 258. But the formation of μελάνω direct from μελαν- is in any case very unusual, and quite distinct from that of other verbs in -άνω. The regular Homeric form is of course μελαίνω. The Alexandrines (Ap. Rhod., Kallim., Aratos) use the form μελανεῖν, which is, however, no better than μελάνειν. We can only suppose that the word is a coinage based on the false analogy of κυδάνειν beside κυδαίνειν.

69-72. These lines are a patent interpolation designed to introduce a reference to Γ (see Introd. to this book). For τεκμαίρεται see note on 30.

ἢ αὐτοὶ παρὰ νηυσὶ δαμείετε ποντοπόροισιν.
 ὑμῖν μὲν γὰρ ἔασιν ἀριστῆες Παναχαιῶν.
 τῶν νῦν ὃν τινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει,
 δεῦρ' ἵτω ἐκ πάντων πρόμος ἔμμεναι Ἑκτορι δίωι. 75
 ὦδε δὲ μυθέομαι, Ζεὺς δ' ἄμμ' ἐπὶ μάρτυρος ἔστω.
 εἰ μὲν κεν ἐμὲ κείνος ἔλῃι ταναήκεϊ χαλκῶι,
 τεύχεα συλήσας φερέτω κοίλας ἐπὶ νῆας,
 σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὅφρα πυρός με
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα. 80
 εἰ δέ κ' ἐγὼ τὸν ἔλω, δώῃι δέ μοι εὖχος Ἀπόλλων,
 τεύχεα συλήσας οἴσω προτὶ Ἴλιον ἱρὴν
 καὶ κρεμόω προτὶ νηὸν Ἀπόλλωνος ἐκάτοιο,
 τὸν δὲ νέκυν ἐπὶ νῆας εὐσσέλμους ἀποδώσω,
 ὅφρα ἔ ταρχύσωσι κάρη κομόωντες Ἀχαιοὶ 85

72. Ἡ: Ἡ καὶ G. || αὐτοὶ: αὐτοῦ Q. || δαμείετε JPU Bar. 73. μὲν om.
 Q: δ' ἐν Ar. [S] Par. c g j, Vr. b, Mosc. 1. || γὰρ om. H. 74. τῶν εἰ κέν
 τινα Q: γρ. τῶν εἰ καὶ τινα A. || ἐμοὶ μαχέσασθαι: ἐνὶ στήθεσσι H. 76.
 ἄμμ': ἄμ' JP. || ἐπὶ μάρτυρος J. 78. φέροι Q. 81. αἶ κεν πῶς μιν ἔλω
 Ar. Lex. 82. ποτὶ S. 83. ποτὶ CPQSTU: ἐπὶ G. || νηὸς L. 85.
 ταρχύουσι H: ταρχεύωσι G: ταρχεύωσι Mor.: ταρχύωσι JQ Vr. b.

72. δαμείετε: subj. for the more correct δαμήετε which most edd. restore. See *H. G.* App. C.

73. It will be seen that Ar.'s δ' ἐν for μὲν has very weak ms. authority. It is doubtless only a conjecture, but we have no ground for attributing it to Ar. himself; it is likely enough to have been introduced into some of his mss. The text is only explicable on the supposition that μὲν is original and remained untouched even after the interpolation of 69-72 (see *Introd.*).

74. For ἀνώγει La R. reads ἀνώγει, and the subj. is certainly required, as he says, after ὅς τις, where used, as here, to express a supposition: A 230, N 234, and often (except apparently β 114). In such a point the ms. reading is of no authority.

75. The Alexandrian critics took offence at Hector applying to himself the epithet δῖος. It will, however, be felt by any one who is in sympathy with the heroic age that this is no more than a somewhat naïve touch of self-consciousness such as is quite characteristic of Hector. δῖος indeed is in Homer little more than an epithet of ordinary courtesy. Hentze, however, remarks that the only

other instance in Homer where a speaker alluding to himself by his own name adds a laudatory epithet is in Θ 22, where Zeus calls himself Ζῆν' ὑπατορ μήστωρα. We may compare Virgil's *Sum pius Aeneas*.

76. ἐπὶ μάρτυρος: so A, as two words; cf. B 302 for the form μάρτυρος. The other mss. give ἐπιμάρτυρος, which may be defended by the analogy of ἐπιβοκόλος, ὑφηνίοχος, etc.; see Z 19. The sense is the same in either case.

79. δόμεναι; for the infin. used for the imper. of the third person see on Γ 285, Z 92; *H. G.* § 241. 79-80 = X 342-3, where the infin. more naturally stands for the 2nd pers. imper. The couplet is perhaps borrowed here.

85. ταρχύωσι: cf. II 456, 674. The word is connected with τάρχος, and must therefore mean something more than simple burying. Helbig (*H. E.* 55-6) suggests with great probability that it alludes to some process of partial mummification, such as seems to have been used on the bodies found at Mykene; most likely by the use of honey as a preservative. This was known in Babylon in early times (Herod. i. 198 ταφαὶ σφι ἐν μέλιτι), and was

σῆμά τέ οἱ χεύωσιν ἐπὶ πλατεῖ Ἑλλησπόντῳ·
καί ποτέ τις εἵπησι καὶ ὀψιγόνων ἀνθρώπων,
νηὶ πολυκλήϊδι πλέων ἐπὶ οἶνοπα πόντον·
‘ἀνδρὸς μὲν τόδε σῆμα πάλαι κατατεθνηῶτος,
ὃν ποτ’ ἀριστεύοντα κατέκτανε φαίδιμος Ἔκτωρ.’ 90
ὥς ποτέ τις ἐρέει· τὸ δ’ ἐμὸν κλέος οὐ ποτ’ ὀλεῖται.”
ὥς ἔφαθ’, οἱ δ’ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
αἶδεσθαι μὲν ἀνήνασθαι, δεῖσαν δ’ ὑποδέχθαι.
ὄψε δὲ δὴ Μενέλαος ἀνίστατο καὶ μετέειπε
νεῖκει ὀνειδίζων, μέγα δὲ στεναχίζετο θυμῷ· 95
“ὦ μοι, ἀπειλητῆρες, Ἀχαιῖδες, οὐκέτ’ Ἀχαιοί·
ἦ μὲν δὴ λώβῃ τάδε γ’ ἔσσεται αἰνόθεν αἰνῶς,
εἰ μή τις Δαναῶν νῦν Ἔκτορος ἀντίος εἴσιν.
ἀλλ’ ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε,

86. χεύωσιν GJPQRST. 87. ὀψιγόνων U. 89. κατατεθνηῶτος ACDRSTU
U. 90. ὃν ποτ’ : γρ. καὶ ὃν τινα T. 91. οὐ ποτ’ U. 93. ἀρνήσασθαι S.
95. νεῖκε’ Ar. (ἐν τισι τῶν ὑπομνημάτων) G (supr. α). || δὲ στεναχίζετο CJQ : δ’
εἰς στεναχίζετο GP : δ’ ἐστεναχίζετο HT. 97. ἐν τισι λώβῃ γε τάδ’ ἔσσεται T. ||
τάδε : τὰ DU. 98. ἀντίον T.

the usual practice when Agesilaos the Spartan king died in Egypt. Compare the use of τάριχος in Herod. ix. 120 ὁ Πρωτεύς . . . καὶ τεθνεὺς καὶ τάριχος ἐὼν where, however, the word is chosen with special reference to fish). Of course in any case the word can only be a survival here from a past state of things, and means no more than ‘perform the funeral rites’; for cremation appears to be the universal practice in Homer. Helbig ingeniously suggests that the pots of honey placed on the bier in Ψ 170 are a similar survival in ritual of the practice of embalming in honey.

87. For καί ποτέ τις εἵπησι followed by ὥς ποτέ τις ἐρέει cf. Z 459. For the difference between subj. and future, which is hardly perceptible, see note on A 262. It is well known that there are many ancient grave-mounds on the shore of the Hellespont (see Schliemann *Ilios*); these no doubt suggested the speech of Hector.

94. ὄψε δὲ δὴ is the regular complement of the formal line 92 in books H–I, where the two go together six times; and so twice in the *Odyssey* (η 155, υ 321), but not elsewhere in Homer. Indeed the word ὄψε occurs eighteen times in these three books and

the *Odyssey*, against three times in the rest of the *Iliad* (once each in Δ, Π, Φ).

95. The variant νεῖκε’, attributed to the ‘notes’ of Ar., may stand, not for νεῖκεῖ, but for νεῖκεε or νεῖκεα : but there can be little doubt that the latter is what Ar. meant. He took the word as acc. after ὀνειδίζων in the sense of *revilings*, cf. Ψ 483 νεῖκος ἀριστε, and I 448 φεύγων νεῖκεα πατρός. So also T 251. The dat. may be taken in the same way, which is of course easily deduced from the ordinary sense *dispute*, when the second party has not had his say. For the constr. of ὀνειδίζων see note on A 211.

96. See B 235. This quotation from Thersites intensifies the singular contrast between the whole of the present address and the tone of courteous regret which is elsewhere so characteristic of the attitude of Menelaos towards the Greeks. For αἰνόθεν αἰνῶς see on line 39.

99. The line is a curse, ‘May you rot away to the elements of which you were made.’ The legend that man was formed out of water and clay, the ‘clod of saturated earth cast by the Maker into human mould,’ is very common; e.g. in Hesiod *Opp.* 61, when Zeus creates Pandora, he commands Hephaistos

ἤμενοι αὐθι ἕκαστοι ἀκήριοι, ἀκλεές αὐτως·
τῶιδε δ' ἐγὼν αὐτὸς θωρήξομαι· αὐτὰρ ὑπερθε
νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσιν."
ὥς ἄρα φωνήσας κατεδύσετο τεύχεα καλά.

100. ἀκήριον Mor. || ἀκλεεῖς G. 101. τῶιδε δ': τῶι δ' JP.
κατεδύσετο G Vr. c, Mosc. 1: κατεδύσετο HT: καταδύσατο P: κα-
σατο Ω.

γαίαν ὕδει φύρειν: and the same idea occurs in the lines quoted by Schol. A from Xenophanes, which are to be read

πάντες γὰρ γαίης τε καὶ ὕδατος ἐκγενόμεσθα·
ἐκ γαίης γὰρ πάντα, καὶ εἰς γῆν πάντα
τελευτᾷ.

100. ἀκήριοι, *spiritless* (from κῆρ, *heart*); in E 812, 817, N 224 an epithet of δέος, in A 392, Φ 466, *lifeless*. In *Od.* ἀκήριος is a different word, *harmless*. ἀκλεεῖς: neuter used adverbially. Some write ἀκλεές, as nom. plur. for ἀκλεέες by 'hyphaeresis'; but there is no good authority for such a form in H., though it is not uncommon in Pindar.

101. τῶιδε seems to be used like the dat. after μάχεσθαι, etc. But this is certainly harsh. Brandreth conj. τῶι δ' ἔπ' ἐγὼν.

102. The principal passages bearing on the difficult question of the sense of πείραρ are (1) μ 51, 162, 179, *Hymn. Ap.* 129, where the word undoubtedly means *ropes* (or *knots*: so Schulze *Q. E.* 109 ff.); cf. *πείραίνω* χ 175, 192, *to fasten, knot a rope*; (2) a group of phrases which must be considered together, though the words used differ: A 336 κατὰ Ἰσα μάχην ἐτάνυσσε Κρονίων, M 436, O 413 ὥς μὲν τῶν ἐπὶ Ἰσα μάχῃ τέτατο πτόλεμός τε, N 358-60 τῷ δ' ἔριδος κρατερῆς καὶ ὁμοίου πολέμοιο | πείραρ ἐπαλλάξαντες ἐπ' ἀμφοτέροισι τάνυσσαν | ἄρρηκτόν τ' ἄλυστόν τε, Ξ 389 αἰνοτάτην ἔριδα πτολέμοιο τάνυσσαν, Π 662 ἔριδα κρατερὴν ἐτάνυσσε Κρονίων, T 101 εἰ δὲ θεὸς περ | Ἴσον τείνειεν πολέμου τέλος: (3) numerous passages in which the word πείραρ is clearly used in an abstract sense, *end, limit*. Under this head we should naturally include Z 143, T 429 ὀλέθρου πείραθ' ἵκηαι, though the similar ὀλέθρου πείρατ' ἐφῆπται H 402, M 79, χ 41 would naturally come under (2). Some (e.g. Döderlein and Schulze) hold that the word in (1) is completely distinct from that in (3), which is to be taken in an abstract sense also in N 359

and here, in the sense of *the issue, strife and victory*. The alternative theory is that πείραρ from the abstract sense of *end* has acquired the technical meaning *rope's end*, and that in the last passages the metaphor is from a concrete sense, *the ropes* of strife and victory. In favour of the former is the use of the abstract τέλος in A 101 and of the simple μάχην, ἔριδα in A 101, Ξ 389, Π 662. In favour of the latter is the use of the verb τανύσσει, the adjectives ἄρρηκτον, ἄλυστον in N 360 and the similar use of ἀρχή, first for *end*, then for *rope* generally (see I iv. 60, Eur. *Hipp.* 761, Diod. Sic. i. 11, *Act. Apost.* x. 11). Apart from the use of πείραρ it seems necessary to distinguish the concrete metaphor by which the rope of battle is pulled backwards and forwards, not by the combatants themselves as in the game of 'Tug of War' which is commonly compared, but by the gods who thus become 'wire-pullers' in the battle. This somewhat grossly conceived metaphor, however, must be regarded solely as a figure of speech; the Homeric gods employ, in fact, more subtle personifications and it is a reversion to an earlier stage of thought when we find the Ephraimites stretching a rope from the city wall to the temple of Artemis in order that the goddess may help the defenders (Ezra i. 26), and Polykrates dedicating the Rheneia to Apollo by binding it to the temple with a chain. The conclusion seems to be that the use of πείραρ in N 359 conveys, by an extension of the metaphor in τανύσσει, a distinct allusion to the meaning *rope-end* or *knot*; but in every other case, including the phrase in the purely abstract sense *issue, summation*, or the like, is possible on the whole preferable; though the metaphor thus the existence of the concrete metaphor will lend a certain colour. A full discussion of the question will be found in M. and R.'s note on μ 51.

- ἔνθά κέ τοι, Μενέλαε, φάνη βιότοιο τελευτή
 "Εκτορος ἐν παλάμησιν, ἐπεὶ πολὺ φέρτερος ἦεν, 105
 εἰ μὴ ἀναΐξαντες ἔλον βασιλῆες Ἀχαιῶν.
 αὐτός τ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
 δεξιτερῆς ἔλε χειρός, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
 "ἀφραΐνεις, Μενέλαε διοτρεφές, οὐδέ τί σε χρὴ
 ταύτης ἀφροσύνης· ἀνὰ δὲ σχέο κηδόμενός περ, 110
 μηδ' ἔθελ' ἐξ ἔριδος σεῦ ἀμείνوني φωτὶ μάχεσθαι,
 "Εκτορι Πριαμίδῃ, τὸν τε στυγέουσι καὶ ἄλλοι.
 καὶ δ' Ἀχιλεὺς τούτῳ γε μάχῃ ἐνὶ κυδιανείρῃ
 ἔρριγ' ἀντιβολῆσαι, ὃ περ σέο πολλὸν ἀμείνων.
 ἀλλὰ σὺ μὲν νῦν ἴζευ ἰὼν μετὰ ἔθνος ἐταίρων, 115
 τούτῳ δὲ πρόμον ἄλλον ἀναστήσουσιν Ἀχαιοί.
 εἷ περ ἀδειῆς τ' ἐστὶ καὶ εἰ μόθου ἔστ' ἀκόρητος,
 φημί μιν ἀσπασίως γόνυ κάμψειν, αἶ κε φύγησι
 δηΐτου ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος."
 ὧς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἦρως, 120
 αἵσιμα παρειπών· ὁ δ' ἐπείθετο. τοῦ μὲν ἔπειτα
 γηθόσυνοι θεράποντες ἀπ' ὤμων τεύχε' ἔλοντο.

104. βιότοιο : γρ. θανάτοιο AT. 107. αὐτὸς δ' HSU. 109. διοτρεφές
 GH. || χρῶ H Harl. a. 110. δὲ σχέο Ar. (v. Ludwich) ADTU Par. b : δ'
 ἔσχεο GPR Par. (f *supr.*) h : δ' ἄνσχεο Q : δ' ἴσχεο Ω. 113. τούτῳ γε :
 τοῦτόν γε Mosc. 1 (and γρ. A). 114. ἀντιβολῆσαι : γρ. ἀντιμολῆσαι A. ||
 δσπερ QU. || ἀμείνω Zen. 117. τ' om. DQT Par. c g, Harl. b, Vr. b c : ρ' H
 Par. k, Mosc. 1, and γρ. A. 119. πολέμοιο D.

104. The variant *θανάτοιο τελευτή* must be the origin of Virgil's *Hic tibi mortis erant metae* (*Aen.* xii. 546).

108. For *δεξιτερῆς . . χειρός* Bentley would read *δεξιτερὴν χεῖρα*, on account of *ἔπος* : cf. *Ξ* 137, *Ω* 671, α 121, σ 258.

109. This use of *χρῆ* with the gen. is elsewhere confined to the *Odyssey*. The form regularly used in this construction in the *Iliad* is *χρῶ*.

111. *ἐξ ἔριδος*, virtually *to fight a match*, lit. *to fight a battle arising from mere rivalry* ; cf. δ 343 *ἐξ ἔριδος Φιλομηλεΐδῃ ἐπάλαισεν ἀναστάς*. But A 8 *ἔριδι ξυνέηκε μάχεσθαι* is different (cf. 210).

113-4. We have no incident in the *Iliad* to which these lines can refer ; indeed they contradict I 352. They can only be explained as a rhetorical exaggeration used at the moment for a special purpose. *πολλὸν ἀμείνων* :

βέλτιον δ' ἂν, φασιν, εἰρητο Ὀμήρῳ "δ περ μέγα φέρτατός ἐστιν" Schol. A (Did.?) on the ground that the text is rather rude to Menelaos. We do not know who was the author of this criticism.

117. *ἀδειῆς* for *ἀδφεῆς* contains two offences against metre (cf. Θ 423 *ἀδδεές*). *ἀταρβῆς* and *ἀτειρῆς* have been suggested, but the corruption is wholly improbable. 117-9 may well be a later addition made up of reminiscences of T 72-3 and E 409. The repetition *δηΐτου . . δηϊότητος* occurs only here and 174 ; it is especially disagreeable in view of the fact that *δηϊότης* regularly means the general engagement, not a single combat. See on Γ 20. For *γόνυ κάμπτειν* 'to take rest' cf. also ε 453. The phrase is common in tragedy.

120-1 = Z 61-2, q. v.

Νέστωρ δ' Ἀργείοισιν ἀνίστατο καὶ μετέειπεν·

“ὦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαῖαν ἰκάνει·

ἦ κε μέγ' οἰμώξειε γέρων ἱππηλάτα Πηλεύς,

125

ἔσθλος Μυρμιδόνων βουληφόρος ἡδ' ἀγορητής,

ὅς ποτέ μ' εἰρόμενος μέγ' ἐγήθεεν ὦι ἐνὶ οἴκῳ,

πάντων Ἀργείων ἐρέων γενεήν τε τόκον τε.

τοὺς νῦν εἰ πτώσσοντας ὑφ' Ἑκτορι πάντας ἀκούσαι,

πολλά κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας αἰεῖραι

130

θυμὸν ἀπὸ μελέων δῦναι δόμον Ἀἴδος εἴσω.

αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,

ἡβῶιμ' ὥς ὅτ' ἐπ' ὠκυρόωι Κελάδοντι μάχοντο

124. ἀχαιίδα J (p. ras.) R¹. || ἰκάνοι (e corr. ?) P. 127. μερόμενος μετὰ (μέγα δ' ms.) ἔστενε Zen. 129. ΝΥΝ : μὲν T. || πτώσσοντας Q. || ἀκούσαι DB (surpr. οι) U : ἀκούσοι G Lips.² : ἀκοῦσαι HT. 130. φίλας ἀνὰ : βαρύνει Q and ἐν ταῖς ἐξητᾶσμέναις (? : τοῖς ἐξητᾶσμένοις Ludw.) Ἀριστάρχου. || αἰεῖραι R (surpr. αι) : αἰεῖραι U : αἰεῖροι G (H surpr.). 131. ἀπαι GL (p. ras.) S.

125. When Gelon demanded the command of the Greek army from the embassy who had come to ask his help against the Persians, Syagros the Spartan envoy replied ἦ κε μέγ' οἰμώξειε ὁ Πελοπίδης Ἀγαμέμνων πυθόμενος Σπαρτιήτας τὴν ἡγεμονίην ἀπαραιρῆσθαι ὑπὸ Γέλωνός τε καὶ Συρηκοσίων (Herod. vii. 159). This is probably an adaptation of the present line, though of course we cannot be sure that it is not a quotation from some lost epic; there is no special point in the substitution of Agamemnon for Peleus. For the visit of Nestor to Peleus, when enlisting the Greek army, see A 765 sqq.

127. Zenod. appears to have read ὅς ποτε μειρόμενος μεγάλ' ἔστενε, taking μειρόμενος as 'being parted from his son.' But, as Didymos points out, such a sense of μεῖρεσθαι is not Homeric (cf. I 616). The reading, if admissible, would have the advantage of avoiding the awkward repetition of εἰρόμενος . . ἐρέων, but would lose the essential contrast between οἰμώξειε and ἐγήθεε.

128. τόκον, birth, i.e. parentage; apparently a more special term than γενεή, family. The word recurs in this phrase again in O 141, o 175, and in both it may have the same meaning, though there is a possible alternative, offspring. This does not suit the present passage, though the scholiasts put it forward (πατέρα καὶ παῖδα Schol. A), and it was the prevalent meaning in

later Greek (e.g. Aisch. Sept. 372 Οἰδίπου τόκος, 407). The only remaining instances of the word in Homer are P 5, T 119, both times in the physical sense of 'childbearing,' and so *Hymn. Cer.* 101. Cf. T 203 ἴδμεν δ' ἀλλήλων γενεήν, ἴδμεν τε τοκῆας.

129. This is the only case in Homer of the construction of ἀκούειν with acc. and participle, which is found in later Greek. πεύθομαι is used in the same way only in δ 732.

133. This passage cannot be reconciled with geographical facts. Φεαί is no doubt the same as Φεαί (o 297) in Elis; but that was a maritime town, not near Arkadia; there is nothing known of a Keladon or Iardanos anywhere near it, nor, it would seem, are there any rivers that could correspond. Strabo (viii. 348) says that some would write Χάας for Φεαί, taking κελάδοντι as adj.: while Did. is said in Schol. A (v. Ludwich) to have read Φήρης for Φεαί, after Pherekydes. Pausanias v. 5. 9 identifies the Iardanos with the Akidas, on the authority of 'a certain Ephesian.' Ar. took κελάδοντι as an attribute of the Iardanos. In fact the name 'Jordan' (Yardēn from yārad, to flow) is not far from the equivalent of κελάδων. The name recurs in γ 292 applied to a river in Crete, where a Semitic name is natural; in Elis it is certainly surprising. The authorities and their various elucidations will be found in Ebeling's *Lexicon*, s.v. Κελάδων:

ἀγρόμενοι Πύλιοί τε καὶ Ἀρκάδες ἐγγεσίμωροι,
 Φειᾶς παρ τείχεσσιν, Ἰαρδάνου ἀμφὶ ῥέεθρα. 135
 τοῖσι δ' Ἐρευθαλίων πρόμος ἴστατο, ἰσόθεος φῶς,
 τεύχε' ἔχων ὤμοισιν Ἀρηϊθόοιο ἄνακτος,
 δίου Ἀρηϊθόου, τὸν ἐπὶ κλησιν κορυνήτην
 ἄνδρες κίκλησκον καλλίζωνοί τε γυναῖκες,
 οὔνεκ' ἄρ' οὐ τόξοισι μαχέσκετο δουρί τε μακρῶι, 140
 ἀλλὰ σιδηρείῃ κορύνῃ ῥήγνυσκε φάλαγγας.
 τὸν Λυκόεργος ἔπεφνε δόλῳ, οὐ τι κράτε' γε,
 στεινωπῶι ἐν ὁδῶι, ὅθ' ἄρ' οὐ κορύνῃ οἱ ὄλεθρον
 χραῖσμε σιδηρείῃ· πρὶν γὰρ Λυκόεργος ὑποφθὰς
 δουρὶ μέσον περόνησεν, ὃ δ' ὕπτιος οὔδεις ἐρείσθη· 145
 τεύχεα δ' ἐξενάριξε τά οἱ πόρε χάλκεος Ἄρης.
 καὶ τὰ μὲν αὐτὸς ἔπειτα φόρει μετὰ μῶλον Ἄρης
 αὐτὰρ ἐπεὶ Λυκόεργος ἐνὶ μεγάροισιν ἐγήρα,
 δῶκε δ' Ἐρευθαλίῳ φῖλῳ θεράποντι φορῆναι.

135. **φειᾶς** : χάας ἐνιοι (Strabo viii. 348) : **φηρᾶς** Did. (ap. Schol. T). || **Ἰαρδάνου**
Η : **Δαρδάνου** Did. (? : Ἰαρδάνου Lehrs). 137. **ἀρηϊθέοιο** P : **ἀρηϊθέου** G.
 142. **Λυκόεργος** QR Mor. : **Λυκάοργος** G : **Λυκόοργος** Ω. || **γε** : **τε** U. 144.
Λυκόεργος Q : **Λυκάοργος** G : **Λυκόοργος** Ω. || **ὑποφθαῖς** : Ἀρίσταρχος φησι καὶ
 ἐπιστάς Did. (v. Ludwich). 146. **τεύχεά τ'** CDGP and ap. Did. 147. **ἔπειτ'**
ἐφόρα H. 148. **Λυκόεργος** Q : **Λυκάοργος** G : **Λυκόοργος** Ω. 149. **δῶκε**
δ' : **δῶκεν** D (p. ras.) GHS Harl. d, Par. k, and *τινές* ap. Did. : **δῶκ'** Q.

It is clear that nothing short of the
 excision of 135 as copied from γ 292
 with a reminiscence of ο 297 (von Christ),
 or a general assertion of an interpolator's
 incapacity, extended to the whole of
 Nestor's speech (Köchly), will obviate
 the inconsistency. The cicerones of
 Olympia identified one of the scenes on
 the chest of Kypselos with this battle
 Paus. v. 18. 6).

134. **ἐγγεσίμωροι** : see on B 692.

142. This Lykoergos is included in
 the list of early Arkadian kings given
 by Pausanias (viii. 4. 10), who further
 mentions the 'narrow way' which was
 pointed out as the scene of the death of
 Areithoos, and was even adorned with
 his tomb (viii. 11. 4). This is no doubt,
 however, founded upon the Epic, rather
 than upon genuine local tradition. The
στενωπὸς ὁδὸς evidently implies a pass
 so narrow as not to allow the *κορυνήτης*
 room to swing his club. For the form
Λυκόεργος see on Z 130.

145. **οὔδεις ἐρείσθη** : see note on Λ
 144. No variant is recorded here.

149. It is clear that if the now aged
 Nestor took the armour in question in
 his early youth (153) from the man who
 had it from Lykoergos in his old age,
 the Areithoos from whom Lykoergos
 took it cannot by any reasonable chron-
 ology have left a son young enough to
 be fighting in the tenth year of the
 siege of Troy; yet in l. 10 this would
 seem to be implied. Moreover the
 Areithoos of l. 8 lived in Arne in
 Boeotia, whereas Areithoos here seems
 to be an Arkadian. The only way in
 which the two passages can be brought
 into harmony is by supposing that δν in
 l. 9 refers to 'King Areithoos' of the
 line above, so that 'Areithoos the Mace-
 man' had a son, 'King Areithoos,' who,
 we must suppose, migrated from Arkadia
 to Boeotia; and that Menesthios is
 grandson of Areithoos I. and son of
 Areithoos II. This explanation is so
 forced as to drive us to the conclusion
 that the author of the present passage
 was as vague about his legendary history
 as about his geography. But difficulties

τοῦ ὃ γε τεύχε' ἔχων προκαλίζετο πάντας ἀρίστους· 150
 οἱ δὲ μάλ' ἐτρόμεον καὶ ἐδείδισαν οὐδέ τις ἔτλη·
 ἀλλ' ἐμὲ θυμὸς ἀνῆκε πολυτλήμων πολεμίζειν
 θάρσει ὦι, γενεῇ δὲ νεώτατος ἔσκον ἀπάντων.
 καὶ μαχόμεν οἱ ἐγώ, δῶκεν δέ μοι εὖχος Ἀθήνη.
 τὸν δὴ μήκιστον καὶ κάρτιστον κτάνον ἄνδρα· 155
 πολλὸς γάρ τις ἔκειτο παρήγορος ἔνθα καὶ ἔνθα.
 εἴθ' ὥς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη·
 τῷ κε τάχ' ἀντήσειε μάχης κορυθαίολος Ἔκτωρ.
 ὑμέων δ' οἷ περ ἔασιν ἀριστῆες Παναχαιῶν,
 οὐδ' οἱ προφρονέως μέμαθ' Ἔκτορος ἀντίον ἐλθεῖν." 160
 ὥς νείκεσσ' ὁ γέρων, οἱ δ' ἐννέα πάντες ἀνέστησαν.
 ὦρτο πολὺ πρῶτος μὲν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 τῷ δ' ἐπὶ Τυδείδῃ ὦρτο κρατερὸς Διομήδης,
 τοῖσι δ' ἐπ' Αἴαντες θούριν ἐπιειμένοι ἀλκὴν,
 τοῖσι δ' ἐπ' Ἴδομενεὺς καὶ ὀπάων Ἴδομενῆος 165
 Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρεϊφόντῃ,
 τοῖσι δ' ἐπ' Εὐρύπυλος, Ἐυαίμονος ἀγλαὸς υἱός,
 ἂν δὲ Θόας Ἀνδραϊμονίδης καὶ δῖος Ὀδυσσεύς·

151. μάλ': μέγ' H. || After this line add ἀντίβιον μαχέσασθαι ἐν αἰνῇ διήτορῃ
 (= 40, 51, Γ 20) GJSU³ Vr. b, Harl. d, King's Par. b c^m j. 153. ὦι: ἐμῷ
 Zen.? (see below). 154. ἀθήνη: ἀπόλλων H. 162. πρῶτον S Lips.¹ |
 μὲν om. P. 164. σοῦροι Q: σοῦρην J. 166. ἀνδρεϊφόντῃ DGHLU Lips.¹:
 ἀνδροφόντῃ J. 168. ἄν: ἐν PR.

of this sort are familiar in the tales of Nestor's youthful exploits, all of which bear the mark of late work, introduced with no special applicability to the context, but rather with the intention of glorifying the ancestor of Peisistratos.

153. ὦι, i.e. in my own hardihood; see App. A. This is obviously better than the two ways in which ὦι can be taken as the pronoun of the third person: (1) to fight against his bravery; (2) in the courage of it, viz. of my spirit. No parallel can be adduced for either of these; for (1) the nearest is the use of βίη in the sense of 'a strong man,' for (2) the use of the quasi-personal epithet μεγαλήτωρ with θυμός. Zenod. is said to have read θάρσει ἐμῷ, but to judge from his usual practice this is probably a mistake, and means that he explained θάρσει ὦι to mean θάρσει ἐμῷ. Compare the similar Z 126 πολὺ προβέβηκας ἀπάντων | σῶι θάρσει.

156. παρήγορος seems to mean *sprawling*, having passed through the sense of 'dangling loosely' from that of 'hung on at the side,' which we have in the case of the trace-horse. Cf. Aisch. Prom. 363 ἀχρεῖον καὶ παράγορον δέμας. So in Ψ 603 it means 'loose, uncontrolled,' in mind. For πολλός in the sense of 'big' cf. A 307, Ψ 245, Σ 493, etc., Herod. vii. 14 μέγας καὶ πολλὸς ἐγένεο, Eur. Hippol. 1 πολλὴ μὲν ὁ βροτοῖσι . . Κύπρις, cf. 443; and often. The combination πολλός τις is common in Herod., but is not elsewhere found in Homer.

160. With this use of οἱ of the 2nd person cf. T 324 ὁ δὲ . . πολεμίζω. The use does not seem natural to us, and is made even less so by ἔασιν in the previous line, where we should have looked for ἐστέ.

166. For Ἐνυαλίῳ ἀνδρεϊφόντῃ see on B 651.

πάντες ἄρ' οἳ γ' ἔθελον πολεμίζειν Ἑκτορι δίοι.
 τοῖς δ' αὖτις μετέειπε Γερήνιος ἱππότα Νέστωρ· 170
 “ κλήρῳ νῦν πεπάλεσθε διαμπερές, ὅς κε λάχησιν·
 οὗτος γὰρ δὴ ὀνήσει ἐυκνήμιδας Ἀχαιοὺς,
 καὶ δ' αὐτὸς δν θυμὸν ὀνήσεται, αἶ κε φύγησι
 δηῖτου ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος.”
 ὥς ἔφαθ', οἳ δὲ κλήρον ἐσημήναντο ἕκαστος, 175
 ἐν δ' ἔβαλον κυνέηι Ἀγαμέμνονος Ἀτρεΐδαο.
 λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὦδε δέ τις εἶπεςκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 “ Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν ἦ Τυδέος υἱὸν
 ἦ αὐτὸν βασιλῆα πολυχρύσοιο Μυκῆνης.” 180
 ὥς ἄρ' ἔφαν, πάλλεν δὲ Γερήνιος ἱππότα Νέστωρ,
 ἐκ δ' ἔθορε κλήρος κυνέης, δν ἄρ' ἤθελον αὐτοί,
 Αἴαντος. κῆρυξ δὲ φέρων ἀν' ὄμιλον ἀπάντηι
 δεῖξ' ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν·
 οἳ δ' οὐ γινώσκοντες ἀπηνήναντο ἕκαστος. 185
 ἀλλ' ὅτε δὴ τὸν ἵκανε φέρων ἀν' ὄμιλον ἀπάντηι,

170. αὖτις C. 171. πεπάλεσθε J : πεπάλασθε Ag. AG Harl. b, Par. h, Lips. : πεπάλασθε T (χ in ras., c supr.) : πεπύλασθε U¹, πεπάλασθε U² “ou l'inverse” : πεπάλασθε Ω. || ὥς κε Par. c¹ g, and τινὲς Schol. A. 172. οὕτως DP. || ὀνήσειεν Vr. A. 174. πολέμοιο P. 177. θεοῖσι δὲ C (p. ras.) DGJ (γρ. ἡδὲ) PRU : θεοῖς· ἰδὲ AST Vr. c, Ven. B : θεοῖαν ἰδὲ Q : Ag. διχῶς. 179. λαχεῖν : τυχεῖν P. 180. ἰδομενεα Q (supr. βασιλῆα). 182. ἐκ δ' : καδδ' H. || δν ρ' C. || ἔθελον P. 185. γινώσκοντες L. || ἀπηνήνοντο Q. 186. δὴ τὸν : δὴ ρ' A : Ag. διχῶς. || ἀπάντηι : ἀχαιῶν Q Vr. b¹.

171. πεπάλεσθε is the only defensible form here, from πάλλομαι (in the sense of *casting lots*, O 191, Ω 400), cf. ἀμπεπαλῶν. πεπάλασθε can only come from παλάσσω *to spatter* (e.g. Z 268), which has nothing to do with lots. πεπάλασθε is a *vox nihili*, no verb παλάζω being known—unless we are prepared to follow Ahrens in regarding it as a non-sigmatic aor. in -α like εἶπα, ἤνεια. Similarly read πεπαλέσθαι in ι 331 for πεπαλάσθαι or πεπαλάχθαι. Ap. Rhod. (i. 358), however, read πεπάλασθε. ὅς κε λάχησιν looks like the use of ὅς to introduce an indirect question. But this is against all the history and use of the pronoun ; the sentence really means, not ‘draw lots to see who shall be chosen,’ but ‘draw lots (for one man), and he shall be chosen.’ Practically of course the meaning is the same, as the idea of a question is inherent in the drawing of

lots ; but theoretically the distinction must be carefully observed. Cf. B 365, where the exact sense is ‘be a man a coward or be he brave, thou shalt know him’ (Delbrück *S. F.* i. 41).

177. See Γ 318 for the question of θεοῖσι δὲ and θεοῖς, ἰδέ.

179. On the form of the prayer see B 413, Γ 285.

184. ἐνδέξια : M 239. Some have seen in the use of the word an allusion to the sacred nature of an appeal by lot ; but there is always a ‘lucky’ and an ‘unlucky’ direction of circulation, even with the wine. The herald goes ἐνδέξια for luck. It is evident that the marking in 175 did not imply any writing, as no one understands any mark but his own.

186–9. Observe the rapid changes of subject in these lines : ἵκανε, the herald ; βάλε and ὑπέσχεσθε, Aias ; ἔμβαλε, the herald ; γινώ, Aias.

ὃς μιν ἐπιγράψας κυνέηι βάλε, φαίδιμος Αἴας,
 ἦ τοι ὑπέσχεθε χεῖρ', ὁ δ' ἄρ' ἔμβαλεν ἄγχι παραστάς,
 γνῶ δὲ κλήρου σῆμα ἰδὼν, γήθησε δὲ θυμῶι.
 τὸν μὲν παρ πόδ' ἐὼν χαμάδις βάλε φώνησέν τε.
 "ὦ φίλοι, ἦ τοι κλῆρος ἐμός, χαίρω δὲ καὶ αὐτὸς
 θυμῶι, ἐπεὶ δοκέω νικησέμεν Ἑκτορα δῖον.
 ἀλλ' ἄγετ', ὅφρ' ἂν ἐγὼ πολεμήϊα τεύχεα δύω,
 τόφρ' ὑμεῖς εὐχεσθε Διὶ Κρονίωνι ἄνακτι
 σιγῇι ἐφ' ὑμείων, ἵνα μὴ Τρῶές γε πύθωνται,
 ἦ καὶ ἀμφαδίην, ἐπεὶ οὐ τινα δείδιμεν ἔμπης.
 οὐ γάρ τίς με βίηι γε ἐκὼν ἀέκοντα δίηται,
 οὐδέ τι ἰδρεΐηι, ἐπεὶ οὐδ' ἐμὲ νηϊδὰ γ' οὕτως
 ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε."

190

195

187. ἐπὶ γράψας Mosc. 1 (γρ. ἐπὶ). || κυνέην P. 188. ἤπει ὑπέσχεσθαι H (supr. ε over σι). || ἔμβαλεν GSU. 189. σῆμα κλήρου J. 191. ἦ τοι μὲν κλῆρος ἐμοί G. 193. δύω Ar. 195. γε πύθωνται: παύσωνται Vg. c, Mosc. 3. 195-99 ἀθ. Ar. Aph. Zen. 196. ἦ: ἠδὲ P. 197. τίς γε P (γρ. με). || γε om. JU Par. e. || ἐκὼν: ἐλὼν Ar. (καὶ αἱ πλείους) L (γρ. ἐκὼν) QS (γρ. ἐκὼν) Harl. d, and γρ. U². 198. οὐδέ τι ἰδρεΐηι Ar.: οὐδέ μὲν ἰδρεΐηι Aph.: οὐδέ γ' αἰδρεΐηι G: οὐδέ τ' αἰδρεΐηι Ω. || αὕτως H.

192. δοκέω, *to think*, with infin., seems to occur only here in Homer; but σ 382 shews the transitional stage, 'to seem to one's self.' δύω in the next line is of course an aorist.

195. ἐφ' ὑμείων, as T 255 ἐπ' αὐτόφιν εἶατο σιγῇι. The idea seems to be, 'Do not let the Trojans hear your words, lest they may endeavour to counteract your petitions by prayers of their own'; this he immediately revokes by the καὶ in 196, virtually = *nay*. There was a widely-spread primitive idea that every local or national god could be approached only by a particular form of words, which was therefore carefully concealed from an enemy. Thus the title by which the god of Rome was to be addressed was concealed, as a state secret of the highest importance. So the real pronunciation of Y-h-v-h was kept secret by the Jews, *Jehovah* being only a conventional form for reading with the vowels of *Adonai*. It is said that the direction in the Prayer Book to read the Lord's Prayer 'with a loud voice' goes back to a period when this too was superstitiously regarded as a magical formula to be repeated silently, lest the enemies of Christianity might find it out. 195-9 were athetized by Zenod.,

Aristophanes, and Ar. on the ground that 'they are not consistent with the character of Aias, and that he raises objections to himself (*ἀνθυποφέρει ἑαυτῷ*) absurdly'; a judgment which does not commend itself. It is certainly not inconsistent that a hero, after recommending a conventional precaution, should correct himself, and say that he has no need of such devices. (See, however, Wilamowitz *H. U.* p. 244.)

197. For ἐκὼν Ar. read ἐλὼν: but ἐκὼν and ἀέκων are sometimes joined more from a desire of emphasizing the second than in strict logic; the phrase indeed may fairly be compared to *αἰνῶς* and *αἰόθεν* *οἶος*. The collocation recurs in a somewhat different sense, Δ 43; cf. ε 155 οὐκ ἐθέλων ἐθελούσῃ, and γ 272, Aisch. *P. V.* 19, etc., for somewhat similar reduplications. For the subj. δίηται cf. the instances in *H. G.* § 276 a.

198. There is not much to choose between the text and the vulg. αἰδρεΐη, which would of course mean *by any ignorance of mine*. αὕτως, though poorly supported, is more Homeric (in the sense *a mere dolt*) than οὕτως.

199. τραφέμεν: intrans., see B 661. This is the only place in H., except the

ὥς ἔφαθ', οἳ δ' εὖχοντο Διὶ Κρονίωνι ἄνακτι· 200
ὥδε δέ τις εἶπεςκεν ἰδὼν εἰς οὐρανὸν εὐρύν·

“Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,
δὸς νίκην Αἴαντι καὶ ἀγλαὸν εὖχος ἀρέσθαι·
εἰ δὲ καὶ Ἑκτορά περ φιλέεις καὶ κήδεαι αὐτοῦ,
ἴσῃν ἀμφοτέροισι βίην καὶ κῦδος ὅπασσον.” 205

ὥς ἄρ' ἔφαν, Αἴας δὲ κορύσσετο νώροπι χαλκῶι.
αὐτὰρ ἐπεὶ δὴ πάντα περὶ χροῖ ἔσσατο τεύχη,
σεύατ' ἔπειθ' οἷός τε πελώριος ἔρχεται Ἄρης,
ὅς τ' εἰσιν πόλεμόνδε μετ' ἀνέρας, οὓς τε Κρονίων
θυμοβόρου ἔριδος μένει ξυνέηκε μάχεσθαι· 210

τοῖος ἄρ' Αἴας ὦρτο πελώριος, ἔρκος Ἀχαιῶν,
μειδιόων βλοσυροῖσι προσώπασι, νέρθε δὲ ποσσὶν
ἦε μακρὰ βιβὰς, κραδάων δολιχόσκιον ἔγχος.
τὸν δὲ καὶ Ἀργεῖοι μέγ' ἐγήθεον εἰσορόωντες,
Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον, 215
Ἑκτορί τ' αὐτῶι θυμὸς ἐνὶ στήθεσσι πάτασεν·
ἀλλ' οὐ πῶς ἔτι εἶχεν ὑποτρέσαι οὐδ' ἀναδῦναι
ἄψ λαῶν ἐς ὄμιλον, ἐπεὶ προκαλέσσατο χάρμηι.

207. τεύχεα A *surp.* 208. τε *om.* DRU¹. 212. προσώποις L: προσώ-
ποια DGPQRU Vr. b A. 213. βιβὰς Ar. Ω: βιβῶν others? (cf. Γ 22). 214.
μέγ': μέν Ar. [H]. 215. τρώων G. || ἐπῆλυσε Plut. *de aud. Poet.* 10. ||
ἐκάστου DGRU (Vr. A *e corr.*). 216. ἐν στήθεσφι Bar. Mor. 218. λαὸν P.

disputed lines B 557–8, where Aias is brought into connexion with Salamis. This is sufficient to raise a suspicion against the last couplet of the speech, which may have been added to give Homeric support to a local tradition universally accepted in later times. The lines, however, are obviously alluded to by Pindar (*N.* ii. 13), καὶ μὰν ἃ Σαλαμὶς γε θρέψαι φῶτα μαχατὰν δυνατός. ἐν Τροίῃ μὲν Ἑκτωρ Αἴαντος ἀκουσεν.

204. Note the position of περ, which seems to go closely with εἰ. Compare O 372, with note. καί is here more naturally taken as = *also* than as *even*, the regular sense when it is joined with περ.

207. The Attic contraction τεύχη (also X 322, ω 534?) is a rare form in H. (perhaps τεμένη of mss. λ 185 is the only other case); τεύχε' ἔφαστο van L. In σάκεα (Δ 113, υ —) the mss. are as unanimously in favour of synizesis of -εα as they are here for contraction. See also A 282, O 444, Ω 7.

208. For the comparison cf. N 298–303.

212. βλοσυροῖσι, *shaggy*. Adam (in *C. R.* xiii. p. 10) argues that this sense suits all the Homeric passages (see A 36, O 608). In *Scut. Her.* 147, 175, 191, 250, the sense, as in the equivalent *horridus*, has sunk to the derivative notion of fierceness. So also in Aisch. *Eum.* 167, cf. *Supp.* 833. In Plato (*Rep.* 535 B, *Theaet.* 149 A) it is combined with γενναῖος, and the sense *hairry* seems to have passed into *masculine*, *virile*. In Ap. Rhod. ii. 740 it may mean *bristling* (with trees). προσώπασι: so σ 192 προσώπατα; cf. δνείρατα by δνείρος, *H. G.* § 107. 2. νέροε, as opposed to the face. So we have πόδες καὶ χεῖρες ὑπερθεν.

217. The hiatus in ἐπὶ εἶχεν is very harsh. Brandreth (and later Fick) conj. ἔτι φεῖκεν, *there was no opportunity*, from φείκω pres. of φέφοικα, cf. Σ 520 ὅθι σφίσις εἶκε λοχῆσαι, and X 321 ὅπῃ εἶξε μάλιστα. So also P 354.

Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥύτε πύργον,
 χάλκεον ἐπταβόειον, ὃ οἱ Τυχίος κάμε τεύχων, 220
 σκυτοτόμων ὅχ' ἄριστος, "Τληι ἔνι οἰκία ναίων·
 ὃς οἱ ἐποίησεν σάκος αἰόλον ἐπταβόειον
 ταύρων ζατρεφέων, ἐπὶ δ' ὄγδοον ἤλασε χαλκόν.
 τὸ πρόσθε στέρνοιο φέρων Τελαμώνιος Αἴας
 στῇ ῥα μάλ' "Εκτορος ἐγγύς, ἀπειλήσας δὲ προσηύδα· 225
 "Εκτορ, νῦν μὲν δὴ σάφα εἴσεαι οἴοθεν οἶος,
 οἶοι καὶ Δαναοῖσιν ἀριστῆες μετέασι,
 καὶ μετ' Ἀχιλλῆα ῥηξήνορα θυμολέοντα.
 ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσσι ποντοπόροισι
 κείτ' ἀπομηνίσας Ἀγαμέμνονι ποιμένι λαῶν· 230
 ἡμεῖς δ' εἰμὲν τοῖοι οἱ ἂν σέθεν ἀντιάσαιμεν,
 καὶ πολέες. ἀλλ' ἄρχε μάχης ἡδὲ πτολέμοιο."
 τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος "Εκτωρ·
 "Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
 μή τί μευ ἥυτε παιδὸς ἀφαιροῦ πειρήτιζε 235

220. τεύχων : τέκτων Cant.

221. ὤληι : τινὲς ὕληι Strabo ix. 408.

230. ἐπιμηνίσας Ar. : κείται μηνίσας G.

231. τοῖοι : τοῖ H, and γρ. Vr. b.

232. πολέμοιο DJRU.

234 om. At. ||

αἴαν ἀμαρτοεπὲς, βουράϊε, ποῖον ἔαπες (=N 824) JS Vr. A, Par. f (with text in margin).

219. The 'tower-like' shield of Aias is his constant attribute; it is the favourite type of the coins of his island of Salamis, and his son Eurysakes is named from it. Cf. A 526. The form on the coins is that known as 'Boeotian,' but the description, ἥυτε πύργος, evidently refers to the oblong form of the Mykenaeen shield; see App. B.

220. χάλκεον ἐπταβόειον, explained in 223. The seven layers of hide were dried and sewn together (App. B i. 1); the layer of metal was nailed on the top of them. Observe the obvious allusion in Τυχίος . . . τεύχων, and cf. E 59 Τέκτων Ἀρμονίδης; and for the use of κάμε, B 101.

221. "Τληι, in Boiotia, B 500, where the first syllable is long (*in arsi*), E 708. It has been suggested that this may be the town of the same name in Cyprus; but Cyprus is almost entirely ignored in the Epos, see on E 330. The breastplate given by Kinyras (A 20) hardly bears on the question.

222. αἰόλον, *sparkling* with the light upon the metal surface. This is the only tenable meaning of the word; Butt-

mann's explanation 'easily moved' (*Lexil.* p. 65) is in the last resort based upon a mistaken notion as to the *μίτρη*. 'Agile' is the last epithet to be applied to this shield of Aias.

223. ταύρων, *of bulls' hides*; cf. βῶν below, and Δ 105 τῶν αἰγῶν.

226. οἴεσθαι οἶος, *man to man* (as 39), by experience in single combat; an ironical repetition of Hector's own words.

228. ῥηξήνορα, an epithet reserved to Achilles; though Odysseus claims ῥηξήνορι in ξ 217. For the sense cf. Z 6 ῥῆξε φάλαγγα, etc.

230. ἀπομηνίσας, giving his wrath full vent; see on B 772.

231. τοῖοι οἶ : cf. P 164; the οἶ is expegetical of τοῖοι, not correlative; we might have had τοῖοι ἀντιάσαι, as in β 60. Heyne and others would reject 229-32, with little reason. Indeed the last line is evidently alluded to in 235.

235. The usual course in a single combat was to draw lots for the first cast; see Γ 324-5. Aias, in telling Hector to begin, assumes a certain superiority, as though condescending to give his enemy every advantage, as in

ἤ ἐ γυναικός, ἥ οὐκ οἶδεν πολεμήϊα ἔργα·
 αὐτὰρ ἐγὼν ἐν οἶδα μάχας τ' ἀνδροκτασίας τε·
 οἶδ' ἐπὶ δεξιὰ, οἶδ' ἐπ' ἀριστερὰ νωμῆσαι βῶν
 ἀζαλέην, τό μοί ἐστι ταλαύρινον πολεμίζειν·
 οἶδα δ' ἐπαῖξαι μόθον ἵππων ὠκείων,

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237. τ' om. PRU. 238. οἶδ' ἐπὶ: ἡδ' ἐπὶ D (p. ras.). || οἶδ' ἐπ': ἡδ' ἐπ' D (p. ras.) PQS Vr. A (τινές ap. Eust.). || βῶν Ar. Ω: βοῦν Aph. L: βῶ τινές (Rhianus, T), Did. 239. ταλαύρινον G: ταλάβρινον P: ταλάβριον R (supr. ν over ο): ταλαύριον Cant., and γρ. R. 240. ἐπαῖξαι: γρ. ἐπαῖσσαν T: γρ. ἐπαῖσαν A Mosc. 1. || (DRU Eust. have the line after 241).

the old story, 'Messieurs les Anglais, tirez les premiers.' Similarly in Φ 440 Poseidon, as the older and wiser, tells Apollo to take the first shot. This is why Hector feels himself treated like a child. Van L. objects to this explanation, however, that Hector does not refuse the offer of the first shot, and takes the phrase to mean simply, 'do not try to frighten me by big words.' παρήτιζε, i.e. try if you can frighten me; cf. T 200.

238. The form βῶν is unique. It has been supposed to be a contraction for βοείην, but this is quite incredible, and is not supported by the analogy of βώσαντι in M 337. It is the accusative of βοῦς, which is twice used to mean 'an ox-hide,' in the sense of a shield simply (M 105 τυκτῆισι βόεσσι, M 137 βόας αἶας, and cf. ταύρων above, 223). The exact form of the word is, however, doubtful. There was a variant βῶ for βόα, but as the Homeric form must have been βόφα this does not deserve much consideration. Aristophanes read βοῦν. We have some (very slight) testimony indicating that βῶς was a form in actual use, in Hesych., βῶν· ἀσπίδα, Ἀργεῖοι, and Priscian vi. 69 *et Aeolis et Doris βῶς dicunt pro βοῦς*: cf. Lat. *bōs*, and ὦν beside the Attic οῦν. Hinrichs (*Hom. El.* p. 98) thinks that βῶν may represent βοφ-ν, but J. Schmidt has pointed out that it may be a very ancient form answering exactly to the Skt. *gām*, acc. of *gaus* (see *H. G.* § 97). But it may be simply a mistake in transliterating the primitive BON (= βοῦν) by those who thought that βῶν might be a contraction of βοείην. Reichel remarks that only two evolutions were possible with the ponderous Mykenaeen shield; it might be slung either to the right, over the back, for retreat; or to the left, so as to cover the breast. These two movements are expressed here. This is the

meaning of Schol. B, which Heyne calls 'inept,' δεξιὰ μὲν τὸ φεύγειν, ἀριστερὰ δὲ διώκειν.

239. The sense of ταλαύρινον and the construction of τό both admit of doubt, and hence several alternative explanations of this line have been offered. The common solution (that of Aristarchos) is that τό is the relative agreeing in sense with βῶν, as though σάκος had been used instead, just as we have τό following αἰχμή in Δ 238; cf. also Φ 167, μ 75. Then ταλαύρινον will mean 'of tough hide,' from ταλαός *enduring*, and the translation will be *which is a sturdy weapon for me to fight with*. The title of Ares, ταλαύρινος πολεμοστής (E 289, etc.), will then mean *the warrior with shield of sturdy hide*. This is perhaps possible in itself; but as the adjective recurs only in these phrases, it is hardly possible here to separate ταλ. from πολεμίζειν. If these two then be joined, we may take τό either as an acc., *therefore it is in my power*, or as a nominative representing the whole of the preceding sentence, *that is to me*. With the last alternative again we may either take ταλαύρινος in the sense given above, *that is to me* (in my eyes) *to fight as a warrior with shield of sturdy hide*; or we may derive the adjective directly from root τ(α)λα, and divide it ταλα-ῤῥινο-ς, 'shield-bearing'; 'that is what I call being a ταλαύρινος πολεμοστής, a warrior who can bear the shield.' Hector in fact claims the title of Ares. This best suits the form of ταλαύρινος, cf. ταλαεργός, ταλαπενθής, φέρασπις (Aisch.). ταλαύρινον is then best taken as an acc. masc., not an adverbial neuter.

240. ἐπαῖξαι, *to charge*, as Σ 159 ἐπαῖξασκε κατὰ μόθον, Ψ 64 Ἑκτορ' ἐπαῖσσων. Fighting in the chariot is here opposed to σταδίη, battle on foot.

οἶδα δ' ἐνὶ σταδίῃι δῆϊωι μέλπεσθαι Ἄρηϊ.
 ἀλλ' οὐ γάρ σ' ἐθέλω βαλέειν τοιοῦτον ἔοντα
 λάθρῃι ὀπιπεύσας, ἀλλ' ἀμφαδόν, αἶ κε τύχωμι."
 ἦ ῥα καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος,
 καὶ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον 245
 ἀκρότατον κατὰ χαλκόν, ὃς ὄγδοος ἦεν ἐπ' αὐτῷ.
 ἔξ δὲ διὰ πτύχας ἦλθε δαΐζων χαλκὸς ἀτειρής,
 ἐν τῇι δ' ἐβδομάτῃι ῥινῶι σχέτο. δεύτερος αὖτε
 Αἴας διογενῆς προῖει δολιχόσκιον ἔγχος,
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἐτσην. 250
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο.
 ἀντικρὺ δὲ παρὰ λαπάρην διάμησε χιτῶνα
 ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.
 τῷ δ' ἐκσπασσαμένῳ δολίχ' ἔγχεα χερσὶν ἄμ' ἄμφω 255
 σὺν ῥ' ἔπεσον λείουσιν εἰκότες ὠμοφάγοισιν
 ἢ συσὶ κάπροιςιν, τῶν τε σθένος οὐκ ἀλαπαδνόν.
 Πριαμίδης μὲν ἔπειτα μέσον σάκος οὔτασε δουρί,
 οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμή·
 Αἴας δ' ἀσπίδα νύξεν ἐπ' ἀλμενος, ἣ δὲ διαπρὸ 260

241. σταδίῳ(ι) QS (*supr.* η). || δῆϊωι Ar. 242. τοιοῦτον: τοῖον P: τοῖον
 περ L. 243. ὀπιπεύσας ACDTU: ὀπιπεύσας Ω. || τύχωμι AHT Mor.:
 τύχωμαι J: γρ. τύχωμι Eust.: τύχοιμι Ω. 248. δεύτερον J. 251. ὄβριμον
 CGH. 253. παρὰ J. 254. ἐγκλίνω J. 255-7 *om.* Zen. and others.
 258. οὔτα P. 259. χαλκός Ar. ST (U *supr.*) Harl. b: χαλκὸν Ω. || ἀνεγνάμφη
 G: ἀνεγνάμφη Lips. 260. ἣ δὲ: ἡ δὲ J: οὐδὲ Q.

241. μέλπεσθαι Ἄρηϊ, to dance the war-dance to Ares. So when Meriones 'dodges' to avoid a spear, Aineias calls him an ὀρχηστής, Π 617. The allusion is evidently to the primitive war-dances in which all savage peoples delight, the warriors going through a whole battle-scene in dumb-show. Hector means, 'I can dance the war-dance not only in mimicry at a feast of Ares, but in grim reality on the battle-field.' The custom, as we know, survived till historical times in Greece, under the name of πυρρίχη.

242. Hector breaks off, that he may not be suspected of talking only to gain time and spy out a weak spot. As Hentze remarks, οὐ γάρ . . . τύχωμι is really a parenthesis between ἀλλά and the act of throwing, which forms a practical 'principal sentence.' Cf. Φ 487-9.

244. Part of the fight is told in the

same words as the duel between Paris and Menelaos, but not in such a way as to suggest mere copying. 244 = Γ 355, 250-4 = Γ 356-60, 256-7 = E 782-3, 259 = Γ 348, 260-1 cf. M 404-5, 264-5 = Φ 403-4.

247. διὰ, in the sense of 'passing through and out of,' regularly takes the gen. (see H. G. § 216); here, where the idea 'out of' is not in place, it has the acc.

255. ἐκσπασσαμένῳ, i.e. out of the shields in which they were fixed. Some of the old critics seem to have held that ἔγχεα must here mean ξίφη, in order to give the participle its usual meaning, 'drawing' a sword. It was probably on this ground that Zenod. rejected 255-7 (and perhaps 258).

256. λείουσιν: Brandreth (F) λίσσιν, see on E 782.

ἤλυθεν ἐγχείῃ, στυφέλιξε δέ μιν μεμαῶτα,
 τμήδην δ' αὐχέν' ἐπῆλθε, μέλαν δ' ἀνεκήκειν αἷμα.
 ἀλλ' οὐδ' ὥς ἀπέληγε μάχης κορυθαίολος Ἔκτωρ,
 ἀλλ' ἀναχασσάμενος λίθον εἵλετο χειρὶ παχείῃ
 κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε· 265
 τῷ βάλεν Αἴαντος δεινὸν σάκος ἐπταβόειον
 μέσσον ἐπομφάλιον, περιήχησεν δ' ἄρα χαλκός.
 δεύτερος αὐτ' Αἴας πολὺ μείζονα λᾶαν αἰέρας
 ἦκ' ἐπιδινήσας, ἐπέρεισε δὲ ἴν' ἀπέλεθρον,
 εἶσω δ' ἀσπίδ' ἔαξε βαλὼν μυλοειδέϊ πέτρῳ, 270
 βλάψε δέ οἱ φίλα γούναθ'. ὁ δ' ὕπτιος ἐξετανύσθη
 ἀσπίδ' ἐνιχριμφθείς· τὸν δ' αἰψ' ὥρθωσεν Ἀπόλλων.
 καί νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὐτάζοντο,
 εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,
 ἦλθον, ὁ μὲν Τρώων, ὁ δ' Ἀχαιῶν χαλκοχιτώνων, 275
 Ταλθύβιός τε καὶ Ἰδαῖος, πεπνυμένῳ ἄμφω.
 μέσσωι δ' ἀμφοτέρων σκῆπτρα σχέθον, εἶπέ τε μῦθον
 κῆρυξ Ἰδαῖος, πεπνυμένα μήδεα εἰδώς·
 “μηκέτι, παῖδε φίλῳ, πολεμίζετε μηδὲ μάχεσθον·
 ἀμφοτέρῳ γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς, 280
 ἄμφω δ' αἰχμητά· τό γε δὴ καὶ ἴδμεν ἅπαντες.
 νῦξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι.”
 τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·
 “Ἰδαῖ, Ἔκτορα ταῦτα κελεύετε μυθήσασθαι·

265. τραχύν G. 268. δεύτερον H: δεύτερος δ' J. || αἰέρας: ἐνείρας Lips.
 269. ἐπέρισε AR¹. 271. ἐξετανύσθη F. 272. ἀσπίδ' ἐνιχριμφθείς Ar. Mor.:
 ἀσπίδι δ' ἐγχιρφεῖς Par. d: ἀσπίδι ἐγχι(μ)φεῖς Ω. || αἰψ' Ar. Ω: others ψ.
 277. μέσσον Harl. a. || ἀμφοτέρῳ Mosc. l. 279. μηδὲ: μήτε U. || μάχεσθαι
 Bar. Mor.: μάχεσθαι L. 280. σφῶϊ Ixion HJ. 281. αἰχμηταὶ G. 282.
 δ' om. HU. 284. ἔκτορι GHJQ Lips. Ven. B (and A *supr.*, T.W.A.).

267. ἐπομφάλιον, ἐπὶ τῷ ὀμφαλῳ. See note on E 19 μεταμάζιον.

269. ἴν' ἀπέλεθρον: see A 354. ἐπέρισε: E 856. Here it seems to mean 'pressed into the spear immeasurable strength.'

270. μυλοειδέϊ, like the stone of the ancient quern or handmill, such as is turned by the maids in η 104, etc. So M 161 μυλάκεσσι.

272. ἀσπίδ' ἐνιχριμφθείς seems to mean 'pressed into' his shield by the force of the blow, which drives the shield hard upon him. Apollo is watching the fight from the oak-tree, l. 60.

273. οὐτάζοντο: the imperf. means 'they would have been for wounding each other.'

275. Observe the 'chiastic' arrangement, Τρώων — Ἀχαιῶν, Ταλθύβιος — Ἰδαῖος.

277. σχέθον: Bentley σχέθε, on account of the F of *Feῖπε*. So also von Christ. But then we must write σκῆπτρον also, and it would be more natural for both heralds to act alike. ἦρχε δὲ μύθων Brandreth.

282. νυκτὶ πιθέσθαι half personifies Night, as a great power controlling men; whence she is called *ιερῇ*, see on A 366.

αὐτὸς γὰρ χάρμῃ προκαλέσσατο πάντας ἀρίστους· 285
 ἀρχέτω· αὐτὰρ ἐγὼ μάλα πείσομαι, ἥι περ ἂν οὔτος."
 τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἴκτωρ·
 "Αἴαν, ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε
 καὶ πινυτήν, περὶ δ' ἔγχει Ἀχαιῶν φέρτατός ἐσσι,
 νῦν μὲν παυσώμεσθα μάχης καὶ δηϊοτήτος 290
 σήμερον· ὕστερον αὖτε μαχησόμεθ', εἰς ὃ κε δαίμων
 ἄμμε διακρίνηι, δώηι δ' ἐτέροισί γε νίκην·
 νύξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι·
 ὥς σύ τ' εὐφρήνης πάντας παρὰ νηυσὶν Ἀχαιοῦς,
 σούς τε μάλιστα ἕτας καὶ ἐταίρους, οἳ τοι ἔασιν· 295
 αὐτὰρ ἐγὼ κατὰ ἄστυ μέγα Πριάμοιο ἄνακτος
 Τρῶας εὐφρανέω καὶ Τρωιάδας ἑλκεσιπέπλους,
 αἳ τέ μοι εὐχόμεναι θεῖον δύσονται ἀγῶνα.

285. αὐτὸς : οὔτος P King's Par. a d e g, Vr. b¹, ἐν ἄλλωι A. || γὰρ : δὲ G¹ : δὴ G². || χάρμῃ : κε μάχῃ Vr. b¹. 286. εἴπερ GHPRS. 289. φέρτερός DJ. 290. παύσωμεν πόλεμον καὶ δηϊότητα G (πολέμου) JT Harl. a (γρ. as text), Par. h j and γρ. A. || παυσώμεσθα P Par. e f g. 291. δ' αὖτε D. 292. γε om. J. 293 ἀθ. Ar. 294. εὐφράνης GJ(Q?). || ἀχαιῶν GU (R¹?). 295 ἀθ. Ar. || οἳ κοί G : οἳ τε Q : οἳ τ' D. 297. τρῶας τ' C. || τρωϊδας PR. 298. δύσονται : γρ. εὐονται (δύονται Heyne) Schol. B : ἐν τισὶ δύνονται T.

286. ἥι περ ἂν οὔτος, sc. ἀρξῇ. Brandreth conj. (αἳ) κέ περ, and so van L.

288. The combat has been ἐξ ἐριδος only, a mere trial of skill. Thus Hector means, 'Since you have proved yourself a match for me, we need go no further.' This chivalrous acknowledgment of an enemy's prowess is rare in Homer, and recalls rather the stories of mediaeval knighthood.

289. περὶ, *exceedingly*, or *beyond*, the gen. being ablatival; see *H. G.* §§ 185, 186 (2).

290. παυσώμεσθα : rather παύωμεσθα (Mulvany *C. R.* x. 27).

291-2 are no doubt interpolated here from 377-8 where they are quite in place. ἐτέροισι evidently implies a general combat between the two armies, and is not consistent with the single combat, which is never put forward as intended to have any decisive result upon the course of the war. Nor is there, either before or afterwards, any suggestion that the duel is to be renewed. 293 also was justly athetized by Aristarchos, as a weak repetition from 282. The speech runs quite smoothly when the three lines are omitted.

294. ὥς σύ τε, as though a second

clause with καὶ ἐγὼ subordinate to ὥς were to be added; instead of which we have in 296 an independent sentence with the fut. in place of the subj.

295. Athetized by Ar. on the ground that by the special reference to ἕται (cf. Z 239) and ἐταῖροι it unduly limits the more general πάντας Ἀχαιοῦς and that the repetition is tautological. Neither ground is cogent.

298. μοι seems to be a *dativus ethicus* belonging to the whole sentence, *on my account*. εὐχόμεναι, *with thanksgivings*; so ν 357 εὐχόμεναι. θεῖον ἀγῶνα, *the assemblage of the gods* (exactly as Σ 376 θεῖον δυσάλαι' ἀγῶνα), who are supposed to meet together to receive their worshippers, the ἀγῶνιοι θεοὶ of Aisch. *Ag.* 513 (cf. θεῶν πανάγυρις *Sept.* 225). For this sense of ἀγῶν see note on O 428. This is clearly better than the possible *divine assembly*, i.e. assembly of worshippers of the gods, for θεῖος is hardly, if at all, applied to human beings, and even if it were the phrase would be a strange one. There is an obvious alternative, 'they shall enter the assembly of the gods to pray to me as one of the gods.' This is supported by the phrase used of Hector, θεὸς ὥς τίετο δῆμον, cf.

δῶρα δ' ἄγ' ἀλλήλοισι περικλυτὰ δώομεν ἄμφω,
 ὄφρα τις ὧδ' εἴπησιν Ἀχαιῶν τε Τρώων τε. 300
 'ἡμὲν ἐμαρνάσθην ἔριδος πέρι θυμοβόροιο,
 ἦδ' αὖτ' ἐν φιλότῃ διέτμαγεν ἄρθμήσαντε.'"
 ὥς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον
 σὺν κολεῶι τε φέρων καὶ ἐντμήτῳ τελαμῶνι.
 Αἴας δὲ ζωστήρα δίδου φοίνικι φαεινόν. 305
 τὼ δὲ διακρινθέντε ὁ μὲν μετὰ λαὸν Ἀχαιῶν
 ἦϊ', ὁ δ' ἐς Τρώων ὄμαδον κίε. τοὶ δ' ἐχάρησαν,
 ὥς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα,
 Αἴαντος προφυγόντα μένος καὶ χεῖρας ἀάπτους.
 καί ῥ' ἦγον προτὶ ἄστυ, ἀελπτέοντες σόον εἶναι. 310
 Αἴαντ' αὖθ' ἐτέρωθεν ἐυκνήμιδες Ἀχαιοὶ
 εἰς Ἀγαμέμνονα δῖον ἄγον, κεχαρηότα νίκηι.
 οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γέγοντο,

299. δ' ἄγ': δέ γ' *ap.* Eust.: δέ τ' R: δ' ἄμ' G. || ἄγ' *om.* D¹H. 300. τε
 τρώων τε: χαλκοχιτώνων (*γρ. τε τρώων τε*) DU. 302. ἦδ' αὖτ' ἐν: *νόη*
 αὖτε S: ἦδ' καὶ αὖ *Et. Mag.* || διέτμαγον Mosc. 1. || ἀρεμύσαντες DU Vr. b:
 ἀριεμύσαντε P Lips.: ἀρμωσέντε G: *γρ. ἀρμωσέντε* J. 304. εὐδαμῆτω G Par.
 b: εὐκμήτῳ Ar. 306. διακριθέντε CGHJPRT Lips.: διακριθέντες Q. 307.
 δ' ἐς: δέ H. || τοῖ: τὸν R¹U. 309. αἴαντος δέ P. 310. ἀελπτέοντες
 JPQR² Hesych.: ἀέλποντες G and *ap.* Eust.: ἀέλποντες Mosc. 1. 312. εἰς:
 ὥς Par. b, Mosc. 1. || κεκαρηότα *Et. Mag.* 482. 7 (*ὁλονεὶ πνευστιῶντα*). 313.
 ἀτρεΐδῃσιν ἐγένοντο Q.

also ν 231 σοὶ γὰρ ἐγὼ γε εἴχομαι ὥς τε
 θεῶι, X 394 ὦι Τρῶες κατὰ ἄστυ θεῶι ὥς
 εἵχετόωντο, Hes. Th. 91 (of the just
 king) ἐρχόμενον δ' ἀν' ἀγῶνα θεὸν ὥς
 ἰλάσκονται: but the absence of the ὥς
 makes all the difference—the expression
 unqualified would be intolerably impious.
 A 761 πάντες δ' εὐχετόωντο θεῶν Διὶ
 Νέστορι τ' ἀνδρῶν is closer, but here again
 ἀνδρῶν is an essential qualification. The
 idea of worshippers actually entering
 among the gods, though primitive, was
 less familiar to later Greeks, and doubt-
 less gave rise to the presumably con-
 jectural θύονται (θύσονται?) for δύσονται
 mentioned by Schol. B. But θύεσθαι θεούς
 = to sacrifice to the gods is not a possible
 constr.

301. ἔριδος πέρι, like ἐξ ἔριδος (111),
 virtually for a match.

302. ἀρεμύσαντες: the verb is found
 here only (*Ap. Rhod.* i. 1344 ἀρθμηθέντες).
 But ἀρθμος occurs in π 427, and ἀρθμός,
friendship, *Hymn. Merc.* 524, *Aisch.*
P. V. 191.

304. φέρων is pleonastic, as ἔχων,

λαβών, ἄγων (A 488 etc.), and often in
 Trag. Instances are given in Kühner
 ii. p. 646.

305. δίδου, by the side of δῶκε, marks
 the second gift as simultaneous with the
 first; see *H. G.* § 71. 1. According to
 the later legends, both these gifts proved
 ill-omened to the recipients, Hector be-
 ing dragged behind the chariot of Achilles
 by the belt of Aias, who in turn slew
 himself with the sword of Hector; for
 ἐχθρῶν ἄδωρα δῶρα κούκ ὀνήσιμα, *Soph.*
Aj. 665, referring to this passage (cf.
ibid. 1029).

310. ἀελπτέοντες represents an im-
 perf. because they were in despair of
 his safety, not daring to believe that he
 was yet alive. ἀελπής occurs in ε 408,
 ἀελπτος not before *Hymn. Ap.* 91, *Cer.*
 219, so perhaps we should prefer the
 variant ἀελπέοντες. The synizesis is
 suspicious. Herod. imitates the phrase
 (vii. 168) ἀελπτέοντες τοὺς Ἕλληνας ὑπερ-
 βαλέεσθαι.

313. The following passage is made
 up, with slight adaptations, of lines

τοῖσι δὲ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
ἄρσενα πενταέτηρον ὑπερμενείῃ Κρονίωνι. 315

τὸν δέρον ἀμφὶ θ' ἔπον, καί μιν διέχευαν ἅπαντα,
μίστυλλον τ' ἄρ' ἐπισταμένως πεῖράν τ' ὀβελοῖσιν,
ὥπτησάν τε περιφραδέως ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔτσης. 320

νώτοισιν δ' Αἴαντα διηνεκέεσσι γέραιρεν
ἥρως Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν
Νέστωρ, οὐ καὶ πρόσθεν ἀρίστη φαίνετο βουλή. 325

ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
“ Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
πολλοὶ γὰρ τεθνᾶσι κάρη κομόωντες Ἀχαιοί,
τῶν νῦν αἶμα κελαινὸν εὐρροον ἀμφὶ Σκάμανδρον
ἐσκέδασ' ὄξυς Ἄρης, ψυχὰ δ' Αἰδόςδε κατῆλθον. 330
τῷ σε χρὴ πόλεμον μὲν ἅμ' ἡοῖ παῦσαι Ἀχαιῶν,
αὐτοὶ δ' ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκροὺς
βουσι καὶ ἡμιόνοισιν· ἀτὰρ κατακείμεν αὐτοὺς

314. δὲ om. T. 315. πενταέτηρα Q. 316. διέχευον A (supr. α). 317. τ' ἄρ': δ' ἄρ' H. || πεῖραν δ' U. 320. δαίνυνε' T. 321. γέραιρε J. 324. πάμπρωτον Plut. *Symp.* vii. 9. 1. || μῆτιν: μύθῳ Vr. b: μῦθον Eust.: μύθους *El. Mag.* 785. 325. πρόσθεν: πρῶτον J. 326. ὁ: ὁς GJPR². 327. ἀτρεΐδαί (A supr.) CGHRU Harl. a. 328. γὰρ: μὲν J (γρ. γὰρ) S Mor. Harl. a: μὲν γὰρ G: δὲ U Vr. b¹. 329. σκάμανδρον LR¹ Harl. a (p. ras.). 331. α: γε H. 332. νεκροὺς: πάντας *El. Mag.* 544. 24. 333. ἡμιόνοικ αὐτὰρ Q. || κατακείμεν [GS]T supr.

which occur in other passages of H.; it is merely a transition to the second portion of the book, which begins, properly speaking, at 327. 313=I 669, 314-5=B 402-3, 316=τ 421, 317-320=A 465-8, 321=ξ 437, 322=A 102, 323=A 469, 323-6=I 92-5, 326=A 73.

316. ἀμφὶ ἔπον, *handled*, 'treated' it (see on Z 321), i.e. cut off the superfluous parts, in order to make it ready for roasting. διέχευαν, *divided into joints*; μίστυλλον, *cut into slices*.

321. So Herodotos enumerates among the privileges of the Spartan kings (vi. 56) τῶν θυομένων πάντων τὰ δέρματά τε καὶ τὰ νῶτα λαμβάνειν σφέας. Cf. Virg.

Aen. viii. 183 *vescitur Aeneas . . . per petui tergo bovis*. Similarly the chine (νῶτα) is the portion of honour in I 207, δ 65, θ 475, ξ 437.

328. γὰρ, virtually = *seeing that*; H. G. 348 (2).

332. κυκλήσομεν on the analogy of κατακείμεν must be aor. subj.; *let us wheel hither*, i.e. bring on wagons. The use of oxen to draw wagons occurs in Homer only here and in Ω 782. They are yoked to the plough, K 352, Ν 703, ν 32.

333. αὐτοὺς in the weak anaphoric sense is very suspicious, the more so as it recurs several times in the next few lines.

ν ἀποπρὸ νεῶν, ὥς κ' ὅστέα παισὶν ἕκαστος
 ἄγῃ, ὅτ' ἂν αὐτε νεώμεθα πατρίδα γαῖαν. 335
 ν δ' ἀμφὶ πυρὴν ἕνα χεύομεν ἐξαγαγόντες
 ν ἐκ πεδίου· ποτὶ δ' αὐτὸν δείμομεν ὦκα
 υς ὑψηλούς, εἴλαρ νηῶν τε καὶ αὐτῶν,
 αὐτοῖσι πύλας ποιήσομεν εὖ ἀραρυίας,
 δι' αὐτάων ἱππηλασίῃ ὁδὸς εἴη. 340

θ. Ar. 336. τύμβον τ' Ar. Q Mosc. 1. || ἀμφὶ πυρὴν : γρ. καὶ ἀμφί-
 ol. T. 337. ἐν πεδίῳ Aph. and ap. Eust. || ποτὶ : προτὶ P :
 ? cf. 436) Q. 339. εὖ : τινὲς γρ. ἔπτ' A.

ere athetized by Ar. on the ground that the making of tomb was inconsistent with the bones : a practice which elsewhere find in the Homeric h it is alluded to by Aisch. 4. 334 is ludicrously feeble sion ; the natural meaning 'that every man may carry nes back.' As it stands, we it to mean 'that every mau somebody's) bones back to the f their owner).'

γαρόντες : a difficult expres- explained it 'marching out,' which the word occurs in Xen. Greek ; for the Homeric use d ἐσάγουσα (Z 252), explained entering in,' but this is not . ἐξάγειν is used by Thuc. in of 'extending' the circuit of allation (i. 93 ὁ περίβολος at the word is more naturally rawing' a line of walls than ;' a mound. Perhaps the ation is bringing it (sc. the) from the plain. (It would atural to understand 'bring- rpses out of the plain,' but ready been mentioned in 332, evidently not suit 436.)

ριτον, commonly explained alike. But the order of the against this ; the word can anything but an adv. going h ἐκ πεδίου. Here again the a bringing the corpses indis- , would be most natural ; if of ἐξαγαγόντες is 'the soil,' g must be 'such material as to hand,' not selecting the ones as for a regular wall. ems to have been to combine a piety by making the burial ve as part of the circuit of

the walls (πύργαι, see on 436 and Δ 334). The mound is, however, never mentioned afterwards as part of the works of defence. Note the weak αὐτόν, with the forbidden lengthening by position in the fourth thesis.

339. πύλας does not necessarily mean more than one gate, in which sense Ar. took it. But it is probable that the poet regarded the wall as having several gates ; see note on M 175.

340. εἴη is G. Hermann's reading, mss. (whose testimony on the point is perfectly indifferent) having εἴη. This form of the subj. is found in Ψ 47 μετεῖω, and is possibly to be introduced in I 245, Σ 88, ο 448 (for ἐλθῇ), ρ 586. Of course ἐσ-ηι, the original form, could never give εἴη : that can only be a late formation from a stem ῆ- abstracted from ῆν. on the analogy εἶω : ἔην :: βεῖω : ἔβην (Mulvany in C. R. x. 25), or a purely metrical lengthening due to the sixth arsis (Schulze, see App. D). The opt. is quite out of place after the principal tense, and there is no clear instance of it in H. In ρ 243 ὥς ἐλθοῖ after an imperative expresses a wish, and here the opt. is in place. In A 344 the reading is wrong. In ρ 250 we may read ἄλφῃ. In no other case do we find the pure opt. in final sentences after principal tenses, and the opt. with ἄν and κεν, though not uncommon, is entirely confined to the *Odyssey*. (See Weber *Entwicklungsgesch. der Absichtssätze* pp. 43-5.) The fact seems to be that the form has been influenced by the opt. in 439, where it is necessary. Nestor's speech has been made up by expanding the actual account of the building in 435 ff. ; all military wisdom has to be put into the mouth of the sage of Pylos, as usual. The refractory word εἴη was turned into a subj. in the process

ἔκτοσθεν δὲ βαθεΐαν ὀρύξομεν ἐγγύθι τάφρον,
ἥ χ' ἵππον καὶ λαὸν ἐρυκάκοι ἀμφὶς ἐοῦσα,
μή ποτ' ἐπιβρίσῃ πόλεμος Τρώων ἀγερώχων."

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες.
Τρώων αὐτ' ἀγορὴ γένητ' Ἰλίου ἐν πόλει ἄκρι,
δεινὴ τετρηχυΐα, παρὰ Πριάμοιο θύρησι.
τοῖσιν δ' Ἀντήνωρ πεπνυμένος ἦρχ' ἀγορεύειν·
"κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
δεῦτ' ἄγετ', Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
δώομεν Ἀτρεΐδῃσιν ἄγειν· νῦν δ' ὄρκια πιστὰ
ψευδάμενοι μαχόμεσθα· τῷ οὐ νύ τι κέρδιον ἡμῖν
ἔλπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέξομεν ὧδε."

341. ἔκτοσθεν : ἔκωθεν Q. 342. ἵππονους S : ἵππον (*supr.* ους) Par. g. ἵππον τὲ καὶ U. | ἐρυκάκοι Q. || γρ. ἀμφὶς ἔχουσα T. 343. ἐπιβρίσῃ Q.
344. ἐπή(ι)νεσαν DGHJP¹QR. 345. δ' αὐτ' DGJRT. || ἰλῷ J (*supr.* ου).
346. δεινὴ τε τρηχεΐα HJ : δ. τε τραχεΐα G. || θύρησι : ἐστῆσι(n) S Cant. (*supr.* θύρησι). 347. τοῖσι δὲ αὐτ' Vr. b. || ἀντίον ἡῦδα A (γρ. ἦρχ' ἀγορεύειν), γρ. Mosc. 3. 348. μεν : μεν R *e corr.* 349. ἐπὶ στήθεσσι ἀνώγει DRU Vr. b¹.
351. ἀτρεΐδῃσιν : ἀργείοισιν Harl. a. || νῦν : γρ. μὴ C (*man. rec.*). 352. τῷ : τὸ J Cant. Vr. b. 353. ἀθ. Ar. || ἐκτελέεσθαι, εἴ κεν μὴ 'in uno Vindob.' Heyne. | ἵνα : ἵν' ἂν Ar. (T *man. rec.*) : ἦν γε (*ge* erased) Par. e.

by the simple device of a false archaism. It is curious that there is another question between -η and -ηι in this same line. ἱππηλασίη as written must be an adj. = ἱππήλατος (δ 607), but we should expect ἱππηλασίηι as a subst. (cf. A 672 βοηλασίη), and this reading is mentioned in the *scholia breviora*.

342. ἢ κε . . ἐρυκάκοι : here, in the relative sentence with κε, the (potential) opt. is quite in order ; see the numerous instances in *H. G.* §§ 304-6. ἵππον in the sense of *cavalry* is of course Herodotean and Attic ; there is no other instance of the use in *H.* Turnebus (1554), followed by subsequent editors, wrote ἵππους, with no authority but the text of the Roman ed. of Eust., thus concealing a valuable indication of the late date of Nestor's speech. ἀμφὶς ἐοῦσα appears to mean *surrounding the camp* ; but this sense of surrounding *completely* properly belongs only to περί : ἀμφί and ἀμφὶς mean properly 'on both sides' ; then they come to signify 'on different sides,' and so can be used to indicate surrounding, not by a continuous line, but by individual points — a distinction corresponding to

that between *umher* and *herum* in German. The δεσμοὶ ἀμφὶς ἔχοντες in θ 340 seem, however, to shew that ἀμφὶς came ultimately to be identical with περί, though perhaps only at a late date. In Γ 115 ἀμφὶς is clearly *on both sides* of each heap, not *all around*. Perhaps therefore we ought to take it to mean here *apart from* the wall ; the trench is generally conceived as being some distance away from the wall itself, and ἐγγύθι shews at all events that they were not to be in immediate contact, like the modern moat with a rampart. On this question see note on Θ 213. The variant ἀμφὶς ἔχουσα would mean *keeping them apart* from the enemy.

Half of the following passage (344-405) is made up of lines found in other parts of the *Iliad*.

346. τετρηχυΐα : see on B 95 ; and for the assembly at the gates of Priam's palace, B 788.

352. ψευδάμενοι is not elsewhere found in *H.* with an accusative. But the addition of ὄρκια has numerous analogies in the very free Homeric use of that case ; e.g. I 115, O 33, etc.

353. This line was evidently added in

ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο, 355
 ὅς μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
 “Ἀντήνορ, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
 οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
 εἰ δ' ἔτεόν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
 ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί. 360
 αὐτὰρ ἐγὼ Τρώεσσι μεθ' ἵπποδάμοις ἀγορεύσω.
 ἀντικρὺ δ' ἀπόφημι, γυναῖκα μὲν οὐκ ἀποδώσω·
 κτήματα δ', ὅσσ' ἀγόμην ἐξ Ἀργεος ἡμέτερον δῶ,
 πάντ' ἐθέλω δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι.”

ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη 365
 Δαρδανίδης Πρίαμος, θεόφιν μῆστωρ ἀτάλαντος,
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπε·
 “κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι,
 ὃφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 νῦν μὲν δόρπον ἔλεσθε κατὰ πτόλιν, ὥς τὸ πάρος περ, 370
 καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος·
 ἡῶθεν δ' Ἰδαῖος ἴτω κοίλας ἐπὶ νῆας
 εἰπέμεν Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάωι
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρε·
 καὶ δὲ τόδ' εἰπέμεναι πυκινὸν ἔπος, αἴ κ' ἐθέλωσι 375

357. ἀντήνωρ DJ. || τάδ' H (*surpr.* ταῦτ'). 358. ἀμύμονα P : ἀμύμονα T.
 359. εἰ δ' Ar. Ω : ἄλλοι εἰ Did. || ἀγορεύεις G. 361. ἀγορεύω Lips. 364.
 ἐπιδοῦναι Eust. on Ω 1. 366. μῆστωρ : μῆτιν U³ *surpr.* 367. ὃ : ὅς GP.
 368-9 *om.* A¹H (ἐν ἄλλωι καὶ ἐνταῦθα οὗτοι οἱ στίχοι κεῖνται A^m). 370. πτόλιν :
 πόλιν U Mor. Vr. b : στρατὸν HJ (γρ. πτόλιν) ST, γρ. A. 372. νῆας : νῆας
 ἀγαῶν HP. 374. ἀλεξάνδρου G.

order to supply a verb to the phrase οὐ
 νύ τι κέρδιον ἡμῖν, which does not need
 one. The clause ἵνα μὴ ῥέπουσιν ὧδε
 cannot be translated so as to make good
 sense ; it looks as though it were meant
 for 'unless we do thus,' perhaps *where*
 (=in the case where) *we do not thus*.
 But for such a sense the Greek language
 affords no support. Ar., while obelizing
 the line, read ἵν' ἂν for ἵνα, which does
 not help matters. ἐκτελέσθ' εἰ κεν is
 the only satisfactory variant.

357. φίλα, *pleasing* (not *friendly*).

362. ἀπόφημι, *declare outright* ; cf. I
 422, B 772.

363. Ἀργεος, here in the general sense
 of the Peloponnesos ; Helen of course
 had been brought from Sparta. οἴκοθεν,

from my own store. The F is neglected
 as in Ἰλίου above (345) and εἴπω (349) ;
 these are all signs of lateness. Of course
 it is easy to omit ἔτ'.

371. There is no reason for this advice
 here ; the line is probably interpolated,
 owing to the similarity of the preceding
 line, from Σ 299, where it is appropriate,
 as the Trojans are camping in the plain
 near the Greek camp. ἐγρήγορε : see on
 K 67.

375. καὶ δὲ τόδ' : καὶ τόδε Brandreth.
 ἔπος, *proposal*, which, however, is ex-
 pressed not in a direct form, but politely
 as a supposition ; as though 'make to
 them this proposition ; whether they
 will be willing,' etc. It is not necessary
 to supply any apodosis to αἴ κε.

παύσασθαι πολέμοιο δυσηχέος, εἰς ὃ κε νεκροὺς
κείομεν· ὕστερον αὖτε μαχησόμεθ', εἰς ὃ κε δαίμων
ἄμμε διακρίνηι, δώηι δ' ἐτέροισί γε νίκην."

ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο.
[δóρπον ἔπειθ' εἵλοντο κατὰ στρατὸν ἐν τελέεσσιν.] 380

ἠῶθεν δ' Ἰδαῖος ἔβη κοίλας ἐπὶ νῆας.

τοὺς δ' εὖρ' εἰν ἀγορῇι Δαναούς, θεράποντας Ἄρηος,
νηῖ πάρα πρυμνῇι Ἀγαμέμνονος· αὐτὰρ ὁ τοῖσι
στάς ἐν μέσσοισιν μετεφώνεεν ἡπύτα κῆρυξ·

"Ἄτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν, 385

ἠνώγει Πρίαμός τε καὶ ἄλλοι Τρῶες ἀγαυοὶ
εἰπεῖν, αἶ κέ περ ὕμμι φίλον καὶ ἠδὺ γένοιτο,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρε·

κτήματα μὲν ὅς' Ἀλέξανδρος κοίλῃσι ἐνὶ νηυσὶν
ἠγάγετο Τροίηνδ'—ὥς πρὶν ὥφελλ' ἀπολέσθαι— 390

πάντ' ἐθέλει δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι·

κουριδίην δ' ἄλοχον Μενελάου κυδαλίμοιο

οὗ φησιν δώσειν· ἢ μὴν Τρῶές γε κέλονται.

καὶ δὲ τόδ' ἠνώγεον εἰπεῖν ἔπος, αἶ κ' ἐθέλητε

376. παύσεσθαι Vr. b. 377. κήομεν [GS]: κήομεν L. || ὕστερον δ' PRU. ||
μαχεσ(σ)όμεσθ' GJ. 380 om. A¹D¹PQU^t: ἐν ἄλλωι καὶ οὗτος ὁ στίχος A^m. 382.
εἰν om. J: ἐν D. 384. προσεφώνεεν Q: μετεφώνηεν J. 385 om. A¹. ||
ἀτρεΐδα Mor.: ἀτρεΐδαί GPQRSU. || ἔυκνήμιδες ἀχαιοὶ DPQRU, Vr. b c, γρ.
Mosc. 1 3, Harl. a, and ἐν ἄλλωι A. 386. ἀνώγει J. || τε: με T. 387.
εἰπέμεν C Lips. || κέ περ: κέν πως G. 389. κοίλαις G. || ναυαὶ Q. 390.
ὥς: ὅς QR. 393. μὴν Ar. Ω: μιν DR¹S, and ἄλλοι (Did.). || γε: τε JQ.
394. ἠνώγηεν Mor.

376. δυσηχέος: see on B 686.

380. Wrongly interpolated from Σ 298; here the phrase κατὰ στρ. ἐν τελέεσσιν is quite inappropriate; cf. 371.

381. ἠῶθεν, next day; the Trojan assembly must, like the Greek council, have been held late at night. From 421 it appears that Idaios came so early that he took the answer back to Troy before sunrise! But the want of clearness in marking the passage of the night is quite unlike the real Epic style. Why the Greeks are thus early in assembly it is impossible to say. Probably in the original context, when this episode followed Γ, they had sent the Trojans a formal demand for the surrender of Helen, and were assembled to receive the answer.

383. According to A 806 it was the ship of Odysseus, not of Agamemnon,

which marked the place of assembly. This is the μέσον στρατήγιον of Soph. Aj. 721.

387. αἶ κε . . γένοιτο is not part of the message, but apparently a courteous introduction by Idaios himself; Monro compares 'an it please you.'

393. ἢ μὴν, virtually 'although'; this clause shews how such a conjunctive sense may arise in simple particles introducing a paratactic clause, where the concessive quality is given only by the context. Τρῶες: Antenor seems to be regarded as the leader of a popular party. Cf. Γ 149, 454.

394. For ἠνώγεον Spitzner and most subsequent edd. read ἠνώγει(ν). In form it must be the imperf. of a secondary present ἀνωγέω (like γεγωνέω by the side of γέγωνα), of which, however, there is no further evidence, ἠνώγει (386,

παύσασθαι πολέμοιο δυσηχέος, εἰς ὃ κε νεκροὺς 395
κείομεν· ὕστερον αὐτε μαχησόμεθ', εἰς ὃ κε δαίμων
ἄμμε διακρίνηι, δώηι δ' ἐτέροισί γε νίκην."

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
ὄψε δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·

"μήτ' ἄρ τις νῦν κτήματ' Ἀλεξάνδροιο δεχέσθω 400
μήθ' Ἑλένην· γνωτὸν δέ, καὶ ὃς μάλα νήπιός ἐστιν,
ὥς ἤδη Τρώεσσιν ὀλέθρου πείρατ' ἐφῆπται."

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον υἱες Ἀχαιῶν,
μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.

καὶ τότε ἄρ' Ἰδαῖον προσέφη κρείων Ἀγαμέμνων· 405

"Ἰδαῖ', ἦ τοι μῦθον Ἀχαιῶν αὐτὸς ἀκούεις,
ὥς τοι ὑποκρίνονται· ἐμοὶ δ' ἐπιανδάνει οὕτως.

ἀμφὶ δὲ νεκροῖσιν κατακαίμεν οὐ τι μεγαίρω·

οὐ γάρ τις φειδὼ νεκύων κατατεθνηώτων

γίγνεται, ἐπεὶ κε θάνωσι, πυρὸς μειλισσέμεν ὦκα. 410

ὄρκια δὲ Ζεὺς ἴστω, ἐρίγδουπος πόσις Ἥρης."

ὥς εἰπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν,

395. παύσασθαι Q: παύσαι δὲ G. 396. κείομεν [S]: κήομεν GL. || δ' αὐτε JR. || μαχεσόμεθ' J Mor. Bar. 400. μὴ γάρ GH: μητάρ D. 401. γνώτω G. 407. ἐμοὶ τ' Q. || οὕτω U. 408. κατακαίμεν Q: κατακήμεν GLS: κατακαίόμεν D: κατακαίμεν Ω (including A, T.W.A.). 409. κατατεθνηώτων ACDPRSTU. 410. γίγνεται ALS. || μελίσσεμεν C, γρ. J. 412. ὥς δ' J.

unless we read *ἤνωγε* with van L.) being plupf. to *ἀνωγα*. Bentley's *ἤνωγον* (as I 578, etc.) is therefore preferable, as an aorist; see note on A 313 (*καὶ τότε μ' ἤνωγον* Brandreth). It may be observed that the change to the 3rd plur. is natural, in order to shew that the subject is not the same as that of *οὐ φησιν*.

400. Ἀλεξάνδροιο: ablative gen., *from A.*; cf. A 596.

401. ὃς here virtually = *εἰ τις*, as in Ξ 81 βέλτερον ὃς προφύγηι, where see note. Numerous similar instances are quoted by Kühner ii. p. 945.

402. ὀλέθρου πείρατα, *issues of destruction*; though the metaphor of the end of a rope is suggested by *ἐφῆπται*. See note on 102.

408. There is a slight pause after *νεκροῖσιν*, as concerning the dead.

409. The sense seems to be *there is no grudging concerning dead corpses, as to giving them the consolation of fire speedily*. The last clause would in Attic

be introduced by *μὴ οὐ*. Monro (*H. G.* § 234 fin.) regards the infin. as 'equivalent in sense to the genitive depending on a noun'; 'there is no grudging about the appeasing.' It seems simpler to regard it as a case of epexegetis, where the original dative sense of the infin. is still felt, 'for the appeasing by fire.' For *φειδῶ* with gen. compare phrases like *χόλος υἱός*, anger concerning his son; *H. G.* 147. 1. *πυρός*, as in *πυρὸς λελαχεῖν*, *πρῆσαι* (B 415, q.v.), etc.

411. ὄρκια, the oath of truce. It is not clear why Agamemnon lifts his sceptre to *all* the gods, when only Zeus, the presiding deity of oaths, is named; see K 328, where the sceptre is again used as the instrument of the oath as in A 234. This is a place where some allusion to the breach of the previous truce in Δ would seem to be imperative, if the author of this passage knew of it.

412. τό as the article with *σκῆπτρον* looks like a later use.

ἄψορρον δ' Ἰδαῖος ἔβη προτὶ Ἴλιον ἱρήν.
οἱ δ' ἔατ' εἰν ἀγορῇ Τρῶες καὶ Δαρδανίῳνες
πάντες ὀμηγερέες, ποτιδέγμενοι ὀππότη' ἄρ' ἔλθοι 415
Ἰδαῖος· ὁ δ' ἄρ' ἦλθε καὶ ἀγγελίην ἀπέειπε
στὰς ἐν μέσσοισιν. τοὶ δ' ὠπλίζοντο μάλ' ὦκα,
ἀμφότερον, νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην.
Ἀργεῖοι δ' ἐτέρωθεν εὐσσέλμων ἀπὸ νηῶν
ὀτρύνοντο νέκυς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην. 420
ἥελιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,
ἐξ ἀκαλαρρείταο βαθυρρόου Ὀκεανοῖο
οὐρανὸν εἰσανιών· οἱ δ' ἦντεον ἀλλήλοισιν.
ἔνθα διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον·
ἀλλ' ὕδατι νίζοντες ἄπο βρότον αἱματόεντα, 425
δάκρυα θερμὰ χέοντες, ἀμαξάων ἐπάειραν.
οὐδ' εἴα κλαίειν Πρίαμος μέγας· οἱ δὲ σιωπῇ

413. ποτὶ QS. 414. ἐν Q. 415. ὀμηγερέες L. || προτιδέγμενοι D¹U. ||
ὀππότη' ἄρ J (γρ. ὀππότη' ἄρ): ὀππόταν G. || ἔλθω R (S *supr.*). 418. ἀμφότεροι
L (*supr.* ON) Vr. c¹ (U *supr.*): ἀμφοτέρων Mosc. 3. 419-20 *om.* QT^t King's.
419. ἐκαρτύναντο φάλαγγας P (*supr.* εὐσέλμων ἀπὸ νηῶν), γρ. L. 420.
ὀτρύνοντο Ar. Par. a¹ b: ὠτρύνοντο T^m (to struck out): ὠτρύνοντο Harl. b,
Par. a² c²: ὀτρυνον DGJU Par. j: ὠτρυνον Ω. || νέκυς Ar. Harl. b, Par. a² b:
νέκυς Ω. 424. χαλεπὸν CJQS (*supr.* ὦς) Vr. b. 427. οὐκ R. || ἔα
Q. || οἱ δὲ: ἀλλὰ King's Par. a f k, ἐν ἄλλω A.

414. Δαρδανίῳνες only here and Θ 154; it is of course a patronymic; cf. *υἱὲς Ἀχαιῶν*.

415. ποτιδέγμενοι: see note on B 794.

416. ἀπέειπε, *declared*, as I 309, 431, Ψ 361, and elsewhere; cf. ἀπόφημι in 362. In A 515 and other places it means *refuse*.

418. There is a slight change of construction in ἕτεροι δὲ μεθ' ὕλην, as though another ἕτεροι had introduced the preceding clause.

420. ὀτρύνοντο νέκυς: so Ar.; vulg. ὠτρυνον νέκυας, but the active ὀτρύνειν is always transitive. νέκυς: acc. pl. as ω 417; see H. G. § 100 for other instances, and note on Σ 180. But the line is probably added to supply the verb to 419, quite needlessly.

421-2 = τ 433-4. It may be observed that the lines appear to have been adopted in the *Odyssey* from this passage, not *vice versa*, as the omission there of the clause οὐρανὸν εἰσανιών makes the second line very awkward. The words would naturally seem to indicate

the opening of a fresh day (see note on 381 ἠῶθεν). But ἦντεον (more correctly ἦνταον) seems clearly to be contemporaneous with ὠπλίζοντο (and ὀτρύνοντο) above; and we cannot suppose that a whole day was filled with mere preparations for bringing in the dead.

422. ἀκαλαρρείταο occurs only here and τ 434. It is explained *silently flowing* from ἀκαλός (cf. ἀκήν, ἡκαλός), a word found only in the lexicographers, who say that the divine Ocean, θεῶν γένεσις, is not stirred by tempests like 'earth's human shores.'

424. χαλεπῶς ἦν: for the use of the adverb instead of the adj. with εἶμι see note on A 416, and H. G. § 162. 5 a. ἀλλά in the next line means 'but yet by washing them they could discern; and so,' etc. There is no reason to limit the shedding of tears to the Trojans, as some have done. Priam forbids them to *cry aloud*, which was the habit of a non-Greek people, see Ω 721; hence the silence of the Greeks does not need mention.

νεκρούς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,
ἐν δὲ πυρὶ πρήσαντες ἔβαν προτὶ Ἴλιον ἱρήν.

ὥς δ' αὖτως ἐτέρωθεν ἐυκνήμιδες Ἀχαιοὶ 430
νεκρούς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,
ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπὶ νῆας.

ἦμος δ' οὐτ' ἄρ πω ἠώς, ἔτι δ' ἀμφιλύκη νύξ,
τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρετο λαὸς Ἀχαιῶν,
τύμβον δ' ἀμφ' αὐτὴν ἕνα ποίεον ἐξαγαγόντες 435
ἄκριτον ἐκ πεδίου, ποτὶ δ' αὐτὸν τεῖχος ἔδειμαν,
πύργους ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν.

ἐν δ' αὐτοῖσι πύλας ἐνεποίεον εὖ ἀραρυίας,
ὄφρα δι' αὐτάων ἱππηλασίη ὁδὸς εἴη·
ἔκτοσθεν δὲ βαθεῖαν ἐπ' αὐτῶι τάφρον ὄρυξαν 440
εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξαν.

ὥς οἱ μὲν πονέοντο κάρη κομόωντες Ἀχαιοί·
οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἀστεροπητῇ

428. πυρκαϊῆς Ar. Ω: πυρκαϊῆι Zen. (A *surgr.*). || ἐπενήνεον: γρ. ἐπινήνεον A. 429. ποτὶ GJPQS. 431. πυρκαϊῆι A *surgr.* 434. ἄρ': δ' J Bar. Mor.: δ' ἄρ P. 436. ἐν πεδίῳ Aph. P (-ω) (cf. 337). || ποτὶ: περὶ Aph. QRU Harl. a (γρ. ποτὶ): κατὶ H. 437. πύργους ADHPQUTU Harl. a, Cant. Lips. Vr. c (p. *ras.*), Mosc. 1 3: πύργους θ' Ω. 440. ἐπ': ἐν S. 441. εὐρείαν J. || ἐν: περὶ HQS. 443-64 ἀθ. Ar. Aph. Zen.

428. ἐπενήνεον, if correct, must be a reduplicated intensive of νέω, νηέω. Payne Knight, however, conj. ἐπενήεον, which is doubtless right; cf. Ψ 139, 163, Ω 276. The same correction is required in α 147, π 51.

431-2 can hardly be considered genuine if 420 is to be condemned, as they are added from what precedes in precisely the same manner.

433. In the compound ἀμφιλύκη ἀμφί seems to give the idea of doubtfulness, hesitation between two sides, just as in our 'twilight,' where twi- 'is used in the sense rather of "double" or "half." The ideas of double and half are liable to confusion; cf. A.S. *twice*, doubt, from the hovering between two opinions,' Skeat *Dict.* s.v. This sense is common in later Greek compounds, ἀμφίλογος, ἀμφιγνοεῖν, etc., but there is no other instance in Homer. λύκη is evidently = lux. With this line another day must begin, but the mention of the night is even more imperatively demanded here than in 381.

434. ἔγρετο, was awakened (ἐγείρω), is an

obvious blunder of transcription from ΕΓΡΕΤΟ = ἔγρετο, gathered (ἀγείρω). The same mistake has been made in Ω 789, the converse apparently in υ 123; cf. also Ψ 287.

435-40: see 336-41.

437. πύργους, ramparts, see on Δ 347. The θ' was added (see above) when the word had acquired the later sense of *towers, bastions*. The gates would naturally be made in the walls, not the towers. Cf. also 337. (Platt in *J. P.* xviii. 130.)

443-64 were rejected as an interpolation by Zen., Aph. and Ar., on the ground that the same question arises in the beginning of M with no allusion to this passage. In fact we have here another case of two parallel and independent versions of the same theme brought into the narrative. One is as 'genuine' as the other; both are late. It must, however, be noted that out of the twenty-two lines the following appear more or less in other places: 443=Δ 1, 445-6 (first halves)=E 420-1, 449-50=M 5-6, 454=A 517, 455=Θ 201, ν 140, 460=B 140, 462=M 31, 464=E 274, etc.; or nearly half.

θηεῦντο μέγα ἔργον Ἀχαιῶν χαλκοχιτώνων.
 τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων. 445
 “Ζεῦ πάτερ, ἦ ῥά τίς ἐστι βροτῶν ἐπ’ ἀπείρονα γαῖαν
 ὃς τις ἔτ’ ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει;
 οὐχ ὀράαις, ὅτι δ’ αὖτε κάρη κομόωντες Ἀχαιοὶ
 τεῖχος ἐτειχίσσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον
 ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας; 450
 τοῦ δ’ ἦ τοι κλέος ἔσται, ὅσον τ’ ἐπικίδναται ἡώς.
 τοῦ δ’ ἐπιλήσονται, ὃ τ’ ἐγὼ καὶ Φοῖβος Ἀπόλλων
 ἦρωι Λαομέδοντι πολίσσαμεν ἀθλήσαντε.”
 τὸν δὲ μέγ’ ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς.
 “ὦ πόποι, ἐννοσίγαι’ εὐρυσθενές, οἶον ἔειπες. 455
 ἄλλός κέν τις τοῦτο θεῶν δείσειε νόημα,
 ὃς σέο πολλὸν ἀφαιρότερος χεῖράς τε μένος τε.
 σὸν δ’ ἦ τοι κλέος ἔσται, ὅσον τ’ ἐπικίδναται ἡώς.
 ἄγρει μάν, ὅτ’ ἂν αὖτε κάρη κομόωντες Ἀχαιοὶ
 οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν, 460
 τεῖχος ἀναρρήξας τὸ μὲν εἰς ἄλλα πᾶν καταχεῦαι,

445. μῦθον DQU. 447-60 om. R^t. 448. ὅτε ACHT Lips. 449.
 ἐτειχίσσαντο : ἐτεκτίναντο Hesych. 451. ὅσον τ’ Ar. A (supr. ο) Ambr. || τ’
 om. JPR^m. 452. ὃ τ’ : τὸ Ar. Q Par. j : (τὸ δ’ Ar. “κατ’ ἐνια τῶν ὑπομνημάτων”
 An.) : τό τ’ APR^m Ambr. Par. c g. 453. ἀθλήσαντες GHPQR^m Vr. b. 455.
 ἔειπας CL (supr. εε). 458. σὸν : σοὶ S. || δῆ τοι DPS Vr. b A, Mosc. 1 3. |
 ὅσον τ’ Ar. A (supr. ο) Ambr. || τ’ om. PR^m. 459. μάν : μὲν Mosc. 3. 460.
 οἴχονται GHJPRQ^mT Vr. A. || σὺν : ἐπὶ PR^m. 461. κατάχευε P : κατέχευε
 H : καταχεύω G : καταχεῦσαι JQ Mor. Lips.

445. Poseidon is not generally found in Olympus unless specially summoned, cf. T 13-14.

447. ἐνίψει, will declare his intentions to the gods in order to ask their approbation. The word must be meant for the fut. of ἐνέπω, not of ἐνίπτειν (more usually ἐνίσσειν) to blame; so also β 137, λ 148. Pindar in fact uses ἐνίπτειν in the sense of ἐνέπειν. There seems to be a confusion of the two words, as ἐνίψω cannot regularly come from ἐνέπειν. Ar. Rhod. uses ἐνίψω freely but not ἐνίπτω : but ἐνέψω, as some mss. read in ii. 1165, may have been a variant here also.

451. ὅσον τ’ ἐπικίδναται : cf. Γ 12, O 358. With ὅσην, Ar.’s reading, we must of course supply γῆν.

452. ὃ τ’ better suits Homeric usage than τό (with a rather harsh hiatus) or τό τ’ : see H. G. § 262. 2.

453. ἦρωι for ἦρωϊ and ἀθλήσαντες for ἀεθλ. are signs of late origin. The former recurs in θ 483. For the latter cf. I 124, Λ 699, O 30, Ω 734, θ 160, 164. Platt (J. P. xviii. 130) would read ἦρωϊ on the analogy of words like αἰδώς : cf. ἦρωις as a dactyl in ζ 303 and ἦρωα Anth. Pal. App. 376. Here, of course, ms. evidence counts for nothing. But we should have expected some other traces of the quantity in Greek literature, if it was original. πολίσσαμεν must mean built; in T 217 πεπόλιστο = was founded as a city, and this is the ordinary sense of the verb, which does not seem to be used elsewhere of a wall. Brandreth conj. Λαομέδοντι Φάνακτι πορεύμεθ’ ἀεθλεύσαντε, Ἀγάρ Λαομέδονθ’ ἦρω’ ἐπελάσσαμεν : both are equally improbable. For the building of the wall of Troy cf. Φ 446 (where it is the work of Poseidon alone), and note on Z 438.

αὐτὶς δ' ἡϊόνα μεγάλην ψαμάθοισι καλύψαι,
ὥς κέν τοι μέγα τείχος ἀμαλδύνηται Ἀχαιῶν."

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
δύσετο δ' ἥελιος, τετέλεστο δὲ ἔργον Ἀχαιῶν, 465
βουφόνεον δὲ κατὰ κλισίας καὶ δόρπον ἔλοντο.
νῆες δ' ἐκ Λήμνοιο παρέστασαν οἶνον ἄγουσαι
πολλαί, τὰς προέηκεν Ἰησονίδης Εὐνῆος,
τόν ῥ' ἔτεχ' Ὑψιπύλη ὑπ' Ἰήσони ποιμένι λαῶν.
χωρὶς δ' Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάω 470
δῶκεν Ἰησονίδης ἀγέμεν μέθυ, χίλια μέτρα.
ἔνθεν ἄρ' οἰνίζοντο κάρη κομόωντες Ἀχαιοί,
ἄλλοι μὲν χαλκῶι, ἄλλοι δ' αἶθωνι σιδήρῳι,
ἄλλοι δὲ ῥινοῖς, ἄλλοι δ' αὐτῆισι βόεσσιν,
ἄλλοι δ' ἀνδραπόδεσσι· τίθεντο δὲ δαῖτα θάλειαν. 475
παννύχιοι μὲν ἔπειτα κάρη κομόωντες Ἀχαιοὶ

462. αὐτὶς δ' CJ : αὐτὶς τ' S. || καλύψω G. 465. δύς(c)ετό τ' A (supr. δ')
CDHPQRU Lips. : δύσσατο δ' G : δύσετ' T. 467. παρέσαν P. 468. πολλαί
δ' δc P. 472. ἔνε' ἄρ DJR. 474. δέ : δ' ἐν GJ. || αὐτῆισι Ar. Ω : αὐτοῖσι
CJQ. 475 ἀθ. Ar. Aph. Zen. || ἀνδραπόδοισι Ar.

463. ἀμαλδύνηται recurs in H. only in the same connexion, M 18, 32. In *Hymn. Cer.* 94 εἶδος ἀμαλδύνουσα means apparently *disfiguring, disguising* her aspect.

464 comes as usual after a scene in Olympus ; see on E 431.

466. βουφόνεον, a curious expression, *murdered oxen* ; for the idea of *murder* is always conveyed by φόνος and its compounds. The curious ritual of the βουφόνια at Athens distinctly brought out this idea ; every one concerned in the sacrifice was formally tried for murder, and finally the sacrificial axe was found guilty and thrown into the sea. See Paus. i. 24. 4 with Frazer's note. So βουφόνε applied to Hermes, *Hymn. Merc.* 436, clearly expresses in jest the same sense. In Aisch. *Prom.* 531 βουφόνους θοίναις the ritual sense remains, though that of *murder* has vanished. It is strange that in the present passage even the connotation of sacrifice should have also disappeared, as sometimes in *ιερεῦν* simply = *kill*, Z 174, etc. The verb appears to be ἄπ. λεγ. in Greek.

467. παρέσαν, the reading of P, was long ago conjectured by Bentley in place of παρέστασαν, on account of the F of *Φοῖνον*. The aor., bringing the actual arrival, not the mere presence, of the

ships into the picture, adds something to the liveliness of the narrative. Unfortunately it appears to contravene the rule about lengthening before the bucolic diaeresis (see note on B 751) ; but there is a possibility that the α is long by nature, see on Δ 146.

468. This is one of the few allusions in Homer to the legend of the Argonauts. The others are in Φ 40, Ψ 746, and μ 69-72. Lemnos is mentioned also in B 722, Θ 230 (here again with an allusion to wine-drinking). The Minyan colony there seems to be regarded as preserving a friendly neutrality towards the Greeks. In I 72 the supply of wine is said to come from Thrace.

471. μέτρα indicates some recognised quantity, as in Ψ 268, β 355.

472. Here again a conj. of Bentley's, ἐνθ' for ἔνεον, has since found ms. support. οἰνίζοντο, as Θ 506 ; cf. ὑδρεύεσθαι.

474. αὐτῆισι, *whole* or *live*, as opposed to the hides.

475. Rejected by Zen., Aph., and Ar., on the ground that ἀνδράποδον is a later word, unknown to Homer (cf. also note on Γ 409 δούλη). The heteroclite dat. ἀνδραπόδεσσι does not recur in Greek ; it seems to suggest the derivation from ἀνδρός ποῦς, which is, however, very

δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἡδ' ἐπίκουροι·
 παννύχιος δέ σφιν κακὰ μήδετο μητίετα Ζεὺς
 σμερδαλέα κτυπέων. τοὺς δὲ χλωρὸν δέος ἥρει,
 οἶνον δ' ἐκ δεπάων χαμάδις χέον, οὐδέ τις ἔτλη
 πρὶν πῖεειν, πρὶν λείψαι ὑπερμενέϊ Κρονίωνι.
 κοιμήσαντ' ἄρ' ἔπειτα καὶ ὕπνου δῶρον ἔλοντο.

460

481. πῖευσαι (πινέυσαι Cobet) πρὶν λείψαι Ar.

482 om. Zen. (with Θ 1).

doubtful. Ar. also objected to the (fifth) repetition of ἄλλα.

478. There is no reason for confining σφιν to the Greeks alone; Zeus gives both sides alike ominous warning of the coming battles.

482. See I 713, τ 427. δῶρον seems to mean 'the gift (of the gods) consisting in sleep'; cf. τέλος θανάτῳ. Ovid *Fasti* iii. 185 translates by *carpebat munera somni*.

Θ

INTRODUCTION

THE plan of this book is simple. Zeus, in accordance with the promise given to Thetis in Book I., forbids the gods to take any part in the war, in order that the Trojans may gain the upper hand. The Greeks are accordingly defeated, by means of a divine panic; and after a short rally, in which the archery of Teukros plays a chief part, are again driven back to the ships. Hera and Athene, attempting to go to their assistance, are stopped by command of Zeus, and Hector and the Trojans, flushed with success, bivouac on the plain, in full hopes of capturing the Greek camp next day. The narrative is clear and consistent with itself; the chief difficulties with regard to the book consist in the question of its position in the scheme of the poem as a whole.

The fact that, after the lapse of six books, we again recur to the position of affairs at the end of the first, led Grote to include Θ in his *Achilleis* as the immediate sequel to A. There can be no doubt that the sequence is a possible one; but the objections to it are fatal. We shall see that a connexion between the end of A and the beginning of the battle in Λ is equally possible; and of Λ and Θ it is clear that Λ alone can be regarded as the original successor to A.

The main characteristic of Θ is the extraordinary number of lines in it which recur in other parts of the *Iliad*. A very large portion of these are clearly borrowed; whole passages are centos made up from other places. This is notably the case with the arming of the goddesses, where sixteen lines in succession (381–96) are taken bodily from the similar passage in E. Similar cases are pointed out in the notes. So, again, from 28 to 72 every line except 33–7 and half of 51 occurs elsewhere; and in the whole book at least 175 whole lines, or nearly one third (allowing for repetitions of messages and other lines within Θ itself), are found again in the *Iliad* and *Odyssey*—sometimes with a slight difference. The repetitions of half-lines are still more numerous. Including these, it may be fairly said that not more than half of the book is really original. The only episode which is substantially independent is the little ἀριστεία of Teukros in 266–329; and this has a parallel in O 436–83.

The action, too, is extremely hurried. The changes of battle succeed each other with astonishing rapidity, and are brought about, not as in other battle-scenes by the victories of heroes, but by a somewhat monotonous

interference on the part of Zeus. When in the end the Greeks have been driven headlong from the field, the fighting ceases with an abruptness which has earned the book the title of *κόλος μάχη*.¹

This peculiar character is easily understood when we once recognise the fact that Θ is intended to serve only as a means for the introduction of I into the scheme of the *Iliad*. The latter book shews many signs of late composition. It was easily capable of separate recitation with the general background of a Greek reverse consequent upon the quarrel in A ; but it could not well be inserted into a continuous narrative after the original Greek defeat in Λ, when the subsequent books had taken much the same form which they now have. Hence a special defeat was made for the purpose ; and the fighting having been already described at quite sufficient length in other places, nothing remained but to use the same material over again, with the greatest possible brevity.

It is evident that the author of the book had the Diomedea before him. Diomedes himself takes the leading part in the fighting, and for the last time. Except for a brief passage in Λ he henceforth retires into obscurity, and yields the first place to Aias till the Myrmidons and Achilles reappear. His capture of the horses of Aineias in E is distinctly referred to in 105 ff. (= E 221 ff.). The curious opening scene, too, is only intelligible after the active interference of the gods in E. In the Menis itself, as has been pointed out in the Prolegomena, the gods take little or no part in the action ; it was therefore needless to forbid them to intervene, till a new conception of their participation had made its way.

In spite of this apparent want of originality in the composition of the book, it has undoubtedly great spirit and movement. If such a fancy may be permitted, one might almost say that it is such a work as might be expected from the author of the Embassy in I ; one who was a rhetorician of the highest order rather than an epic poet in the proper sense, trusting for effect rather to his speeches than his narrative, and depending to a certain extent upon intimate familiarity with the older poetry in order to produce so much of a story as was necessary to form a basis for his own splendid work. In any case we must not ascribe to him several passages of some length which, on any theory of the origin of the book, can hardly be considered as anything but poor interpolations ; see 28-40, 184-212, 524-41.

¹ Cf. Schol. Β ταύτην τὴν ῥαψωιδίαν κολοβομάχην καλοῦσι. συντέμνει γὰρ τὴν διήγησιν, συναχθόμενος τοῖς Ἀχαιοῖς.

ΙΛΙΑΔΟΣ Θ

κόλος μάχη.

Ἦώς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν,
 Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραυνος
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
 αὐτὸς δέ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον·
 “ κέκλυτέ μεν, πάντές τε θεοὶ πᾶσαί τε θέαιναι, 5
 [ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.]
 μήτέ τις οὖν θήλεια θεὸς τό γε μήτέ τις ἄρσιν
 πειράτω διακέρσαι ἐμὸν ἔπος, ἀλλ' ἅμα πάντες
 αἰνεῖτ', ὄφρα τάχιστα τελευτήσω τάδε ἔργα.
 δν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω 10

1 om. Zen., placing it after 52. 4. ὑπὸ : ἅμα S. 5. τε (after πάντες)
 om. DGJPQR. 6 om. AD⁴Q. 7. θεός : θεῶν Ar. || τό γε om. P. 8.
 ἀλλ' ἅμα : ἀλλά με J. 10. ἐγὼ U. || ἀπάνευθε : ἀπάτερος Arh. : μετόπισθε
 Zen.

1. Zen., who omitted the last line of H, placed this after 52. The council of the gods is thus put a day earlier, and so brought into closer connexion with the omens of H 478, but Zeus is made to take an all-night journey to Ida in 41-52. The whole introductory passage 1-52 may be a later insertion, and the reading of Zen. may indicate a variation in the place assigned to it.

The following lines are borrowed in 1-52, occasionally with small variations: 1=Ω 695; 3=A 499; 5-6=T 101-2; 10 cf. A 549, B 391, O 348; 11=N 9; 28=Γ 95; 28-9=I 693-4; 30-1=a 44-5; (33-7 recur 464-8); 38-40=X 182-4 (with Δ 356); 41-4=N 23-6; 45=E 366; 46=E 769; 47=Ξ 283 (*Hymn. Ven.* 68); 48 cf. θ 363; 50-1 cf. E 775-6; 51-2 cf. Λ 81-2. Cf. also notes on 12 and 39 for other echoes.

3. The 'topmost peak' of Olympus

is a suitable outlook for Zeus in A 499, but hardly convenient for an assembly. The line is thoughtlessly copied; in T 10 the assembly properly takes place in the palace of Zeus.

4. ὑπὸ, simply *thereat*. It does not necessarily imply the idea of subjection, but is commonly used of any phenomenon following in connexion with another.

5. θέαιναι, a form which recurs, only in this particular phrase, in Θ 20, θ 341. It seems to have a half comic effect; compare λέαινα.

7. τό γε anticipates διακέρσαι, 'this, namely to thwart.' For the verb cf. O 467 μάχης ἐπὶ μῆδεα κείρει δαίμων, and Θ 408 ἐνικλᾶν.

10. The conjunction of the two participles ἐθέλοντα and ἐλεόντα is excessively awkward, and only explicable by the fact that 10 is adapted from B 391 (cf.

ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσι,
 πληγεῖς οὐ κατὰ κόσμον ἐλεύσεται Οὔλυμπόνδε·
 ἢ μιν ἐλὼν ῥίψω ἐς Τάρταρον ἡερόεντα,
 τῆλε μάλ', ἦχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον,
 ἔνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδός, 15
 τόσσον ἔνερθ' Ἀΐδεω ὅσον οὐρανός ἐστ' ἀπὸ γαίης·
 γνώσεται ἔπειθ' ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων.
 εἰ δ' ἄγε πειρήσασθε, θεοί, ἵνα εἴδετε πάντες,
 σειρὴν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες·
 πάντες δ' ἐξάπτεσθε θεοὶ πᾶσαί τε θέαιναι· 20
 ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίονδε
 Ζῆν' ὕπατον μήστωρ, οὐδ' εἰ μάλα πολλὰ κάμοιτε.
 ἀλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλοιμι ἐρύσσαι,

13. ἐς: εἰς Q. 14. βέρεθρον P. 16. αἶδαο U *supr.* Plut. *Mor.* 940 e.
 17. θεῶν: θεός P. 18. εἶδατε T: ἴδατε Q. 19. τ ἐπ G (*supr.* ε over τ).
 20. πάντες τ' C. 21. ἄν μ' S *Mosc.* 1. || ἐρύσῃτ' G: ἐρύσεται P Vr. b. 22.
 κάμοιτε HP Vr. b: γρ. πάροιτε A (πείοιτε T). 23. δὴ: κεν Aristid. ii. 506. ||
 πρόφρων: πρόσσω Ptol. *Oroand.* || ἐθέλωμι Ar.

A 549, O 348), and 11 borrowed without change from N 9. ἀρηγέμεν must depend on ἐθέλοντα.

12. πληγεῖς, sc. with lightning, as 455, O 17. οὐ κατὰ κόσμον, as B 214 (cf. 264). Compare *Hymn. Merc.* 255 ff. τάχα νῶϊ διοισόμεθ' οὐ κατὰ κόσμον. ῥίψω γάρ σε λαβὼν ἐς Τάρταρον ἡερόεντα, εἰς ζόφον αἰνόμερον καὶ ἀμήχανον. The author of one of these passages must have had the other before him—it is hard to say which. So with the unmistakable echoes in Hesiod: *Th.* 720 Τάρταρος ἡερόεις is τόσσον ἔνερθ' ὑπὸ γῆς ὅσον οὐρανός ἐστ' ἀπὸ γαίης: 726 τὸν περὶ χάλκεον ἔρκος ἐλήλαται: 732 πύλας δ' ἐπέθηκε Ποσειδῶν χαλκείας: 811 ἔνθα δὲ μαρμάρεια τε πύλαι καὶ χάλκεος οὐδός.

14. The βέρεθρον reminds us of the famous βάραθρον at Athens. The word is used again of the cave of Skylla in μ 94.

18. The text follows Nikanor (with L. Lange and Döderlein) in putting a comma after πάντες and a colon at the end of the next line, so that κρεμάσαντες goes closely with πειρήσασθε, 'fasten a rope, and try me.' With the ordinary punctuation, in which there is a colon after πάντες and no stop after κρεμάσαντες, it is necessary either to read πάντες τ' for πάντες δ' in 20, or to assume a harsh change of construction, 'the

participle being regarded as half independent, and the imperative being added in 20 as though another finite verb had preceded.' (So Ameis.)

19. It is curious that this line, which evidently alludes to a mere trial of strength by pulling at a rope, ἐλυστίνδα, should have been made the base of all sorts of mystical interpretations and esoteric myths from the earliest times. Thus in Plato we find, *Theaet.* 153 c, τὴν χρυσὴν σείραν ὡς οὐδὲν ἄλλο ἢ τὸν ἥλιον "Ομηρος λέγει: Eur. *Or.* 982 τὰν οὐρανοῦ μέσον χθονός τε τεταμέναν αἰωρήμασι πέτραν ἀλύσει χρυσέαισι. A collection of similar far-fetched allegories will be found in Eustathios ad loc. The neo-Platonists took up the idea, and from them it was handed on to the alchemists of the Middle Ages, in whose mystical cosmogony the aurea catena *Homeri* signified the whole chain of existences up to the quinta essentia universalis. The rope is here of gold simply because it is divine.

23. Ameis points out that the δὴ shews that ὅτε is here strictly temporal, and not merely conditional: 'as soon as I determined to pull.' For ἐθέλωμι Aristarchos read ἐθέλωμι, which is less appropriate, as the case is purely imaginary; see note on A 549. πρόφρων, in good earnest.

αὐτῇι κεν γαίῃι ἐρύσαιμ' αὐτῇι τε θαλάσσηι·
σειρὴν μὲν κεν ἔπειτα περὶ ῥίον Οὐλύμποιο 25
δησαίμην, τὰ δέ κ' αὐτε μετήορα πάντα γένοιτο.
τόσον ἐγὼ περί τ' εἰμὶ θεῶν περί τ' εἴμ' ἀνθρώπων."

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇι
μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.
ὄψε δὲ δὴ μετέειπε θεὰ γλαυκῶπις Ἀθήνη· 30

“ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
εὖ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι σθένος οὐκ ἐπιεικτόν·
ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,
οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται.
ἀλλ' ἢ τοι πολέμου μὲν ἀφεξόμεθ', ὥς σὺ κελεύεις, 35
βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἢ τις ὀνήσει,
ὥς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεοῖο."

τὴν δ' ἐπιμειδήσας προσέφη νεφεληγερέτα Ζεὺς·
“θάρσει, τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῶι
πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι.” 40

ὥς εἰπὼν ὑπ' ὄχεσφι τιτύσκετο χαλκόποδ' ἵππω

24. τε: κεν DT. 25-6 ἀθ. Zen. 28-40 ἀθ. Ar. 28. ἄρα: ἄρ S.
29. ἀγασσάμενοι: γρ. καὶ φρασσάμενοι AT. || ἀγόρευε(ν) DJPQRU (supr. c).
32. ὃ τοι: ὅτι GQR (U supr.). 34. οἳ: γρ. εἰ C man. rec. 35. ὥς Ar.
APQ Vr. b (Par. e supr.), γρ. T: ἦ C: εἰ Ω. 36. βουλήν τ' Q. || ὀνήσει:
γρ. ἀρίστη Par. e. 37 ἀθ. Ar. (cf. 28), om. Zen. || ὄλωνται L. || ὀδυσσαμένοιο
L Vr. b A. 39. ΝΥ ΤΙ: τοι G: ΝΥ τοι JP.

24. For the use of the 'comitative' dative with αὐτός see *H. G.* § 144. The object of ἐρύσαιμι is 'you.'

25-6 were athetized by Zen. on the obvious ground that the earth could not be suspended to a peak of Olympos, which is a part of itself. It is clear that the poet of these lines has entirely lost the real Epic conception of Olympos as a mountain in Thessaly, and follows the later mythology which removed it from earth to heaven.

28. The following passage, down to 40, was athetized by Aristarchos, on the grounds that it is wholly composed of lines from other places, and that it entirely destroys the effect of the masterful words of Zeus. Few will be disposed to doubt the validity of these reasons for condemnation. In the sequel Zeus unmistakably shews that his threats were seriously meant (397 ff.). The lines seem to have been added by some one who thought that excuse was needed

for the moral support so freely given to the Greeks by Athene and Hera, e.g. 218, K 507, Λ 438, O 668, P 552, etc.

32. ἐπιεικτόν: cf. E 892, and for οἶτον ἀναπλάσαι Δ 170.

37. τεοῖο is a quite impossible form, recurring only in the equally spurious line 468. Heyne proposed τεεῖο for σεῖο, which may be defended on the analogy of τεός (τεφός) for σός. So Ap. Rhod. has ἐεῖο (iv. 782), cf. ἐοῦ read for εἰο by Zen. T 384. In a passage like this such a form can hardly be anything but a false archaism, and is not worth correcting.

39. τριτογένεια: see Δ 515. πρόφρονι θυμῶι, in full earnest. ἐθέλω . . εἶναι recurs in *Hymn. Merc.* 466. It will be seen that this couplet is evidently borrowed from X 184-5, where it is quite in place, as Zeus there makes a proposition which he has no intention of carrying out. Here he merely stultifies himself.

ὠκυπέτα, χρυσέησιν ἐθείρησιν κομόωντε,
 χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῖ, γέντο δ' ἰμάσθλην
 χρυσεῖην εὐτυκτον, ἐοῦ δ' ἐπεβήσετο δίφρου.
 μᾶστιξεν δ' ἐλάαν· τὼ δ' οὐκ ἄκοντε πετέσθην
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.

45

Ἴδην δ' ἴκανε πολυπίδακα, μητέρα θηρῶν,
 Γάργαρον· ἔνθα δέ οἱ τέμενος βωμός τε θυήεις.
 ἔνθ' ἵππους ἔστησε πατὴρ ἀνδρῶν τε θεῶν τε
 λύσας ἐξ ὀχέων, περὶ δ' ἡέρα πουλὺν ἔχευεν·
 αὐτὸς δ' ἐν κορυφήσιν καθέζετο κύδει γαίων,
 εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν.

50

οἱ δ' ἄρα δεῖπνον ἔλοντο κάρη κομόωντες Ἀχαιοὶ
 ῥίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσσοντο.
 Τρῶες δ' αὖθ' ἐτέρωθεν ἀνὰ πτόλιν ὀπλίζοντο,
 παυρότεροι, μέμασαν δὲ καὶ ὥς ὑσμῖνι μάχεσθαι,
 χρεοῖ ἀναγκαίῃ, πρό τε παίδων καὶ πρὸ γυναικῶν.
 πᾶσαι δ' ὠτγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 πεζοὶ θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.

55

42. κομόωντας L (supr. ε) P: κομόωνται D. 44. ἐπιβήσετο H: ἐπεβήσετο
 (A supr.) GJP. 45. μᾶστιξεν τ' S. 48. ἔνεα τέ C. 50. λύσας δ' H: |
 περὶ: κατὰ ACT, γρ. Harl. a. || πολὺν D¹GQU: πολλὺν P: πολλήν C. 51.
 Zen. placed line 1 before this. 54. κλισίης Cant. || ἀπὸ δ' αὐτοῦ: τινὲς τοὶ δ'
 αὐτοῖσι A. 55. αὖ G. || πόλιν QU. || ὀπλίζοντο Ar. T Harl. b, Mosc. 1^m:
 ὠπλίζοντο Ω. 56. ὑσμῖν(ι) DGJLRTU: ὑσμῖνήν P. 57. χρεοῖ(ι) QR (supr.
 oi) Mor. Vr. b. 59. θ' om. Cant.: δ' J. || ὀρυμαγδὸς C¹GHJPR, γρ. T.

43. χρυσόν: the panoply, like other divine gear, to the very manes of the horses, is made of the noblest metal (see E 729, etc.). γέντο, *grasped*, also N 241, Σ 476; a syncopated aor. apparently from a root γεμ, cf. Hesych. ἀπόγεμε· ἀφελκε, and γέννου Κύπριοι καὶ λαβὲ καὶ κάθιζε (ὕγγεμος· συλλαβή?). The old etymology from ἐλεῖν (*Feleîn*? with γ for F and ν as in Dor. ἦνθε = ἦλθε) is untenable.

47. Ἴδην . . Γάργαρον, a 'whole and part' figure, like θ 362 Κύπρον . . ἐς Πάφον. Gargaros is one of the three peaks of Ida, cf. Ξ 292; the others were Lekton (Ξ 284) and, acc. to Kallimachos, Phalakre. For μητέρα θηρῶν cf. B 696, I 479, A 222.

51. κύδει γαίων: A 405, E 906.

53-77. The borrowed lines in this passage are 58-9=B 809-10; 60-5=Δ 446-51; 66-7=Α 84-5 (66=ι 56, 67=Ο 319, II 778); 68=Π 777; 69-70=X 209-

10; 71=Γ 127; 72 cf. X 212. Only 53-7 and 73-7 are original.

53. The δεῖπνον is here, as in B 381, T 171, in anticipation of a long day's fighting, taken before the start from the camp. It is properly the mid-day meal, see A 86, and only in later times took the place of δόρπον, *supper*.

54. ἀπό, *rising up from*, i.e. immediately after; a transition from the local to the temporal sense not elsewhere found in H., but common in later authors from Herod. on. αὐτοῦ seems to have the weak sense, *it*, but it may possibly mean *from the very meal*, i.e. without a moment's interval.

55. It may be noticed that ὀπλίζεσθαι in Homer means *to prepare* in a general way, cf. H 417, etc. The use of the verb as identical with θωρήσσεσθαι seems to be a later specialization; besides the present passage it occurs in Homer only in ω 495, the latest part of all the poems.

οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἵκοντο, 60
 σύν ῥ' ἔβαλον ῥινοὺς, σύν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα. 65
 ὄφρα μὲν ἡὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πῖπτε δὲ λαός·
 ἦμος δ' ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκει,
 καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα,
 ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος θανάτοιο, 70
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·

60. ῥ' om. DRU Bar. Cant. || ἵκοντο : ἵκανον PQ Par. c d g j, γρ. A Mosc. 1.
 61. ῥινοὺς DU. 62. ἀτὰρ CDGPQ. 63. ἔπληντ' Mosc. 3. || ἀλλήλοισι
 PQR Cant. || ὀρυμαγδὸς CD (p. ras.) GHJPRU. 64. ἔνεα δ' ἄμ' : ἔνεα δ'
 Par. a f : ἔνε' ἄμ' CQT Harl. b d, King's Par. e : ἔνε' ἄμα G : ἔνε' ἄρα L : ἔνε'
 ἄρ P (α over αρ erased). 67. πῖπτε Par. δ. 68. οὐρανοῦ P. || γρ. σύν τῷ ν
 ἀμφιβεβήκειν A (Ar. ?). 69. καὶ τότε δὴ : αὐτὸς δὲ Clem. Al. *Strom.* v. 727.
 70. ἐν δ' : ἔνε' IQR.

So the use of ὄπλα to mean armour occurs only in K 254, 272, Σ 614, T 21.

66. ἱερὸν ἦμαρ : so κνέφας ἱερὸν A 194, etc. See notes on A 366, H 282.

67. ἤπτετο, kept reaching the mark.

68. ἀμφιβεβήκει, stood with both feet upon the midst of heaven, as a warrior stands with both feet over a fallen comrade. Cf. δ 400, and in a different sense Z 355.

69. ἐτίταινε, drew out at full length, so as to leave the scale-pans clear ; ἔλακε (72), lifted off the ground. For the metaphor of the scales cf. Π 658, T 223, (perhaps A 509), Aisch. *Pers.* 346 δαίμων τις κατέφθειρε στρατόν, τάλαντα βρίσας οὐκ ἰσορρόπῳ τύχῃ. The exact relation which this balancing of fates, and the general power of destiny, bear to the omnipotence of Zeus, is a question which has greatly exercised the minds of students. It is perhaps enough to say that such problems would have been perfectly unintelligible to the men of Homer's time ; in a primitive state of thought man does not seek for a rational consistency in his abstract ideas. Such conceptions of fate and of supreme divinity as he has, have in all probability been evolved in his mind by two quite different processes, and he

sees no necessity to reconcile them. Indeed the weighing may be taken rather as a declaration by Zeus that the turning-point has come, than the seeking of a decision from any other power superior to himself. In all cases the result is a foregone conclusion ; there is no uncertainty implied. The appeal to the scales recurs in the same words in X 209-10, when the death of Hector is at hand. In that passage it is in place, as the fates are really fatal ; whereas here the only result of the ordeal is a temporary repulse of the Greeks, which before long is decisively reversed.

70. For the κῆρες see note on B 302. The schol. of An. here is an interesting proof that the consciousness of their ghostly origin long survived : ὁ δὲ Αἰσχύλος νομίσας λέγεσθαι (sc. κῆρε) τὰς ψυχὰς ἐποίησε τὴν Ψυχοστασίαν, ἐν ᾗ ἐστὶν ὁ Ζεὺς ἰστὰς ἐν τῷ ζυγῷ τὴν τοῦ Μένονος καὶ Ἀχιλλέως ψυχὴν. See further on X 210. τανηλεγέος occurs also in the parallel line X 210, and often in the *Odyssey*, always in the same phrase. The oldest derivation seems to be the best, παρατεταμένην ἔχοντος τὴν ἀλγηδόνα, Hesych., bringing long woe, from ταναός and ἄλγος. So also δυσηλεγής, T 154, χ 325. See M. and R. on β 100.

ἔλκε δὲ μέσσα λαβών· ῥέπε δ' αἷσιμον ἡμαρ Ἀχαιῶν.
αἶ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ
ἐξέσθην, Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄερθεν.
αὐτὸς δ' ἐξ Ἰδης μεγάλ' ἔκτυπε, δαιόμενον δὲ
ἦκε σέλας μετὰ λαὸν Ἀχαιῶν· οἱ δὲ ἰδόντες
θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος εἶλεν.

73

ἔνθ' οὗτ' Ἰδομενεὺς τλῇ μίμνειν οὗτ' Ἀγαμέμνων,
οὔτε δὺ Ἀϊαντες μενέτην, θεράποντες Ἄρῃος·
Νέστωρ οἶος ἔμμνε Γερήνιος, οὔρος Ἀχαιῶν,
οὔ τι ἐκών, ἀλλ' ἵππος ἐτείρετο, τὸν βάλεν ἰῶι
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο,
ἄκρην κακ κορυφήν, ὅθι τε πρῶται τρίχες ἵππων
κρανίῳ ἐμπεφύασι, μάλιστα δὲ καίριόν ἐστιν.
ἰλγήσας δ' ἀνέπαλτο, βέλος δ' εἰς ἐγκέφαλον δῦ,
σὺν δ' ἵππους ἐτάραξε κυλινδόμενος περὶ χαλκῶι.
ὄφρ' ὁ γέρων ἵπποιο παρηορίας ἀπέταμνε

80

85

73-4 ἀθ. Ar. 73. πολυβοτείρῃ DJQT (-μι) U. 74. ἐξέσθην: ἐν ἐκείνῃ ἐξεσθεν A Mosc. 1. 77. εἶλεν: ἤρει P, ἐν ἄλλωι A; cf. H 479. 78. οὗτ' ἀγαμ. R. 79. οὔτε: οὐδέ DR: οὗτ' (om. δὺ) Mor. || αἶαντες P (p. ras.) E Mor. Vr. A: οὗτ' αἶαντες δῦω C. 80. νέστωρ δ' GJLS. 81. ἐτείρετο: ἐτισι τῶν ὑπομνημάτων ἐδάμνατο Did., and so γρ. T. 83. δοί: Ἰνα Aristot. & Gen. An. v. 5. || τε om. C¹. 87. παρηορίας GJP: παρηορέας L. || ἀπέταμνε DGHRSST Lips. Vr. b c A, Mosc. 3: ἀπέταμνε J: ἀπετ+μνε A (ε in ras. with a supr., T.W.A.).

73-4. This couplet was athetized by Ar., and seems quite indefensible. The dual ἐξέσθην must be meant to stand for the plural; there is no reason why Zeus should have taken two fates for each side. Matters are not mended by the alternative ἐξεσθεν mentioned by Schol. A. The lines seem to be a gloss on 72. The sinking of the Achaeans' fates (or souls?) is evidently symbolical of descent to Hades, X 213.

75. A free use of thunder and lightning is characteristic of this book; see 133, 170, 405.

78-183. We now come to a part where borrowed lines are less frequent: 80 cf. A 840, O 370, etc.; 82 = Γ 329; 93 passim in Od. and six times again in Il.; 95 cf. X 283; 99 cf. E 134; 105-7 = E 221-3; 112 = A 516; 122 = O 452; 123 = E 296; 124 cf. P 83 (121-5 are repeated in 313-7); 130 = A 310; 141 cf. Φ 570; 146 = A 286; 147 = O 208, etc.; 150 cf. Δ 182; 152 cf. Δ 370; 158-9 = O 589-90; 161 cf. Δ 257; 162 = M 311; 169 cf. E 671; 172 = Z 110;

173-4 = A 286-7 (and elsewhere); 182 cf. Ξ 47; 183 cf. I 243.

81. Aristarchos, 'in some of the commentaries,' read ἐδάμνατο, which seems rather more appropriate to the effect of an immediately fatal wound.

83. πρῶται, i.e. the beginning of the mane.

84. καίριον: see Δ 185.

85. ἀνέπαλτο is a doubtful form; it may be divided either ἀν-έπ-αλτο or ἀν-έπαλτο (πάλλομαι). The former is best, as it is not clear that πάλλομαι can have any sense but that of *quivering*. See note on O 645. The passage is twice imitated by Virgil, Aen. x. 890 ff., xi 637 ff.

86. περὶ χαλκῶι, a bold phrase, *writhing about the point of the arrow*. Similar expressions occur in N 441, 570, Φ 577, Ψ 30, λ 424, μ 395; but in all of these the victim is pierced through the middle of the body, which makes the expression more natural.

87. παρηορίας, the *traces* of the *παρήρος* or extra trace-horse, which is

φασγάνωι ἄϊσσων, τόφρ' "Εκτορος ὠκέες ἵπποι
 ἦλθον ἀν' ἰωχμὸν θρασὺν ἡνίοχον φορέοντες
 "Εκτορα. καί νύ κεν ἔνθ' ὁ γέρων ἀπὸ θυμὸν ὄλεσσε, 90
 εἰ μὴ ἄρ' ὄξυ νόησε βοήν ἀγαθὸς Διομήδης.
 σμερδαλέον δ' ἐβόησεν ἐποτρύνων 'Οδυσῆα.
 "διογενὲς Λαερτιάδη, πολυμήχαν' 'Οδυσσεῦ,
 πῆι φεύγεις, μετὰ νῶτα βαλὼν, κακὸς ὥς ἐν ὀμίλῳ ;
 μή τίς τοι φεύγοντι μεταφρένῳι ἐν δόρῳ πῆξῃ. 95
 ἀλλὰ μέν', ὄφρα γέροντος ἀπώσομεν ἄγριον ἄνδρα."
 ὥς ἔφατ', οὐδ' ἐσάκουσε πολὺτλας δῖος 'Οδυσσεύς,
 ἀλλὰ παρήϊξεν κοιλας ἐπὶ νῆας 'Αχαιῶν.
 Τυδεΐδης δ' αὐτός περ ἐὼν προμάχοισιν ἐμίχθη,
 στῇ δὲ πρόσθ' ἵππων Νηληϊάδαο γέροντος, 100

89. φέροντες GJQR. 90. ἀπὸ : μετὰ Mor. 94. ποι L. || φεύγει P¹. ||
 λαβὼν U¹. 99. περ ἐὼν : πονέων Schol. Theokr. xi. 12. || εμῖχθη Pap. δ.
 100. νηληϊάδαο G : νηληϊάδο Pap. δ.

mentioned by Homer only here and in II 152, cf. δ 590 *τρεῖς ἵππους καὶ δῖφρον*.

89. ἡνίοχον is here used in the general sense of rider in the chariot, not as distinguishing the driver from the *παρά-βάτης*: so in T 401 *ἡνιοχῆα* means the fighter. From 121 we see that as a matter of fact Hector is not conceived as driving his own chariot. So also P 427. It may be noticed that *εραεύς* is an epithet peculiarly appropriated to Hector; it is used eight times of him in Homer, and only four times of all other heroes together.

94. *μετὰ νῶτα βαλὼν*, generally rendered *turning thy back*, a strange use. It is perhaps allowable to understand the shield as the direct object of *βαλὼν*, *throwing thy shield behind thy back*, as we know was actually done in retreat, e.g. by Aias in A 545 *ἔπιθεν δὲ τράκος βάλεν ἑπταβόειον*. The taunt in 95 thus gains in sarcastic bitterness, 'take very good care of your back.' Platt in *J. P.* xviii. 131 would put a comma after *ὀμίλῳ*, and the interrogation after *πῆξῃ*. This is of course more logical, but weaker. Davis and Bentley both conj. *βαλὼν σάκος, ὥς ἐν ὀμίλῳ μή τις κτλ.*, chiefly on the ground that the post-positive *ὥς* in comparisons is *ὡς*. This, however, is not clear, and the naming of the *σάκος* is not essential. Such an expression as *μετὰ νῶτα βαλεῖν* describing a well-known manœuvre might easily pass into a technical phrase in

which it was needless to name the shield. In X 283, however, the words of l. 95 are used merely to express the inherent disgrace of a wound in the back; cf. also N 289.

97. It was debated by the old critics whether *ἐσάκουσε* meant that Odysseus did not *hearken*, or only that he did not *hear* what was said. The former was the view of Aristarchos, but the latter is supported by the fact that Homer never represents any of the leading Greek heroes as a downright coward. The compound does not recur in H., and both senses are found in Trag. *Hymn. Cer.* 284 is ambiguous. Platt, however (*J. P.* ut supr.), aptly quotes Thuc. iv. 34 *ὑπὸ δὲ τῆς μείζονος βοῆς τῶν πολεμίων τὰ ἐν αὐτοῖς παραγγελλόμενα οὐκ ἐσακούοντες*, which shews it to be 'the correct term for catching a word in the tumult of battle.' The fact that the flight here is caused by the act of Zeus would hardly exonerate Odysseus under the circumstances, as Diomedes is able to resist the panic for a while under the action of a special incentive.

99. *αὐτός*, i.e. *μόνος*, as B 233, N 729, Ω 499. The phrase *προμάχοισιν ἐμίχθη* seems out of place here, as it is regularly used of a hero who comes forward from the rear to take his place among the champions of his own side; but now there are no Greek *πρόμαχοι* at all, as all have fled. The phrase is merely copied from E 134.

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ὦ γέρον, ἧ μάλα δὴ σε νέοι τείρουσι μαχηταί,
σὴ δὲ βίη λέλυται, χαλεπὸν δέ σε γῆρας ὀπάζει·
ἠπεδανὸς δέ νύ τοι θεράπων, βραδέες δέ τοι ἵπποι·
ἀλλ’ ἄγ’ ἐμῶν ὀχέων ἐπιβήσεο, ὅφρα ἴδῃαι

105

οἶοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο
κραιπνὰ μάλ’ ἐνθα καὶ ἐνθα διωκέμεν ἠδὲ φέβεσθαι,
οὓς ποτ’ ἀπ’ Αἰνείαν ἐλόμην, μήστωρε φόβοιο.

τούτῳ μὲν θεράποντε κομείτων, τώδε δὲ νῶϊ
Τρωσὶν ἐφ’ ἵπποδάμοις ἰθύνομεν, ὅφρα καὶ Ἑκτωρ
εἴσεται εἰ καὶ ἐμὸν δόρυ μαίνεται ἐν παλάμησιν.”

110

ὥς ἔφατ’, οὐδ’ ἀπίθησε Γερήνιος ἱππότα Νέστωρ.
Νεστορέας μὲν ἔπειθ’ ἵππους θεράποντε κομείτην,
ἴφθιμος Σθέnelός τε καὶ Εὐρυμέδων ἀγαπήνωρ·
τὼ δ’ εἰς ἀμφοτέρῳ Διομήδεος ἄρματα βήτην.

115

103. **οἶοι** H. || **ὀπάζει** Ar. Ω: **ἐπείγει** Ixion: **ἰκάνει** HST Vr. b, Mosc. 1^m, Harl. b, King's, Par. a b c f g j k, and **ἐν ἄλλῳ** A. 108 **ἀθ.** Ar. || **αἰνείου** HP, γρ. R: **αἰνείας** D (ο *man.* 2). || **μήστωρε** Ar. Ω: **μήστωρα** JPS Harl. & King's (*supr.* ε), Par. (c *supr.*) e (*supr.* ε) h j, Plato *Lach.* 191 B, *τινές* ap. Schol. T: **οἱ δὲ γράψαντες** **μήστωρε φόβοιο** πάνυ σφάλλονται τοῦ ὀρθοῦ Eust. See on E 272. 109. **κομείτην** Zen. (A *supr.*) C (*supr.* ων) DHU Vr. b, Mosc. 1¹, Par. d e (p. *ras.*) g k: **κομίτην** Pap. δ. || **τωίδε** Pap. δ. || **νῶϊν** GL. 110. **ἱπποδάμοις**(n) DGPQRSTU. || **ἰθύνομεν**: **θύνομεν** G: **εἰνόμεν** P: **ἄγασμεν** U (*ἐγείρομεν*!). 111. **εἰ**: A A (*supr.* ε) (R?) T. 113. **καμείτην** J: **κομίτην** CG. 114. **Ἰφθιμος** ADJR (? : γρ. **Ἰφθιμοί**) U: **Ἰφθιμοί** Ω.

103. **γῆρας, ὀπάζει**: see A 493. Here as elsewhere the tradition varies between **ὀπάζει**, **ἐπείγει** and **ἰκάνει**.

104. For the horses of Nestor, which seem to have been as famous for their slowness as those of Diomedes for their speed, see Ψ 309. **ἠπεδανός** recurs also in θ 311, *Hymn. Ap.* 316. The scholiasts are probably right in taking it to be for **ἀ-πεδ-ανος**, the opposite of **ἐμπεδος**, lit. *not firm on the feet* (**πεδ-** weak form of **ποδ-**). But see Schulze *Q. E.* p. 148.

105-7. See E 221-3; and for the phrase **μήστωρα** or **μήστωρε φόβοιο**, E 272. Here, as there, ms. evidence is in favour of the latter reading, though the consensus is not so general.

108 was athetized by Aristarchos, according to Aristonikos, on the following grounds:—**ὅτι ἀτοπον προστιθέναι τὴν ἱστορίαν τῷ εἰδῶτι καὶ ὁ καιρὸς δέχεται συντομίας· καὶ ὅτι τὸ ποτέ χρονικὴν ἔχει ἔμφασιν** (i.e. implies a considerable interval of time), **τῆς ἀφαιρέσεως γεγονυίας τῇ πρό**

ταύτης ἡμέραι. These arguments hardly seem sufficient.

109. As usual **τούτῳ** refers to the person addressed (*iste*), **τώδε** to the speaker. **θεράποντε**: Eurymedon (A 620) and Sthenelos. **κομείτων**: 3rd dual imper., an isolated form in Greek; for A 338 **ἔστων** is probably a plural. See Curtius *Verb.* ii.² 67, van L. *Encl.* p. 295, *H. G.* §§ 5, 173. The form and contraction throw suspicion on the word, yet the want of analogy makes late coinage improbable.

111. For the use of the future instead of the subj. in final clauses see *H. G.* § 326. 3. For **εἰ**, which has by far the best ms. authority, most editors read **ἢ**. But this use of **ἢ** to introduce a single dependent interrogation is not well supported. See *H. G.* § 338, note. **μαίνεται**, *rages*, by a bold personification, as II 74-5 **Διομήδεος ἐν παλάμησι μαίνεται ἔγχειν**.

114. **Ἰφθιμος Σθέnelος**, as Ψ 511. **ἀγαπήνωρ**: see on N 756.

Νέστωρ δ' ἐν χείρεσσι λάβ' ἡνία σιγαλόεντα,
 μάστιξεν δ' ἵππους· τάχα δ' Ἔκτορος ἄγχι γέγοντο.
 τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδέος υἱός·
 καὶ τοῦ μέν ῥ' ἀφάμαρτεν, ὁ δ' ἡνίοχον θεράποντα,
 υἱὸν ὑπερθύμου Θηβαίου Ἥνιοπῆα, 120
 ἵππων ἡνί' ἔχοντα βάλε στήθος παρὰ μαζόν.
 ἤριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 [ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε].
 Ἔκτορα δ' αἶνὸν ἄχος πύκασε φρένας ἡνιόχοιο·
 τὸν μὲν ἔπειτ' εἶασε, καὶ ἀχνύμενός περ ἑταίρου, 125
 κεῖσθαι, ὁ δ' ἡνίοχον μέθεπε θρασύν. οὐδ' ἄρ' ἔτι δὴν
 ἵππῳ δευέσθην σημάντορος· αἶψα γὰρ εὗρεν
 Ἴφιτίδην Ἀρχεπτόλεμον θρασύν, ὃν ῥα τόθ' ἵππων
 ὠκυπόδων ἐπέβησε, δίδου δέ οἱ ἡνία χερσίν.
 ἔνθά κε λουγὸς ἔην καὶ ἀμήχανα ἔργα γέγοντο, 130
 καὶ νύ κε σήκασθεν κατὰ Ἴλιον ἡύτε ἄρνες,
 εἰ μὴ ἄρ' ὀξὺ νόησε πατὴρ ἀνδρῶν τε θεῶν τε.
 βροντήσας δ' ἄρα δεινὸν ἀφῆκ' ἀργῆτα κεραυνόν,
 καδ δὲ πρόσθ' ἵππων Διομήδεος ἦκε χαμᾶζε·
 δεινὴ δὲ φλόξ ὦρτο θεείου καιομένοιο, 135

116. χερσι(ν) DGJRU. || **σιγαλόεντα** : φοινικέοντα A (ἐν ἄλλῳι σιγαλόεντα) HQS Harl. a (γρ. σιγαλόεντα) Vr. b c, Mosc. 3, and γρ. J. 117. **μάστιξεν** : φαίνισεν H (φοίνισεν?). 119. **ἐφάμαρτε** U. 121. **στήθος** P. 123 *om.* D^hH^tTU Harl. b, King's, Par. a b c e^t g. || **αὐτ' ἔλυον** Mosc. 1. 126. **μέθεπε** J. 128. **ἀρχεπτόλεμον** : ἐρασιπτόλεμον Zen. 129. **δέ οἱ** : δ' ὄγε P. 131. **κ' ἐσέκασε** T. || **ἡύτε** : ἡὺτ' T : ἡὺτε γ' S. || After this *τινὲς τῶν παλαιῶν* added **Τρῶες ὑπ' Ἀργείων, ἔλιπον δέ κεν Ἔκτορα δῖον χαλκῶι δηϊόωντα** (δηιωθέντα La Roche), **δάμασσε δέ μιν Διομήδης** T. 135. **θεείο** P : **εσοίο** LQ.

116. For the variant *φοινικέοντα* (with doubtful synizesis) compare the staining of harness in Δ 141, and of leather in ψ 201.

122. *ὑπερώησαν*, *swerved aside thereat*, on missing the guiding hand, as Ψ 433 (*ἵπποι*) *ἠρώησαν ὀπίσσω*. For the verb *ἐρώέω* see on B 179.

124. *πύκασε*, *covered up*, veiled his mind; in this metaphorical sense only in the present phrase, which recurs also in 316 and P 83. Cf. Γ 442, etc. *ἔρος φρένας ἀμφεκάλυψεν*.

126. *μέθεπε*, *drove in quest of*; the construction is the same as in E 329 (where see note) *Τυδείδην μέθεπε κρατερώνυχας ἵππους*, the direct object *ἵππους* being omitted here, as continually with

ἔχειν when meaning 'to drive.' *ἐφέπειν* is used in a similar way II 724, 732, Ω 326.

130. The sudden turn in the battle is quite out of proportion to what has gone before; there is no indication of any general rally on the Greek side, and the idea that Diomedes could unaided have caused a general rout of the enemy seems to be a mere outbidding of his exploits even where he has divine assistance, as in the fifth book. These objections could to some extent be evaded by supposing 131 to be an interpolation. *ἀμήχανα*, *irremediable*, admitting no *μῆχος* to evade them.

135. For the smell of sulphur accompanying a lightning flash see Ξ 415.

τὼ δ' ἵππῳ δέισαντε καταπτήτην ὑπ' ὄχεσφι.
 Νέστορα δ' ἐκ χειρῶν φύγον ἡνία σιγαλόεντα·
 δέισε δ' ὃ γ' ἐν θυμῷ, Διομήδεα δὲ προσέειπε·

“Τυδεΐδη, ἄγε δ' αὖτε φόβονδ' ἔχε μώνυχας ἵππους.

ἢ οὐ γινώσκεις ὃ τοι ἐκ Διὸς οὐχ ἔπετ' ἀλκή;
 νῦν μὲν γὰρ τούτῳ Κρονίδης Ζεὺς κῦδος ὀπάζει,
 σήμερον· ὕστερον αὖτε καὶ ἡμῖν, αἴ κ' ἐθέλησι,
 δώσει· ἀνὴρ δέ κεν οὐ τι Διὸς νόον εἰρύσσαιτο,
 οὐδὲ μάλ' ἵφθιμος, ἐπεὶ ἢ πολὺ φέρτερός ἐστι.”

τὸν δ' ἡμείβετ' ἔπειτα βοὴν ἀγαθὸς Διομήδης·

“ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
 ἀλλὰ τόδ' αἶνόν ἄχος κραδίην καὶ θυμὸν ἰκάνει·

Ἐκτωρ γάρ ποτε φήσει ἐνὶ Τρώεσσ' ἀγορεύων·

‘Τυδεΐδης ὑπ' ἐμείῳ φοβεύμενος ἵκετο νῆας.’

ὥς ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρεΐα χθών.”

τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·

“ὦ μοι, Τυδέος υἱὲ δαΐφρονος, οἶον ἔειπες.

εἴ περ γάρ σ' Ἐκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει,

136. καταπλήτην L. || ὑπ' : ἐπ' J. 137. φύγον Ar. Ω : φύγεν (A *supr.*) DJRU Harl. d, Par. f j¹ (?) k. || σιγαλόεντα : φοινικόεντα Q Harl. d, Par. e (γὰρ σιγαλόεντα), ἐν ἄλλῳ A (A has σιγαλόεντα *in ras.*). 138. ὃ γ' ἐν : ὃ γε DJU. 139. δ' αὖτε : νῶϊ Zen. 140. ὃ τοι AP[S]TU (*supr.* π) Cant. Vr. a c, Lips. : ὅτι τοι J : ὃ π Ω. 142. ὕστερον δ' DJRU. 144. ἐπεὶ ἦ : οὐδ' d R. || φέρτατος PQR Eust. 146. ναὶ : καὶ R (ναὶ R^m). || ἔειπας GJL (*supr.* ες). 147. τόδ' : τό γ' G. 148. γάρ : δέ J (*supr.* γάρ) : δὴ Eust. 149. τυδεΐδης δ' DU. 150. χάνει J. 152. ἔειπας CH¹. 153. γε om. P : τε H.

136. For the form καταπτήτην see B 312.

139. φόβονδ' ἔχε, lit. 'drive towards flight.' Cf. E 252 φόβονδ' ἀγόρευε, and I' 263 πεδίονδ' ἔχον.

141. ὀπάζει is of course the causative form of ἔπεται above, 'makes to accompany.'

143. εἰρύσσαιτο : a singular use of this verb, obviously different from that in A 216 (see note there), where it means 'to obey, observe.' It appears to be rather analogous to B 859 ἐρύσατο κῆρα, *warded off fate*, here *no man can ward the design of Zeus*, the idea of *watching* (*ob-serv-are*) passing on the one hand into that of *guarding* a friend, on the other into that of *guarding against* a foe. φυλάσσω and φυλάσσομαι shew a similar divergence in sense, as the scholia note; though there the distinction is aided by the difference of voice. Cf. π 463, where

εἰρύεται = *watch for* in a hostile sense. The form εἰρύσσαιτο for ἐρύσαιτο is due to the analogy of the reduplicated εἰρυναι and the similar aor. of *φέρω*, *άται*, aided by metrical necessity.

147. It is most natural to take τόδε as agreeing with ἄχος, 'this is the sore grief.' It is, however, possible to understand it as an accusative anticipating the content of the following clause, 'It is in respect of this that great grief comes upon me, namely, that,' etc. For this use of the pronoun cf. E 827 τό γε, and Z 523 τὸ δέ.

148. The future φήσai is found in Homer only here and in 153.

150. ἀπειλήσαι, here in the primitive sense, *declare loudly*, cf. Ψ 863, 872, and θ 383 ἀπείλησας βητάρμονας εἶναι ἀρίστους. For the last half of the line see Δ 182.

153. εἴ περ φήσai admits Diomedes's

ἄλλ' οὐ πείσονται Τρῶες καὶ Δαρδανίῳνες
καὶ Τρώων ἄλοχοι μεγαθύμων ἀσπιστάων,
τάων ἐν κονίησι βάλες θαλεροὺς παρακοίτας." 155

ὥς ἄρα φωνήσας φύγαδ' ἔτραπε μώνυχας ἵππους
αὐτὶς ἀν' ἰωχμόν· ἐπὶ δὲ Τρῶές τε καὶ Ἑκτωρ
ἡχῇ θεσπεσίῃ βέλεα στονόεντα χέοντο.

τῷ δ' ἐπὶ μακρὸν ἄυσε μέγας κορυθαίολος Ἑκτωρ· 160

“Τυδεΐδη, περὶ μὲν σε τίον Δαναοὶ ταχύπῳλοι
ἔδρῃ τε κρέασίν τε ἰδὲ πλείοις δεπάεσσι·

νῦν δέ σ' ἀτιμήσουσι· γυναικὸς ἄρ' ἀντὶ τέτυξο.

ἔρρε, κακὴ γλήνη, ἐπεὶ οὐκ εἷξαντος ἐμεῖο

πύργων ἡμετέρων ἐπιβήσεται, οὐδὲ γυναῖκας 165

ἄξεις ἐν νήεσσι· πάρος τοι δαίμονα δώσω.”

ὥς φάτο, Τυδεΐδης δὲ διάνδιχα μερμήριξεν,

ἵππους τε στρέψαι καὶ ἐναντίβιον μαχέσασθαι.

τρεῖς μὲν μερμήριξε κατὰ φρένα καὶ κατὰ θυμόν,

157. φύγαδε τράπε Ar. A : φύγαδ' ἔτραπε PQ Par. a e f. 158. αὐτοὶς CQ.
159. στονόεντα J. 162. τ' ἡδὲ G : τε ἡδὲ QT. 163. ἄρ' : γὰρ G. || ἀντὶ
τέτυξο Ar. : ἀντὶ τέτυξο DH : ἀντιτέτυξο J Mosc. 1 : ἀντ' ἐτέτυξο or ἀντετέτυξο
Ω. 164. εἷξαντος J. || ἐμοῖο P. 164-6 dθ. Ar. Aph. 166. τοι : γάρ τοι
G. || δαίμονα δώσω : πότμον ἐφήσω Zen. 167. μερμήριζε(ν) LS Mor.
168. στρέψαι D. || ἀντίβιον H. || Some added ἢ μήτε στρέψαι μήτ' ἀντίβιον μαχέ-
σασθαι (An.). 169. μερμήριζε S.

view of Hector's action as right, *though Hector will indeed say*.

157. φύγαδ' ἔτραπε, like φόβονδ' ἔχε above (139).

161. Hector loses no time in justifying the opinion of Nestor and Diomedes. For the chief seat and other marks of distinction see Δ 262, H 321, M 310, with the notes on the two first passages.

163. ἄρα with τέτυξο, 'you are *after all*,' as often. ἀντὶ, lit. *in the place of* a woman, i.e. no better than one. It may also mean 'as good as,' i.e. no worse than, I 116, Φ 75, θ 546; it merely indicates *equality*.

164. γλήνη, *plaything*, doll, puppet. The word recurs in Ξ 494, ι 390, in the sense of *eye-ball* or *pupil* (so also Soph. O. T. 1277); and the cognate γλήνεα is found in Ω 192, meaning *trinkets* (compare τρίγληνος Ξ 183, σ 298, *with three drops*, of earrings; Helbig, H. E.² 271). The word seems to come from the root γαλ, and to mean 'something bright.' In the present passage it

has been taken to mean *girl* by a process the inverse of that by which κόρη comes to mean the pupil of the eye. But it implies no more than 'you pretty toy.' οὐκ of course goes with ἐπιβήσεται, not with εἷξαντος.

166. δαίμονα δώσω, *I will deal thee fate*, a strange expression, not elsewhere found. Cf. I 571 δόμεν θάνατον, and the phrase δαίμονος αἶσα. Zen. read πότμον ἐφήσω, a more likely phrase, but to all appearance a mere conj.; cf. Δ 396 πότμον ἐφήκε. Ar. and Aph. athetized 164-6, partly on account of this, partly because they considered the lines 'poor and unsuited to the characters of the speakers.' Against this may be set Bergk's remark that the speech of Hector without these lines is very weak and jejune.

167. διάνδιχα μερμήριξεν, followed by the statement of only one of the alternatives which present themselves, is exactly paralleled by our colloquial '*had half a mind* to turn his horses and to fight.' See on A 189, where the same phrase is found.

τρὶς δ' ἄρ' ἀπ' Ἰδαίων ὀρέων κτύπε μητίετα Ζεὺς 170
 σῆμα τιθεὶς Τρώεσσι, μάχης ἑτεραλκέα νίκην.
 "Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὖσας·
 "Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς·
 γινώσκω δ' ὅτι μοι πρόφρων κατένευσε Κρονίων 175
 νίκην καὶ μέγα κῦδος, ἀτὰρ Δαναοῖσί γε πῆμα·
 νήπιοι, οἳ ἄρα δὴ τάδε τείχεα μηχανόωντο
 ἀβλήχρ' οὐδενόσωρα· τὰ δ' οὐ μένος ἀμὸν ἐρύξει·
 ἵπποι δὲ ῥέα τάφρον ὑπερθορέονται ὀρυκτὴν.
 ἀλλ' ὅτε κεν δὴ νηυσὶν ἔπι γλαφυρήισι γένωμαι, 180
 μνημοσύνη τις ἔπειτα πυρὸς δητοιο γενέσθω,
 ὥς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτοὺς
 [Ἀργείους παρὰ νηυσὶν, ἀτυζομένους ὑπὸ καπνοῦ]."
 ὥς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε·

170. ἄρ' om. QRT. || ἀπ': γρ. ἐπ' A. 174. ἀνδρες P. || δὲ om. P. 175.
 γινώσκω L. 177. οἳ Dion. Sid. || τάδε: τάγε Bar. || μηχανόωνται C'D'L
 (supr. ο) RT (supr. ο). 178. ἀβλήχρ' G: ἀβλήχ' J: αὐλήχρ' P. || οὐδ'
 ἐνόσωρα P: οὐδὲ νόσωρα G. || ἐμὸν JPQR (ε in ras.). || ἐρύξαι L: ἀμύσαι Harl.
 a (glossed ἀμβλυνεῖ: γρ. ἐρύξει). 181. γένηται T. 182. κτενέω Cant.
 183 om. ACDH^tPR^tT Harl. a, King's, Par. a c^t e^t f^t g j k Lips.^t || καπνῶ(ι) S Harl.
 b^m, Par. b c^m f^m, Mor. Vr. a c A, Mosc. 1 3 (περὶ καπνῶι ἢ ὑπὸ καπνοῦ Eust.
 ἔκτωρ ἀργείους παρὰ νηυσὶν ἀτυζομένους γε Par. h. 184. ἵπποισι κέκλετο P.
 φώνησέν τε: γρ. μακρὸν αὖσας Vr. A.

171. For the phrase μάχης ἑτεραλκέα νίκην see H 26. According to Nikanor, the comma must be put after Τρώεσσι, as is always printed, ἐὰν γὰρ συνάπτωμεν, σολοικοφανὲς γίνεται. I.e. he objects to taking σῆμα as adverbial accusative, 'by way of a sign,' and joining τιθεὶς ἐτ. νίκην Τρώεσσι, 'appointing for the Trojans a turning of the tide of battle.' This construction is perhaps possible, though not very Homeric; it may have been suggested by the fact that the common phrase is σήματα φάινων, or the like. There is no difficulty in taking both νίκην and σῆμα with τιθεὶς by a slight zeugma.

177. For οἳ Dion. Sidon. (and Bentley) read αἳ, which is pleasing in itself, and agrees with the habit of making a decided pause after νήπιος used interjectionally, instead of connecting it closely with what follows. We have, however, νήπιοι οἳ in O 104 and α 8, so that the question is doubtful. μηχανάσθαι is elsewhere always followed by

an adj. in the neuter plural, not by a substantive.

178. ἀβλήχρ': E 337. οὐδενόσωρα, not worth a thought; ἀπαξ λεγόμενον in Greek till Oppian. Döderl. takes it to mean *recking of nothing*, impious, which may be right. Hes. explains οὐδενὸς φυλακτικά, *guarding nothing*; hence Brandreth conj. οὐδενόσουρα (οὐρὸς = guard). For the almost unique composition of the word see H. G. §§ 124 f. The form in any case is not early, for οὐδεὶς is practically unknown to Homer, except in the form οὐδέν (the only exceptions are X 459, λ 515; H. G. § 356).

181. ΜΗΜΟΣΥΝΗ ΓΕΝΕΣΘΩ, a sort of periphrastic passive to μέμνημαι: cf. H 409 φειδῶ γίνεται.

183 is omitted by all the best mss.; it is merely intended to introduce Ἀργείους as a gloss on αὐτοὺς.

184. The following passage down to 212 has given rise to many well-founded suspicions. For 185 see below. 186-90

“Ξάνθέ τε καὶ σύ, Πόδαργε, καὶ Αἴθων Λάμπέ τε δῖε, 185
 νῦν μοι τὴν κομιδὴν ἀποτίνετον, ἣν μάλα πολλὴν
 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,
 ὑμῖν παρ προτέροισι μελίφρονα πυρὸν ἔθηκεν
 οἶνόν τ’ ἐγκεράσασα πιεῖν, ὅτε θυμὸς ἀνώγοι,
 ἣ ἐμοί, ὅς πέρ οἱ θαλερὸς πόσις εὖχομαι εἶναι. 190
 ἀλλ’ ἐφομαρτεῖτον καὶ σπεύδετον, ὅφρα λάβωμεν
 ἀσπίδα Νεστορέην, τῆς νῦν κλέος οὐρανὸν ἵκει
 πᾶσαν χρυσεῖην ἔμεναι, κανόνας τε καὶ αὐτήν,
 αὐτὰρ ἀπ’ ὧμοιιν Διομήδεος ἵπποδάμοιο
 δαιδάλεον θώρηκα, τὸν Ἥφαιστος κάμε τεύχων. 195

185 ἀθ. Ar. || καὶ Λάμπε τὲ J. 186. ἀποτίνετε G. 189 ἀθ. Ar. Aph. ||
 ἐγκεράσασα J. || ὅτι J. || ἀνώγοι ADJQT: ἀνώγη Cant.¹: ἀνώγει Ω. 190.
 ὅστις οἱ C. 191. ὅφρα Ar. Ω: αἶ κε HT Harl. b, Par. b h k, and ἄλλοι (Did.). ||
 λάβωμεν Q. 192. νεστορίην GPR. || ἵκει GL (supr. ι) Vr. A, Mosc. 3. 194.
 ὧμοιι P.

are confused and absurd, even if we cut out 189; 192-7 are exaggerated, and do not agree with the rest of the *Iliad*. 198-211 are weak in themselves, contradict the introduction to this book, and have no bearing whatever on the story; 212 is a familiar sign of interpolation. 213 follows naturally after 182. The lines appearing in other places are only 184=Ψ 442; 187=Z 395; 210-11 cf. T 134-5; 212 passim. The passage is therefore substantially original.

185 was athetized by Ar. on the ground that H. knows nothing of four-horse chariots, and that the four names conflict with the dual ἀποτίνετον. It appears that some tried to evade the difficulty by taking ξάνθος and πόδαργε as epithets, not as proper names, which is equally un-Homeric. There is apparently an allusion to a four-horse chariot in the late passage A 699, and in a simile ν 81. The names of the horses are all copied from other places; see Π 149, Ψ 295, ψ 246. There seems no good reason to reject this one line, which is of a piece with what follows. It is likely enough that the composer of the passage may have regarded dual and plural as interchangeable, like Zen.; or he may have carelessly copied from some lost passage where only two horses were addressed. The speech would begin very badly without the opening line.

188. The constr. changes, as often;

it begins as though ἔθηκεν alone were to follow, but the idea is expanded so that πυρὸν has to come in a rather awkward apposition with κομιδὴν.

189. This line was athetized by Aph. and Ar. on the ground that it is absurd to make the horses drink wine. The line in this case will be a singularly unfortunate expedient on the part of an interpolator who was offended at Hector's being made to eat grain, as is the case if we omit it. πυρὸς has to be ground before it can be the food of men, ν 109. The whole passage is too hopeless to be remedied by a single omission. The attention shewn to the horses is paralleled in Ψ 281-2.

192. A famous shield of Nestor is as little known elsewhere to the *Iliad* as a divine breastplate of Diomedes. As the story now stands, the latter must have belonged to Glaukos, with whom Diomedes had exchanged armour, and could not have failed to obtain mention in Z 236; while there is no allusion to the former in the passage which refers to the arms which Nestor may be presumed to have taken from Ereuthalion, H 146-55. Besides, the effect anticipated from the capture of these two pieces of armour seems quite disproportionate. Νῦν in 192 is a mere metrical makeshift; for the phrase see θ 74. For the κανόνες of the shield see App. B, i. 1.

εἰ τούτῳ κε λάβοιμεν, ἐελποίμην κεν Ἀχαιοὺς
αὐτονυχὶ νηῶν ἐπιβησέμεν ὠκείων.”

ὥς ἔφατ' εὐχόμενος, νεμέσησε δὲ πότνια Ἥρη,
σεΐσατο δ' εἰνὶ θρόνῳ, ἐλέλιξε δὲ μακρὸν Ὀλυμπον,
καὶ ῥα Ποσειδάωνα μέγαν θεὸν ἀντίον ἤυδα·

200

“ὦ πόποι, ἐννοσίγαι' εὐρυσθενές, οὐδέ νυ σοί περ
ὀλλυμένων Δαναῶν ὀλοφύρεται ἐν φρεσὶ θυμός.

οἱ δέ τοι εἰς Ἑλίκην τε καὶ Αἰγὰς δῶρ' ἀνάγουσι
πολλά τε καὶ χαρίεντα· σὺ δέ σφισι βούλεο νίκην.

εἴ περ γίρ κ' ἐθέλοιμεν, ὅσοι Δαναοῖσιν ἄρωγοί,

205

Τρῶας ἀπώσασθαι καὶ ἐρυκέμεν εὐρύοπα Ζῆν,

αὐτοῦ κ' ἔνθ' ἀκάχοιτο καθήμενος οἶος ἐν Ἰδῇ.”

τὴν δὲ μέγ' ὀχθήσας προσέφη κρείων ἐννοσίχθων·

“Ἥρη ἀπτοεπές, ποῖον τὸν μῦθον ἔειπες ;

197. αὐτονυχῇ CDJQS and *ap.* Eust. 199. ἐνέλιξε J. 201. ἐννοσίγαι' G :
ἐννοσίγαι' P : αἰννοσίγαι' Q. || σοί γε H (*supr.* περ). 202. ἐν φρεσὶ : ἐνδοσε QR.
203. οὐ δέ τοι ἐς J. || τοι : τι P : τε G : καὶ Vr. b. || ἐνάγουσι Vr. b. 206.
ΖΑΝ P : ΖΑΝ' G (*supr.* α) LQR : ΖΑνα HS : ΖΑ with Ν' at the beginning of next
line, Ar. ACDJT (γρ. Ζεὺς). 207. ἔνεα κάθοιτ' ἀκαχήμενος Zen. 209.
ἔειπας GH'S.

196. See note on E 273. Except in this place Hector, far from hoping to see the Greeks embark, desires to prevent them by burning the ships; see 182, 217.

199. This line seems like a poor imitation of the famous A 530. ἐνί for ἐνί is found only in this phrase (also O 150) and εἰνὶ θύρῃσι (θ 325(?), ι 417, κ 310, μ 256). It is a purely metrical form, excused in the case of εἰνὶ θύρῃσι by absolute necessity; ἐν θρόνῳ, however, is not impossible, so that Schulze regards εἰνὶ here as a later imitation of εἰνὶ θύρῃσι (Q. E. 221).

200. ἀντίον ἤυδα must here be taken to mean *addressed*; it is elsewhere used only of a reply to something previously said.

203. Helike and Aigai are two cities in Achaia, both chief seats of the worship of Poseidon; B 575, N 21, T 404.

204. βούλεο is generally taken as an imperative, but it may equally well be an imperfect, 'you used to wish them the victory.' βούλεσθαι as usual indicates *preference* of one of two things; while ἐθέλοιμεν in the next line = 'make up our minds,' B 123.

206. ΖΑΝ: a somewhat doubtful form.

Ar. wrote Ζῆν', assuming a synaphea with the following line. There are some other traces of this in Homer, but they are all very doubtful, and the short form Ζῆν' is defensible on analogy, though there is no direct evidence for it. It apparently represents the Skt. *Djām*, as βῶν represents *gām*, see H 238. Herodianos attests also a nom. Ζῆς, which might have an accusative Ζῆν' on the analogy of nouns of the first declension. But the question is by no means certain; it is at least a curious coincidence that in every case where the form Ζῆν' occurs, the following word, at the beginning of the next line, should commence with a vowel (Ξ 265, Ω 331). See H. G. § 106 (2). Van L. *Ench.* p. 11 compares δῶ for δῶμα at the end of a line (but see on A 426), and the cases of elision at the end of the Virgilian hexameter, *Georg.* i. 295, *Aen.* vii. 160, and others.

207. This is quite inconsistent with the introduction to the book. καθήμενος is virtually the principal verb, 'he would sit alone, to his vexation.'

209. ἀπτοεπές used to be explained either as ἀπτόητος (undaunted) τοῖς ἔπεσιν or καθαπτομένη τοῖς ἔπεσιν, neither of which will do. As the word stands it is

ἵκ' ἂν ἐγὼ γ' ἐθέλοιμι Διὶ Κρονίωνι μάχεσθαι 210
 μέας τοὺς ἄλλους, ἐπεὶ ἡ πολὺν φέρτερός ἐστιν."
 ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
 οὐν δ', ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔργε,

0. ἐγὼ γ' : ἐγὼν G. 211. ὑμέας J. || φέρτατός DJPQRS. 213. ἀπὸ :
 Zen. (see Ludwich *ad loc.*). || ἐν τισι γρ. ἀπὸ τάφρου πύργος ἔργεν A. ||
 Ἀρίσταρχος καὶ ἔργε καὶ ἔρυκε Did.

derived from root *jaπ* of *λάπτω*,
 in the sense of 'hurling words',
 reckless in speech (so Monro).
 there is much plausibility in
 Bernagel's suggestion *ἀεπτοεπές* (or
 ps rather *ἀαπτοεπές*), 'unmanage-
 uncontrollable, in language.' Cf.
 forms B 212 *ἀμετροεπής*, N 824 *ἀμαρ-*
 ; and for *ἀεπτος* or *ἀαπτος* see on
 7. Tradition varies between *ἀπτ-*
πτ-.

65. The repeated lines here are
 A 300, T 204; 220=N 167, 208;
 cf. θ 84; 222-6=A 5-9; 227=A
 etc.; 228=E 787; 232 cf. β 431;
 cf. O 507, X 374; 242 cf. A 455;
 O 376; 245=P 648; 246 cf. A 117;
 Ω 315; 252=Ξ 441; 258-9=A 447-
 30=E 294; 262-5=H 164-7.

It seems impossible to get a good
 out of the text as it stands, and
 variants recorded do not materially
 with the exception of Zen.'s *καί* for
 of which more below. There are
 possible explanations of the space
 by the Achaeans: (1) ships and
 may be regarded as close together,
 the trench at a considerable distance
 the Greeks are driven behind the
 h but not inside the wall. (2) Wall
 trench are regarded as close together;
 Greeks are driven inside both, and
 the space between them and the ships.
 these (2) is by far the most natural,
 as what we should like to get; but
 one form or another is what the
 seem to imply. While *ἐκ* signifies
 from, and does not connote dis-
 , *ἀπό* distinctly implies *far away*
 , e.g. I 353 *ἀπὸ τείχεος*, *far from the*
 ; so that whether we take *ἀπὸ*
 ou with *ἔργε* or attributively with
 os, emphasis is laid upon the *separa-*
 of wall and trench. The same sense
 s from Zen.'s *καί* for *ἀπό*, for this
 s ships and wall one limit, the
 h the other. Now in some places
 trench is clearly conceived as being
 some little distance from the wall;

see particularly Σ 215 *στῇ δ' ἐπὶ τάφρον*
λὼν ἀπὸ τείχεος. The interval between
 them is the station where the sentinels
 are posted in I and K. But we are no-
 where led to believe that the distance is
 such as to afford a *place d'armes* for the
 whole Greek host; if the trench were
 virtually a separate first line of defence,
 we should look for more recognition of
 the fact in the long battles from M to O.
 This is the serious objection to Zen.'s
καί. With the text we have the follow-
 ing alternative renderings: (a) *the space*
which, beginning from the ships, the trench
cut off at a distance from the wall. This
 is a clumsier way of expressing the same
 thing, and *ἐκ νηῶν* seems entirely otiose.
 We cannot take *ἐκ νηῶν* as *outside the*
ships, i.e. in a space separated from
 them, for *ἐκ*, unlike *ἀπό*, implies *con-*
nexion (*ἐκ βελέων* in Ξ 130 is the nearest
 analogy; but that means 'in a space
 measured from the (range of) darts').
 This would involve reading *ἐκ πύργου*
ἀπὸ νηῶν. (b) Take *ἀπό* with the verb,
 and join *πύργου τάφρος*, *all that the moat*
of the wall enclosed, starting from the
ships. This gives the desired sense (2),
 but the order of the words is intolerably
 harsh. (c) We might take *πύργου* not
 in the Homeric sense, *wall*, but in the
 later, *tower*; *all that, starting from the*
ships, the trench, away from the tower,
enclosed. This involves the entirely un-
 supported assumption that there is
 some definite tower (the common grave?)
 used as a landmark, and that the space
 enclosed is defined as being 'away from'
 this. Apparently there is no alternative
 but conjecture. Monro suggests *ἐπὶ*
πύργῳ for *ἀπὸ πύργου*, *the trench at the*
wall, i.e. 'the wall with the trench.'
 This gives the required sense; but still
 better would be *ἐπὶ πύργους*, 'all the
 space that the trench enclosed, from ships
 to walls.' *ἐπὶ* with acc. is the regular
 word for expressing extension, as far as
 a limit, e.g. 224 *γεγωνέμεν ἐπὶ κλισίας*:
 and *πύργοι* is rather commoner than

πληθεν ὁμῶς ἵππων τε καὶ ἀνδρῶν ἀσπιστάων
 εἰλομένων· εἴλει δὲ θοῶι ἀτάλαντος Ἄρηι 215
 Ἕκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκε.
 καὶ νύ κ' ἐνέπρησεν πυρὶ κηλέωι νῆας ἔτσας,
 εἰ μὴ ἐπὶ φρεσὶ θῆκ' Ἀγαμέμνονι πότνια Ἥρη
 αὐτῶι ποιπνύσαντι θοῶς ὀτρῦναι Ἀχαιοὺς.
 βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν 220
 πορφύρεον μέγα φᾶρος ἔχων ἐν χειρὶ παχείῃ,
 στῆ δ' ἐπ' Ὀδυσσῆος μεγακήτεϊ νηὶ μελαίνῃ,
 ἥ ρ' ἐν μεσάτῳ ἔσκε γεγωνέμεν ἀμφοτέρωσε,
 [ἡμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο
 ἡδ' ἐπ' Ἀχιλλῆος, τοί ρ' ἔσχατα νῆας ἔτσας 225
 εἵρυσαν, ἡνορέῃι πῖσυνοι καὶ κάρτεϊ χειρῶν·]
 ἦυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς·
 “αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
 πῇ ἔβαν εὐχωλαί, ὅτε δὴ φάμεν εἶναι ἄριστοι,

214. ΠΛΗΘΕΝ C. 217. κ' ἐνέπρησε(ν) CQS Harl. a, Lips. Vr. b: καὶ
 ἐνέπρησεν T: κέν' ἐπρησε R (sic): καὶ ἐπρησε(ν) Ω. || ἔτσας: ἀχαιῶν? Pap.
 ε (the preceding line ends with]νοντο—ἐνθά κε λοιγὸς ἔην καὶ ἀμύχανα ἔργα
 γένοντο Monro). 219. ποιπνύσαντι U. || ἀχαιοὺς: ἐτ]αιρους Pap. ε. 220
 om. L. || ἔτσας Vr. b (γρ. ἀχαιῶν). 223. ἀμφοτέρωσιν P^{2m} Vr. c, Mosc. 3.
 224-6 om. ACDGP^tQTU^t, Harl. a, Lips. Vr. b, Mosc. 1. 224. κλισίῃς S: κλισίῃς
 Pⁱⁿ: κλισίῃν U^m. 225. ἡδὲ κάχιλλος R. || ἔσχατοι P^m Vr. c A. 229. ποί
 P. || ἀρίστους U.

πύργος when the fortification of the
 camp is spoken of as a whole. The
 loss of the final s of πύργους would easily
 lead to the change of ἐπὶ to ἀπό, ἐπὶ
 πύργου being meaningless. (ἐπὶ πύργον
 would of course be wrong, as a syllable
 long by position only cannot stand in
 the second half of the fourth foot.) The
 relative sentence ὅσον . . . ἔργε is the
 nom. to πληθεν, τῶν anticipating ἵππων
 τε καὶ ἀνδρῶν.

221. It is not quite clear whether
 Agamemnon holds the mantle in his
 hands in order to be the freer, like
 Odysseus in B 183, or as a sort of flag,
 to call attention to what he is doing;
 perhaps both ideas may be intended. It
 may be noticed that purple does not
 seem to be a distinctively royal colour
 in Homer, see θ 84, δ 115, etc. But it
 was the only colour with which the
 ancients could dye linen, the material of
 the luxurious φᾶρος (see on B 43, Ω 230),
 which is the apparel of the great alone.

222. μεγακήτεϊ, with mighty hollow,

capacious; so Φ 22, with mighty maw,
 and γ 158 of the sea with mighty deeps.
 Jordan proposes to derive the word from
 the ordinary sense of κῆτος, monster, ex-
 plaining πόντος μεγακ. as teeming with
 great monsters, and μεγακ. νηὶ as 'with
 a great monster' at the prow; for it was
 a common practice to make the prow of
 the ship in the form of an animal's head;
 see the Egyptian ship of about 1000 B.C.
 in Torr, *Ancient Ships*, p. 65 and fig. 6.
 The 'ram' in the form of a head, a pig's
 for choice, is apparently post-Homeric:
 see Helbig *H. E.*² p. 77. The phrase
 recurs in A 600.

223. μεσάτῳ: a superlative form re-
 curring only in the parallel passage A 6
 (whence a few MSS. have added 224-6).
 γεγωνέμεν οὐ ψιλῶς ἐστὶ φωνεῖν, ἀλλ'
 ἀκουστὸν φθέγγεσθαι, Schol. A.

228. ἐλέγχεα: see note on Δ 242.

229. εὐχωλαί, boastings, not in a bad
 sense, which is only given by κενεαυχέαι.
 For the phrase πῇ ἔβαν cf. E 472, Ω 201.
 The following relative clause is evidently

ἄς ὅπῳτ' ἐν Λήμνῳ κενεαυχέες ἡγοράασθε, 230
 ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραιράων,
 πίνοντες κρητῆρας ἐπιστεφέας οἶνοιο,
 Τρώων ἄνθ' ἑκατόν τε διηκοσίῳν τε ἕκαστος
 στήσεσθ' ἐν πολέμῳ· νῦν δ' οὐδ' ἐνὸς ἄξιοί εἰμεν
 Ἔκτορος, ὃς τάχα νῆας ἐνιπρήσει πυρὶ κηλέῳ. 235
 Ζεῦ πάτερ, ἦ ῥά τιν' ἤδη ὑπερμενέων βασιλῆων
 τῆιδ' ἄττι ἄσας καί μιν μέγα κῦδος ἀπηύρας;
 οὐ μὲν δὴ ποτέ φημι τεὸν περικαλλέα βωμὸν

230. ἡγοράασθε: ἐν ἄλλῳι εὐχετάσθε A. 231 ἀθ. Ar. || ὀρθοκραιράων G
 (p. ras.) U. 232. κρατῆρας J. 233. ἑκατόν (om. τε) GR. 234. δ' om. A. ||
 οὐδ' ἐνὸς HP: οὐδενὸς Ω. 235 ἀθ. Ar. Aph. (Ar. mentions with disapproval
 a variant ἔκτορος ὧι δὴ κῦδος Ὀλύμπιος αὐτὸς δπάζει). 237. ἄσας (ἄσας)
 AD¹ (?) HT (surpr. ἀ?) Ambr. Lips. Vr. b: ἄσας P (σας P² e corr.). 238. δῆ:
 γάρ H: γὰρ δὴ T.

imperfect, as there is a verb wanting either after ἄς or ὅπῳτ' according as we punctuate. If we put a comma after Λήμνῳ, we must assume an ellipse of ἦτε, as in our idiomatic 'you boasted when in Lemnos.' We may compare δς τ' ἐπεὶ followed by one verb only in Ω 42 (where see note), and ὡς ὅτε in similes without a verb. It is common enough for the substantive verb to be omitted in relative clauses (*H. G.* § 271), and an instance after a temporal adverb will be found in κ 176 ὅφρ' ἐν νηὶ θαῆι βρώσις τε πόσις τε: but here the omission is harsh, because the subject of the verb is not expressed. Hence some join ὅπῳτε with ἡγοράασθε, and hold that there is an anacoluthon, the verb governing ἄς being forgotten after the interposed relative clause. Bentley conj. ἄσας ποτ', van L. ἄς τότ' ἐνί. Von Christ thinks that the confused construction indicates interpolation from the Kypria, which may from the abstract have given some such story of a feast on the journey to Troy. But this is hardly probable. There is an evident allusion to the wines of Lemnos; see H 467. κενεαυχέες, only here and in late imitators. The verb αὐχεῖν does not reappear in H.

231 was athetized by Aristarchos on the ground that beef does not tend to make men boastful.

232. For ἐπιστεφέας see A 470.

234. στήσεσθαι is taken by Porphyrios to mean weigh (ἀπὸ τῶν ἐν τοῖς ζυγοῖς ἰστανμένων εἰρηται . . . ἔφασκεν ἕκαστον τὸν λέγειν ἀντίσταθμον εἶναι ἑκατόν καὶ

διακοσίῳν). In this case we must read ἄνθ' (= ἀντι) in 233, cf. 163. This gives excellent sense and suits also the literal sense of ἄξιοι: but στήσαι = weigh (trans.) is very rare in H., if found at all (T 247, X 350, Ω 232 are all more or less ambiguous), and the use of the mid. = weigh (intrans.) is apparently without a parallel in Greek. It is therefore best to write ἄνθ' (= ἀντα) with Herodianos and accept the obvious *would stand up to face*.

235. Athetized by Ar. and Aph. on the ground that it quite spoils the rhetorical effect of the reproach; Agamemnon ought to say 'we are no match even for the *weakest* Trojan.' It has all the appearance of a gloss. ἦττον ἂν φησιν Ἀρίσταρχος ὀνειδιστικὸν εἶναι, εἰπερ οὕτως ἐγγράπτο Ἔκτορος, ὧι δὴ κῦδος Ὀλύμπιος αὐτὸς δπάζει, i.e. Ar. objected to some critic, who had proposed this emendation, that it weakened the force of Ag.'s objurgation to admit that Hector's success was due to Zeus.

237. This throwing of the blame upon the ἄττι of Zeus is a favourite resource of Agamemnon; see T 91, etc. ἄσας, like all other forms of the verb except the isolated δᾶται T 91, 129, is best referred to *ἀφάζω, aor. ἄσας having an augmented form with ἀδ- and an un-augmented with ἄδ-, and, like other verbs of this class, a by-form ἄσσας κ 68, δάσσατο I 537, though mss. and edd. mostly write the σ single. Of course in a book like the present there can be no great objection to the late contracted ἄσας (cf. T 95, λ 61).

νηὶ πολυκλήϊδι παρελθέμεν ἐνθάδε ἔρρων,
 ἀλλ' ἐπὶ πᾶσι βοῶν δημόν καὶ μηρί' ἔκηα, 240
 ἰέμενος Τροίην ἐντείχεον ἔξαλαπάξαι.
 ἀλλά, Ζεῦ, τόδε πέρ μοι ἐπικρήνηνον ἐέλδωρ·
 αὐτοὺς δὴ περ ἔασον ὑπεκφυγέειν καὶ ἀλύξαι,
 μηδ' οὕτω Τρώεσσιν ἔα δάμνασθαι Ἀχαιοῦς."
 ὥς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δάκρυ χέοντα, 245
 νεῦσε δέ οἱ λαὸν σόον ἔμμεναι οὐδ' ἀπολέσθαι.
 αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν,
 νεβρόν ἔχοντ' ὀνύχεσσι, τέκος ἐλάφοιο ταχείης·
 παρ δὲ Διὸς βωμῶι περικαλλεῖ κάββαλε νεβρόν,
 ἔνθα πανομφαίωι Ζηνὶ ῥέζεσκον Ἀχαιοί. 250
 οἱ δ' ὥς οὖν εἶδονθ' ὃ τ' ἄρ' ἐκ Διὸς ἤλυθεν ὄρνις,
 μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.
 ἔνθ' οὗ τις πρότερος Δαναῶν πολλῶν περ εἶντων
 εὗξατο Τυδεΐδαο πάρος σχέμεν ὠκέας ἵππους

240. ἔκαιον Q Ambr.: ἔκνον A (*supr.* α) H (*e corr.*) P: ἔκναν U. 241. οἰόμενος R (ἰέμενος R^m). 243. δέ G. || In G Mor. Bar. the line stands after 244. 244 *om.* Ambr. 245. δέ: δ' δ GJ Vr. a. || ὀλοφύρετο A (*supr.* α) CHJPRS Vr. b² A. 246. ἀπολεῖσθαι Ar. 247. πετεαινῶν GL¹QRT: πεταινῶν J. 249. κάββαλε CGQST: ἐν ἄλλωι εἴκατο A, 250. πανομφαίω P. 251. εἶδον GR: ἤθεον U, γρ. Lips.: ἰδον U Ambr. || εἶδοντο διοστερας [αιγιοχοιο Pap. ε. After 252 Pap. ε has two lines beginning Ζεὺς δὲ πατὴρ ὠτρυνε φ[..... (φόνον δ' ἀμέγαρτον ὄφελεν; φάλαγγας is obviously inadmissible) and εἶσαν δὲ τρώες τυτεον δα[ναων ταχυπώλων?]. 254. τυδεΐδαο C: τυδεΐδα U. || ἔχευεν D²JQR.

239. The derivation and original sense of ἔρρειν are obscure. In Homer, as in Attic Greek, the verb is always used where the sense of going *in misfortune, under a curse*, and the like, is appropriate, if not necessary. Cf. I 364, Σ 421. The sense 'on my ill-omened journey hither' is obviously suitable here.

243. αὐτούς, i.e. even if we fail of our purpose let us at least save our lives.

246. ἀπολέσθαι mss., ἀπολεῖσθαι Ar., which is adopted by Naber; ὀλέσθαι von Christ. Similarly Cobet conj. ὀλεῖσθαι for ὀλέσθαι in ι 496. But the aor. is quite in place (cf. I 230); *he vouchsafed safety and not destruction*, the idea of futurity being subordinated. See on Γ 28.

247. τελειότατον, ὅτι οὐ τὸν τῶι σώματι τέλειον, ἀλλὰ τὸν ἐπιτελεστικώτατον (An. on Ω 315), *most sure of fulfilment*. The word, like τέλος itself, evidently had a technical religious sense; cf. Aisch. Ag.

973 Ζεῦ Ζεῦ τέλειε, τὰς ἐμὰς εὐχὰς τέλει. On the other hand, in A 66, Ω 34 it is more naturally taken to mean *unblemished*; cf. A 315 τελέεσσας ἐκατόμβας (and the τέλειον σύμβολον of *Hymn. Merc.* 526? but see Allen).

250. πανομφαίωι, i.e. to whom belong all omens by sounds or voices, such as Odysseus asks from Zeus in υ 100 φῆμην τίς μοι φάσθω. The epithet only occurs here in H., and is certainly not very appropriate to the particular omen. For ὁμψή cf. B 41.

254. εὗξατο κτλ., *could boast that he had driven his horses in front of Tydeides*. This is the only case in Homer of πάρος with the genitive. It takes up πρότερος in the preceding line. La R., however, prefers to connect Τυδεΐδαο with πρότερος, and πάρος with σχέμεν, *to drive right on wards*, a use for which there seems to be no analogy whatever. ἐπελάσθαι a final infin. after σχέμεν: in Attic it would require ὥστε. μαχέσασθαι, aor.

τάφρου τ' ἐξελάσαι καὶ ἐναντίβιον μαχέσασθαι, 255
 ἀλλὰ πολὺ πρῶτος Τρώων ἔλεν ἄνδρα κορυστήν,
 Φραδμονίδην Ἀγέλαον. ὁ μὲν φύγαδ' ἔτραπεν ἵππους·
 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε. 260
 ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 τὸν δὲ μετ' Ἀτρεΐδαι Ἀγαμέμνων καὶ Μενέλαος,
 τοῖσι δ' ἐπ' Αἴαντες θοῦριν ἐπιειμένοι ἀλκὴν,
 τοῖσι δ' ἐπ' Ἰδομενεὺς καὶ ὀπάων Ἰδομενῆος
 Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρεϊφόντηι,
 τοῖσι δ' ἐπ' Εὐρύπυλος Εὐαίμονος ἀγλαὸς υἱός. 265
 Τεῦκρος δ' εἵνατος ἦλθε παλίντονα τόξα τιταίνων,
 στῇ δ' ἄρ' ὑπ' Αἴαντος σάκεϊ Τελαμωνιάδαο.
 ἔνθ' Αἴας μὲν ὑπεξέφερεν σάκος· αὐτὰρ ὃ γ' ἦρως
 παπτήνας, ἐπεὶ ἄρ' τιν' ὀϊστεύσας ἐν ὀμίλῳ
 βεβλήκοι, ὁ μὲν αὖθι πεσὼν ἀπὸ θυμὸν ὄλεσσε, 270

255. τάφρον G (om. τ'). || ἀντίβιον HU. 257. φραδμονίδην (S supr.) Vg.
 c. || ἔτραπεν A supr. 258. μεταστραφέντι L Mor.: μεταστραφέντι JS: μετα-
 στρεφέντι P. 260. ἀράβησε κτλ.: ἐν ἄλλῳ ὑπερώησαν δὲ οἱ ἵπποι A.
 262. θοῦροι G. 264. ἀνδρεϊφόντη DGHT². 267. στῇ δὲ παρ' A (γρ. στῇ δ'
 ἄρ' ὑπ'). || ὑπ': ἐπ' HR. 268. ὑπεξέφερεν: γρ. ὑπαίε' ἔφερεν Schol. BT(?).
 269. ἐπεὶ: ἐπὶ G. || ἄρ: ἄν R² Harl. a. 270. βεβλήκοι Ar. CHS: βεβλήκει
 Ω. || ὄλεσσε H: ὤλεσσε R.

to take up the fight. πρῶτος: Tydeides, by a rather awkward change of subject.

261. After τὸν δὲ μετ' we must supply a verb, ἔσχον ἵππους, ἦλθον or the like, from 254. It is strange that Odysseus is not named here. Of all the heroes repeated from the preceding book the greater Aias is the only one who does anything at all.

266-334. It has been mentioned in the Introd. that the repeated lines in this ἀριστεία of Teukros are few. They are: 278=Δ 255; 280 cf. H 46; 282 cf. Π 39; 286 cf. A 212; 288=Δ 33; 298 cf. O 315; 309 cf. O 458; (313-7=121-5); 320=Ψ 509; 321=E 302; 331-4=N 420-3 (see note on 331).

266. παλίντονα probably alludes to the form of the 'Scythian' bow, with a double curve, bent back in the middle to form a handle. Or it may mean simply elastic, springing back when bent.

267. This mode of fighting is characteristically oriental. In the Assyrian sculptures, especially in sieges, we often find a warrior with a large shield and spear accompanied by an archer who

crouches down and shoots from under the shield. The same practice is also found, though rarely, on the old Greek vases, and is recorded in the verb ὑπασπίζειν, to be shield-bearer, and its derivatives in Pindar, Herod., Euripides, etc.

270. The perf. opt. βεβλήκοι with the thematic form is very rare. Cf. Δ 35 βεβρώθοις, (Φ 609 πεφείγοι?), Hymn. Ap. 165 ἰλήκοι. But the iterative opt. on the whole seems best among all the other iterative forms; cf. ἐπεὶ ζεύξειεν in Ω 14, with similar surroundings, and ω 254 ἐπεὶ λούσαιτο φάγοι τε. The indic., however, is defensible, especially in connexion with the aor. ὄλεσσε, which shews that a single case is taken for the sake of illustration, the repetition being for the moment lost sight of. The Epic style always tends thus to drop the general in favour of the particular. It is needless to follow Bekker in writing ὄλεσσε, with very faint ms. support. The clause ὁ μὲν . . ὄλεσσε is interposed in such a way as to leave ἦρως as a nom. pendens till it is taken up again by ὁ in 271.

αὐτὰρ ὁ αὐτὶς ἰὼν, παῖς ὥς ὑπὸ μητέρα, δύσκειν
εἰς Αἴανθ'· ὁ δέ μιν σάκεϊ κρύπτασκε φαεινῶι.

ἔνθα τίνα πρῶτον Τρώων ἔλε Τεῦκρος ἀμύμων;
'Ορσίλοχον μὲν πρῶτα καὶ 'Ορμενον ἥδ' 'Οφελέστην
Δαίτορά τε Χρομίον τε καὶ ἀντίθεον Λυκοφόντην
καὶ Πολυαιμονίδην 'Αμοπάονα καὶ Μελάνιππον.
[πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.]
τὸν δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν 'Αγαμέμνων
τόξου ἄπο κρατεροῦ Τρώων ὀλέκοντα φάλαγγας·
στῇ δὲ παρ' αὐτὸν ἰὼν καί μιν πρὸς μῦθον ἔειπε·
“Τεῦκρε, φίλη κεφαλὴ, Τελαμώνιε, κοίρανε λαῶν,
βάλλ' οὕτως, αἷ κέν τι φόως Δαναοῖσι γένηαι
πατρί τε σῶι Τελαμῶνι, ὃ σ' ἔτρεφε τυτθὸν ἑόντα,
καί σε νόθον περ ἑόντα κομίσσατο ὦι ἐνὶ οἴκῳ·
τὸν καὶ τηλόθ' ἑόντα ἐυκλείης ἐπίβησον.
σοὶ δ' ἐγὼ ἐξερέω ὥς καὶ τετελεσμένον ἔσται·
αἷ κέν μοι δώῃ Ζεὺς τ' αἰγίοχος καὶ 'Αθήνη
'Ιλίου ἐξαλαπάξαι ἐυκτίμενον πτολίεθρον,
πρώτῳ τοι μετ' ἐμὲ πρεσβήϊον ἐν χερὶ θήσω,

271. αὖθις C. 274. ἡδὲ φολέστην H. 275. δαίτονα P. || πολυφόντ
(cf. Δ 395). 276. ἄμ' ὀπάονα H²PQ and *ap.* Herod. and Eust. || μελάνιπι
πολύαιδον T. 277 *habent* HJS: *om.* Ω. || πουλυβοτείρῃ J. 282. φόω
(*surpr.* ω). || γένοιο Q (*surpr.* ηαι). 283. ὃς c' ACT: ὃς c' U: δς Ω. 28
Ar. Aph.: *om.* Zen. 286. ἐγὼν H. || ὥς: δ GJR. || ἐπὶ H *p. ras.* 28
om. GS. 288. Ἰλιον Mor. || ἐξαλαπάσαι: ἐκπέρσαι GJ Mosc. 1. 289.
P: χαρὶ DQRU. || οἴω D: οἴω Vr. b^m.

272. κρύπτασκε is evidently a false form for κρύψασκε or κρύπτεσκε. Cf. note on O 23 ῥίπτασκον.

277 is interpolated from M 194, Π 418.

279. ἄπο, as Ω 605 πέφνευ ἀπ' ἀργυρέοιο βιοῖο.

281. φίλη κεφαλὴ: cf. Ψ 94, Σ 82, 114, O 39, and the allusion in Plato, *Phaedr.* 264 Α Φαῖδρε φίλη κεφαλὴ.

282. φόως, which generally means *safety, succour*, here, by a slight zeugma, includes the idea of *glory* to the father.

284. Athetized by Ar. and Aph., and entirely rejected by Zen., on the ground that the mention of Teukros' origin is out of place, and is of a nature rather to displease than to encourage. κομίσσατο, *took up*, is a slight *hysteron proteron* with ἔτρεφε. According to the common tradition, Teukros was the son of Telamon by Hesione, daughter of Laomedon, who had been captured by Herakles when

he took Troy, and given to Telamon, whence the name Teukros. But 439 Aias speaks to Teukros as a brother (*Ἰσα φίλοισι τοκεῦσιν ἐτίομεν*) Teukros is repeatedly called the *καστός* of Aias (see M 371 *κασ. καὶ ὅπα* a word which is commonly used of brothers uterine (see Λ 257, Ω 47). therefore thought that the leger Hesione was not known to Homer that Teukros was regarded as a legitimate son. But Polydoros is the *κασίγνη* Hector (T 419), though by a different mother (Φ 91). The mother of Aias Eëriboia.

285. ἐπίβησον: cf. B 234, ψ 19 χ 424. So also Pind. *I. i.* 39 ἀρ' ἐπέβασε πότμος συγγενῆς εὐαμερίας, ξ O. C. 189 εὐσεβίας ἐπιβαίνοντες. metaphor seems to be that of 'entirely into the pale' of.

289. πρεσβήϊον: here only in

ἢ τρίποδ' ἢ ἐ δὺω ἵππους αὐτοῖσιν ὄχεσφιν 290
ἢ ἐ γυναῖχ', ἢ κέν τοι ὁμὸν λέχος εἰσαναβαίνοι."

τὸν δ' ἀπαμειβόμενος προσεφώνεε Τεῦκρος ἀμύμων·
"Ἀτρεΐδῃ κύδιστε, τί με σπεύδοντα καὶ αὐτὸν
ὀτρύνεις; οὐ μέν τοι, ὅση δύναμὶς γε πάρεστι,
παύομαι, ἀλλ' ἐξ οὗ προτὶ Ἴλιον ὠσάμεθ' αὐτούς, 295
ἐκ τοῦ δὴ τόξοισι δεδεγμένος ἄνδρας ἐναίρω.
ὀκτὼ δὴ προέηκα τανυγλώχινας οἷστούς,
πάντες δ' ἐν χροῖ πῆχθεν ἀρηϊθίων αἰζηῶν·
τοῦτον δ' οὐ δύναμαι βαλέειν κύνα λυσσητῆρα."

ἦ ῥα καὶ ἄλλον οἷστὸν ἀπὸ νευρῆφιν ἱαλλεν 300
"Εκτορος ἀντικρύ, βαλέειν δέ ἐ ἴετο θυμός.
καὶ τοῦ μέν ῥ' ἀφάμαρθ', ὁ δ' ἀμύμονα Γοργυθίωνα,
υἷον ἐν Πριάμοιο, κατὰ στήθος βάλεν ἰῶι·
τόν ῥ' ἐξ Αἰσύμνηθεν ὀπυιομένη τέκε μήτηρ
καλὴ Καστιάνειρα, δέμας εἰκυῖα θεῆισι. 305
μήκων δ' ὥς ἐτέρωσε κάρη βάλεν, ἦ τ' ἐνὶ κήπῳ,

290. Ἡ: καὶ J. || ἵππῳ Zen. Aph. T. 291. ΓΥΝΑΪΧ': Ἰόπη Zen. (so Schol. Γ: a corruption of ἵππῳ from the preceding line?). 292. προσέφη GJ. 294. τοῖ: μοι APST: π J. 295. παύεσθαι Q: παύομαι Vr. b² and ap. Eust. || ποτὶ S. || ὠσάμεθ' J. 296. ἐκ τοῦ: αἰα S^m Cant. || δεδεγμένος Herod. || ἱναίρω Mor. 299. λυσσητῆρα ἢ λωβητῆρα Eust. 300. ἀπαὶ νευρῆσφιν G: 302. ἀφάμαρτεν GJQR: ἀφάμαρτο T (ο in ras.). 304. αἰσύμνησεν Ar. Aph. Zen. || ὀπυιομένη DGQRU. 305. οἰκυῖα G. || θεοῖα Cant. Par. g (T¹? Ai is by man. 1 in ras.). 306. κάρην G.

sense of 'prize to the first man' (see note on Δ 59 πρεσβυτάτην); compare Ψ 785 λαισθήϊον, and the later πρωτεῖον, δευτερεῖον, etc.

291. εἰσαναβαίνοι: for the opt. after the future cf. H 342.

297. τανυγλώχινας, with long barbs, here only. For γλωχίν see Ω 274, and cf. τριγλώχιν E 393, Λ 507, χαλκογλώχιν X 225, and note on Δ 151.

299. Hector is several times compared to a mad dog: I 239, 305, N 53. So λύσσα is used of Achilles Φ 542.

304. ἐξ Αἰσύμνησεν (or Αἰσύμνηθεν, as Zen., Aph., and Ar. wrote) of course goes with ὀπυιομένη, taken as a wife from A. The town is not elsewhere named, so we cannot say which form is right. Steph. Byz. identifies it with Oisyme, a Greek colony on the Thracian coast opposite Thasos.

305. Athenaios (xiv. 632 F) quotes as an instance of a στίχος μείουρος (i.e. having a short syllable in place of a long

one in either of the last two feet), καλὴ Κασσιέπεια θεοῖς δέμας εἰκυῖα. This is commonly cited as a corruption of the present line; but there is nothing whatever to shew it. For all we know the line may come from some lost 'Homeric' poem.

306. ἦ τ' ἐνὶ κήπῳ, sc. ἐστίν. This is the simple explanation; though Lehrs considers it weak, and prefers to supply κάρη βάλλει from the preceding clause, comparing Π 406, where ἔλκει has to be supplied after ὥς ὅτε τις φῶς. This famous simile is imitated by Virgil, *Aen.* ix. 436 *lassore papavera collo Demisere caput, pluvia cum forte gravantur*. Van Leeuwen remarks that the simile is not very appropriate, as, though the poppy-bud is turned down, the flower and fruit stand upright in spite of moisture. Virgil by omitting the καρπῶι has avoided this difficulty. ΝΟΤΙΩ as a subst. = shower occurs only here, until Aristotle. Cf. δ 785 ἐν νοτίῳι = ἐν ὑγρῶι.

καρπῶι βριθομένη νοτίησιν τε εἰαρινῆσιν·
ὥς ἐτέρωσ' ἤμυσε κάρη πῆληκι βαρυνθέν.

Τεῦκρος δ' ἄλλον ὀϊστὸν ἀπὸ νευρῆφιν ἱαλλεν
Εκτορος ἀντικρύ, βαλέειν δέ ἐ ἴετο θυμός. 310
ἀλλ' ὃ γε καὶ τόθ' ἄμαρτε· παρέσφηλεν γὰρ Ἀπόλλων·
ἀλλ' Ἀρχεπτόλεμον, θρασὺν Ἴκτορος ἡνιοχῆα,
ἰέμενον πόλεμόνδε βάλε στῆθος παρὰ μαζόν·
ἤριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε. 315
Εκτορα δ' αἶνὸν ἄχος πύκασε φρένας ἡνιόχοιο·
τὸν μὲν ἔπειτ' εἶασε καὶ ἀχνύμενός περ ἐταίρου,
Κεβριόνην δ' ἐκέλευσεν ἀδελφεὸν ἐγγὺς ἔοντα
ἵππων ἡνί' ἐλεῖν· ὃ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.
αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανόωντος 320
σμερδαλέα ἰάχων· ὃ δὲ χερμάδιον λάβε χειρί,
βῆ δ' ἰθὺς Τεύκρου, βαλέειν δέ ἐ θυμὸς ἀνώγει.
ἦ τοι ὃ μὲν φαρέτρης ἐξείλετο πικρὸν ὀϊστὸν,
θῆκε δ' ἐπὶ νευρῇ· τὸν δ' αὖ κορυθαίολος Ἴκτωρ
αὐερύοντα παρ' ὤμον, ὅθι κληῖς ἀποέργει 325
αὐχένα τε στῆθός τε, μάλιστα δὲ καίριόν ἐστι,
τῇ ῥ' ἐπὶ οἱ μεμαῶτα βάλεν λίθωι ὀκρίοντι,
ῥῆξε δέ οἱ νευρήν· νάρκησε δὲ χεὶρ ἐπὶ καρπῶι,

307. εἰαρινοῖσιν JP. 309. νευρῆσφιν G. 311. καὶ τόθ' and τοῦ μὲν
Ar. διχῶς. 313. νισσόμενον (γρ. ἰέμενον) DR. 315 om. U¹. | δ': e' U^m.
319. ἐλεῖν: ἔχαι R (and P¹?). 322. βῆ: στῆ J. || τευκροῖο DQRT. || βαλεῖν
T. || ἀνώγει JRU: ἀνώγει D. 325. αὐερύοντα A (with hyphen): αὐ
ερύοντα Ω; see A 459. || ἀποέργει Ar. Ω: ἀποείργει others (see Schol. T).
327. ὀκρίοντι GJR (supr. i) S. 328. χεῖρ Ptol. Ask. Ω: χεῖρ' GHPQT³U¹, and
τινές Did.

312. For Archeptolemos see 128, and
for 313-7 see 121-5.

318. ἀδελφεόν, sc. of Hector, as
Kebriones was a natural son of Priam,
Π 738.

321. ὃ δέ, as often, introduces a fresh
act of the subject of the preceding clause;
e.g. 302 above.

323. φαρέτρης: the shortening of the
second syllable is Attic, not Homeric.
Schulze conj. φάρτρης on the analogy of
φέρτρον. ἐξείλετο: in sense a pluperfect.

325. αὐερύοντα: see A 459. The word
recurs in a similar sense M 261. παρ'
ὤμον naturally goes with it in the sense
'drawing the bow back to the shoulder,'

but the following clause shows that
it has to be taken also with βάλεν.
ἀποέργει: cf. X 324 ἦ κληῖδες ἀπ' ὤμων
αὐχέν' ἔχουσι, λαυκανίην, ἵνα τε ψυχῆς
ὠκιστος δλεθρος. The expression is hardly
so exact here, as the collar-bone cannot be
said to hold asunder neck and breast in
the same way as it holds apart neck and
shoulder; still the meaning is clear.

326. For καίριον see Δ 185. The
phrase seems out of place when the
wound which follows is not fatal.

328. νευρήν, according to the use of
the word in Homer, must mean bow-
string (cf. O 469), but the breaking of
this seems such a subordinate matter

στη δὲ γυνὲς ἐριπών, τόξον δὲ οἱ ἔκπεσε χειρός.

Αἴας δ' οὐκ ἀμέλησε κασιγνήτοιο πεσόντος, 330

ἀλλὰ θεῶν περίβη καὶ οἱ σάκος ἀμφεκάλυψε.

τὸν μὲν ἔπειθ' ὑποδύντε δύω ἐρίηρες ἑταῖροι,

Μηκιστεὺς Ἐχίοιο πάϊς καὶ δῖος Ἀλάστωρ,

νῆας ἐπὶ γλαφυρὰς φερέτην βαρέα στενάχοντα.

ἄψ δ' αὐτὶς Τρώεσσιν Ὀλύμπιος ἐν μένος ὤρσεν· 335

οἱ δ' ἰθὺς τάφροιο βαθείης ὥσαν Ἀχαιοὺς,

Ἐκτωρ δ' ἐν πρώτοισι κίε σθένει βλεμεαίνων.

ὥς δ' ὅτε τίς τε κύων συὸς ἀγρίου ἢ λέοντος

ἄπτηται κατόπισθε, ποσὶν ταχέεσσι πεποιθώς,

ἰσχία τε γλουτούς τε, ἐλίσσόμενόν τε δοκεύει, 340

ὥς Ἐκτωρ ὥπαζε κάρη κομόωντας Ἀχαιοὺς,

αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἱ δὲ φέβοντο.

αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἔβησαν

φεύγοντες, πολλοὶ δὲ δάμεν Τρώων ὑπὸ χερσίν,

οἱ μὲν δὴ παρὰ νηυσὶν ἐρητύοντο μένοντες, 345

ἀλλήλοισί τε κεκλόμενοι καὶ πᾶσι θεοῖσι

χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος·

335. ἄψ : αὐ U. || δ' om. R. || αὐτοῖς C. || ἐμμένος (or ἐμμενος) DJR.
337. δ' ἐν : δὲ Ar. 338. ἀγρίου δνου Par. a (γρ. συὸς ἀγρίου). 339.
πεποιθώς : διώκων A (γρ. πεποιθώς) T. 340. ἐλίσσόμενός (C¹?) GR Par. h j,
Vr. c A. || τε : δὲ P Harl. a. 344. δάμον G.

that we might rather have expected *νεῦρον*, the sinew of the arm. However, the breaking of the string puts an end to Teukros's prowess in O; so here it helps to bring the episode to a fitting close.

332. ὑποδύντε, *getting under him* to bear him off, as P 717. 331-4=N 420-3. It will be seen from the note there that the passage is original here; for in N the word στενάχοντα (334) is copied, though obviously inapplicable to the corpse of Hypsenor. This is a strong ground for regarding this ἀριστεία of Teukros as older than the rest of the book.

335-80. The repeated lines in this section are: 342=Λ 178; 343=O 1; 344-5 cf. O 2-3; 345-7=O 367-9; 351=T 341; 352 cf. B 157; (354=34); 356 cf. E 175; 372=O 77; 376 cf. E 737; 379 cf. N 831; 380=N 832.

337. βλεμεαίνων : a word of unknown significance recurring only in the same phrase (M 42, etc.) and corruptly in *Batr.*

274. Hesych. gives ἀβλεμής· ἀτολμος, ἀτερπής, παρειμένος, οἱ δέ, κακός, and ἀβλεμές· ἀσθενές. Cf. Schol. T on M 42, ἀβλεμής· ἀόργητος. The scholia explain by γαυριῶν, ἐπαιρόμενος, and the like.

340. ἰσχία : accus. of the part affected, as though δάκνη or the like preceded; for ἀπτομαι does not take a direct accusative in Homer. δοκεύει : this change from subjunctive to indicative is very rare after the simple τε, though common after δέ τε : hence Thiersch is perhaps right in reading δοκεύει. In such a matter the tradition is of little importance. The verb means 'watches for him as he keeps turning round.'

341. ὥπαζε, *pressed hard upon*, cf. γῆρας ὀπάζει, and see E 334. The use of the cognate ἐφέπειν (Λ 177) may also be compared.

345. The wall is not mentioned here, and seems to be included in the phrase σκόλοπας καὶ τάφρον. See on 213.

347. For εὐχετόωντο the more regular construction after τε καὶ would be α

"Εκτωρ δ' ἀμφιπεριστρώφα καλλίτριχας ἵππους
Γοργοῦς ὄμματ' ἔχων ἢ βροτολοιγοῦ Ἄρηος.

τοὺς δὲ ἰδοῦς' ἐλέησε θεὰ λευκώλενος Ἥρη,
αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

"ὦ πόποι, αἰγίοχοιο Διὸς τέκος, οὐκέτι νῶϊ
ὀλλυμένων Δαναῶν κεκαδησόμεθ' ὑστάτιόν περ ;
οἷ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται
ἀνδρὸς ἐνὸς ῥιπῇ· ὁ δὲ μαίνεται οὐκέτ' ἀνεκτῶς
Ἐκτωρ Πριαμίδης, καὶ δὴ κακὰ πολλὰ ἔοργε."

τὴν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

"καὶ λήν οὗτός γε μένος θυμόν τ' ὀλέσειε,
χερσὶν ὑπ' Ἀργείων φθίμενος ἐν πατρίδι γαίῃ·
ἀλλὰ πατὴρ οὐμὸς φρεσὶ μαίνεται οὐκ ἀγαθῇσι,
σχέτλιος, αἰὲν ἀλιτρός, ἐμῶν μενέων ἀπερωεύς·
οὐδέ τι τῶν μέμνηται ὃ οἱ μάλα πολλάκις υἱὸν
τειρόμενον σώεσκον ὑπ' Εὐρυσθῆος ἀέθλων.

350

355

360

348. ἀμφιπεριστρώφα GT (*supr.* ω). 349. γοργόνος Zen. || ὄμματ' : οἷματ' Ar. || ἢ Zen. Par. f (*γ. ras.*) : ἢ δὲ Ω. 352. οὐδέ τι Bar. || νῶϊν QU. 353. ΔΑΝΑΩΝ : γρ. Ἀργείων A. 354. ἀναπλήσαντες Lips. *in ras.* || ὄλωνται JQ. 355. ἀνεκτῶς Ar. Ω : ἀνεκτῆ P. 356. πολλὰ κακὰ GJP. 358. οὗτως H (*supr.* ο). || ΘΥΜΟΝ Τ' : καὶ θυμόν GR. 362. ὃ : οἷ H.

participle co-ordinate with κεκλόμενοι. Cf. I' 80. Nikanor suggests that μεγάλ' may be a γραφικὸν ἀμάρτημα for μέγα δ' (Λ for Δ).

348. There is no mention of Hector having again mounted his chariot since 320. This is one of the points in which the poems often shew a certain want of clearness. The idea is that it was the practice of each warrior to be accompanied by his chariot close at hand, and to mount or descend from time to time, according to the convenience of the moment. Warriors burdened with the ponderous 'Mykenacan' shield needed chariots chiefly to enable them to move from one point of the field to another, but preferred to fight on foot. Compare Caesar's description of the British tactics in *B. G.* iv. 33.

349. For ὄμματα Aristarchos read οἷματα, "τὰς ὁδοὺς καὶ τὰ ὀρμήματα," which is far less appropriate here than in the other passage where the word occurs, Φ 252. In fact to Homer Gorgon was probably nothing more than a face. See Λ 36, and cf. Α 225 κυνὸς ὄμματ' ἔχων. For ἢ, which was read by

Zen., mss. have ἢ δέ, which can hardly be right. Platt (*J. P.* xviii. 131) would write ἢ δέ, on the ground that ἢ μὲν . . ἢ δέ are merely the disjunctive ἢ + μὲν and δέ, and could therefore presumably be used as disjunctives. Of this, however, there is no other evidence.

353. κεκαδησόμεθα, from κήδομαι. It must not be confused with κεκάδομαι, *retired*, Δ 497, Λ 334. ὑστάτιόν περ, as we should say 'even at this eleventh hour.'

355. ῥιπῇ, *rush*, furious onset; elsewhere only of inanimate things (missiles, wind, fire).

358. ὀλέσειε, a proper opt., *I wish he might lose*. The ordinary phrase θυμόν ὀλέσσαι is enlarged by μένος, apparently with a consciousness of its etymological connexion with μαίνεται in 355, which is again alluded to in the μαίνεται of 360. On the other hand, there can be no such allusion in 361 μενέων ἀπερωεύς.

360. οὐμός : rather ἀμός, the crisis being non-Homeric. (So Brandreth, and afterwards Nauck. See on Z 414.)

363. Eurystheus is mentioned by name

ἦ τοι ὁ μὲν κλαίεσκε πρὸς οὐρανόν, αὐτὰρ ἐμὲ Ζεὺς
 τῶι ἐπαλεξήσουσαν ἀπ' οὐρανόθεν προτάλλεν. 365
 εἰ γὰρ ἐγὼ τάδε ἦιδε' ἐνὶ φρεσὶ πευκαλίμησιν,
 εὐτέ μιν εἰς Ἀἶδαο πυλάρταο προύπεμψεν
 ἐξ ἐρέβευς ἄξοντα κύνα στυγεροῦ Ἀἶδαο,
 οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ρέεθρα.
 νῦν δ' ἐμὲ μὲν στυγέει, Θέτιδος δ' ἐξήνυσε βουλάς, 370
 ἦ οἱ γούνατ' ἔκυσσε καὶ ἔλλαβε χειρὶ γενείου,
 λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.
 ἔσται μὰν ὅτ' ἂν αὐτε φίλην γλαυκώπιδα εἴπηι.
 ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μώνυχας ἵππους,
 ὄφρ' ἂν ἐγὼ καταδῦσα Διὸς δόμον αἰγιόχοιο 375
 τεύχεσιν ἐς πόλεμον θωρήξομαι, ὄφρα ἴδωμαι
 εἰ νῶϊ Πριάμοιο πάϊς κορυθαίολος Ἔκτωρ
 γηθήσει προφανέντε ἀνὰ πτολέμοιο γεφύρας,

366. ἦιδε' A (supr. α over ε). 371-2 ἀθ. Ar.: om. Zen. 373. ἔσεται
 ἡμαρ ὅταν GJ (γρ. ἔσται μὰν): ἔσεται ἡμαρ ὅτ' Mor. Bar. || ὅτ' ἄν: ὅτε Cant.
 374. Νῦν om. C: οὖν GJ. || ἐπέντυε Vr. c. 376. ὄφρ' ἄν R. || ἴδωμαι Vr.
 b, Mosc. 1 c corr., γρ. A: ἴδω GJ. 377. εἰ JPQRT Harl. a (La R. gives ἡ and
 mentions no variant, but probably all mss. read εἰ. Heyne says nothing of ἡ). ||
 νῶϊν Zen. DHJQTU Harl. b d, Par. a f j k. 378. γηθήσει Q. || προφανέντε
 Ar. A King's Mosc. 1 (c corr.) 3: προφανείσα D¹J¹ (? altered to -είσαι) R¹T¹
 Harl. a¹, Par. b² c² g² j²: προφανείσας Zen. CD²J²PQR²T² Cant. Mor. Harl. a²,
 Par. j¹: προφανείσιν Par. c¹ g¹: προφανείσα Vr. Δ, and γρ. A: προφανείσιν S:
 προφανείσιν U Vr. c, Par. k¹: προφανῆσαι H: προφανήσαιν γρ. C man. rec.:
 προφανήσαις G (p. ras.): προφανείσαι Par. b¹ k²: προφανεί+στε Par. e (ca in
 ras.): προφανείσα** Par. f (in in ras.). || ἀνὰ κτλ.: ἴδων ἐς δοῦπον ἀκόντων
 Zen. || πολέμοιο J.

again in O 639, T 133; cf. also the late passage λ 621. There is no reason to suppose that the ἀεθλα, which are left indeterminate here, are the famous twelve; this number probably came from Eastern sources in post-Homeric times.

367. For the journey of Herakles to Hades to bring up Kerberos (who is not named in H.), see λ 623, E 397. He is first mentioned by name, as πεντηκοντακέφαλος, in Hesiod *Theog.* 311. πυλάρταο, 'warder of the gate' of the prison-house of the dead. On εἰς with the gen. see an interesting discussion by Meister *Gr. Dial.* ii. 298-301. He objects to the usual explanation by the ellipse of δῶμα that it does not account for δ 581 εἰς Αἰγύπτου διῆκετος ποταμοῖο στῆσα νέας, or β 55 ἐς ἡμετέρου, ρ 534, *Hymn. Merc.* 370, and suggests that the gen. is that of the point aimed at (H. G.

§ 151). With this εἰς could originally be used just as well as ἐπὶ. In the case of εἰς, however, the use with the acc. prevailed when the primitive adverbial sense grew into the purely prepositional, so that a survival like εἰς Ἀἶδαο was felt as εἰς Ἀἶδαο δῶμα, and hence gave rise to other phrases such as εἰν Ἀἶδαο. προύπεμψεν, sc. Eurystheus.

369. αἰπὰ, *headlong*, perhaps in allusion to the cataract formed by the terrestrial Styx in Arkadia, which by its wild surroundings and dizzy precipice typified the river of hell. See the graphic description in Frazer *Paus.* iv. 250.

371-2 were athetized by Zen. and Ar. as superfluous here. See A 512.

373. ἔσται ὅτ' ἄν, *the day shall come when* he will again call me his darling. See Δ 164, Z 448.

378. The array of variants on this line (nowhere equalled in the *Iliad*) is

ἢ τις καὶ Τρώων κορέει κύνας ἢδ' οἰωνοὺς
 δημῶι καὶ σάρκεσσι, πεσὼν ἐπὶ νηυσὶν Ἀχαιῶν." 380
 ὥς ἔφατ', οὐδ' ἀπίθῃσε θεὰ λευκώλενος Ἥρη.
 ἢ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους
 Ἥρη πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνιοιο·
 αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο, 385
 πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει,
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν,
 ἢ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
 ἐς δ' ὄχρεα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος 390
 βριθὺ μέγα στιβαρόν, τῶι δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.
 Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἅς ἔχον Ὠραι,
 τῆις ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε,
 ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἢδ' ἐπιθεῖναι. 395
 τῇι ῥα δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους.
 Ζεὺς δὲ πατὴρ Ἰδῆθεν ἐπεὶ ἶδε, χώσατ' ἄρ' αἰνῶς,

379. ἦ: ὅς LU (P *supr.*). || κορέει(c) GJQRT Harl. a. 381. θεὰ λευκώλενος
 ἀθήνη H. 382. ἔντυεν Vr. c. 383 om. D^tT^t (added by Rhosos in margin).
 ἦρα H. 385-7 ἀθ. Ar. Aph., om. Zen. 388. ἐωρήσατο T. 389. βήσετο
 P. || λάζετο Ptol. Oroand. 390-1 ἀθ. Ar. 391. τε: κε R (*supr.* τ). || ὀ-
 βριμοπάτρη CG Vr. b. 392. θεός Mor. || ἐπιμαίετ' U. 394. ταῖς G. 397.
 χώσατ' J Lips.

less formidable than it looks. The favourite *προφανείσας* is naturally out of court, the short -as being unknown in Epic, though regular in Doric. Several mss. seem to aim at *νῶϊν* . . . *προφανείσιν*, but this is evidently a conjecture. Thus we are reduced to the choice between *προφανέντε* and *προφανείσα*. Both are possible, but the former is preferable as being more likely to be changed, on account of the hiatus and perhaps the masc. form. The masc. dual used as feminine is of course common enough in Attic, and is supported here by *πληγέντε* in 455; cf. Hes. *Op.* 199 *πρόλιπόντ' ἀνθρώπους αἰδῶ καὶ νέμεσις* (for Attic see Soph. *O. C.* 1676 with Jebb's note in Appendix). There remains the undoubtedly harsh constr. of the acc. after *γηθεῖν*: we have I 77 *τίς ἂν τάδε γηθήσειε*; but N 352 *ἤχθετο γάρ ῥα Τρωσὶν δαμναμένους* is perhaps more to the point. There are several cases of similar constr.

in Trag.: Soph. *Aj.* 136 *σὲ μὲν εἰ πράσσουντ' ἐπιχαίρω*, *Phil.* 1314, *O. T.* 936, Eur. *Hipp.* 1339 *τοὺς γὰρ εὖσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσι*. See *H. G.* § 245. Zen.'s *ἰδὼν ἐς δοῦπον ἀκόντων* would (with *προφανέντε*) make things smoother, but this again has all the look of a conjecture. For *πολέμοιο γεφύρας* see Δ 371.

381-3 = E 719-21; 384-8 = E 733-7; 389-96 = E 745-52; where see notes. 385-7 were athetized here by Ar. and Aph., and omitted by Zen., as being out of place, because all these preparations lead to nothing, and Zeus is wearing his own panoply, see 43. So also were 390-1, as inappropriately repeated from the fifth book.

397-488. The repeated verses are 398 = A 185; 401 = A 212; (402-8 cf. 416-22); 409 = Ω 77; 410 = O 79; 425 = A 210 etc.; 426-7 cf. B 156-7; 434 cf. δ 40; 435 = δ 42; 445-6 = A 332-3; 454

Ἴριν δ' ὥτρυνε χρυσόπτερον ἀγγελέουσιν·

“βάσκ' ἴθι, Ἴρι ταχεῖα, πάλιν τρέπε μηδ' ἔα ἄντην
ἔρχεσθ'· οὐ γὰρ καλὰ συνοισόμεθα πτόλεμόνδε.

400

ὥδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·

γυιώσω μὲν σφῶϊν ὑφ' ἄρμασιν ὠκέας ἵππους,
αὐτὰς δ' ἐκ δίφρου βαλέω κατὰ θ' ἄρματα ἄξω·

οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
ἔλκε' ἀπαλθήσεσθον ἃ κεν μάρπτησι κεραυνός·

405

ὄφρ' εἰδῇ γλαυκῶπις ὅτ' ἂν ὦι πατρὶ μάχεται.

Ἥρῃ δ' οὐ τι τόσον νεμεσίζομαι οὐδὲ χολοῦμαι·
αἰεὶ γάρ μοι ἔωθεν ἐνικλᾶν ὅττι κεν εἴπω.”

ὥς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα,
[βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς μακρὸν Ὀλυμπον].

410

399. τράπε Q. || ἄντα P. 400. πόλεμόνδε DGJQRU. 401. τὸ δὲ: ὡς A (γρ. τὸ δὲ) S. 403. δίφροιο QT. || θ': θ' P Vr. b. 405. ἀπαλθήσονται Ar. in one ed.: ἀπαλθήσεσθαι S: ἀπαλθήσεσκον U. || αἶ κεν J (γρ. ἃ κεν). || μάρπησι JQ. 406-19 om. J. 406. ὄφρα ἴδῃ Tryph. Rhet. viii. 757. 407. οὐ τόσσον U. 408. κεν εἴπω Ar. LQ, γρ. P: νοήσω Ω. 409. ἔφατ': φάτο L. || ἀελ(λ)όπους GPT. 410 om. A^cC¹Q Par. b¹ e¹. || δὲ κατ': θ' ἐξ Ar. || ἐς: ἐπὶ Ar.

cf. A 212; 456 cf. E 360; 457-62 = Δ 20-5; (463-5 cf. 32-4); 484 cf. A 511.

398. This is the only mention in Homer of a winged deity; the conception seems to have been introduced from the East in post-Homeric times. When Hermes wishes to fly he puts on the magic sandals—other gods drive their chariots. The epithet recurs only in A 185, *Hymn. Ccr.* 314 (also of Iris).

400. οὐ καλὰ συνοισόμεθα, *it will not be well for us to fight*; cf. Z 326 οὐ μὲν καλὰ χόλον τόνδ' ἐνθεο θυμῶι.

402. Observe σφῶϊν here in the third person, σφῶϊν in the second in 416; see A 8.

404. ἐς δεκάτους ἐνιαυτούς seems to be a confusion between ἐς δέκα ἐνιαυτούς and ἐς δέκατον ἐνιαυτόν. Compare Aisch. *Sept.* 125, where πύλαις ἐβδόμαις seems to stand for ἐπτὰ πύλαις. The κεν with fut. indic. indicates that this sentence is a consequence of the former, *then* or *so* shall they not, etc.

405. ἔλκεα is no doubt here the accusative, *shall they be healed of the wounds*. If we take ἔλκεα as the subject, the use of the dual to mean 'the wounds of the two' is very harsh. Ar., however, seems to have understood it in this way, as he read in one of his editions ἀπαλθήσονται,

which Did. prefers. So also Hippokrates, who uses so many Epic expressions, says ἐπὴν τὸ ἔλκος ἀλθαίνηται. But the use of the accusative is quite Greek and simple, and is the same as that in the next phrase, ἃ κεν μάρπτησι, with which compare E 795 ἔλκος τό μιν βάλε Πάνδαρος ἰῶι. The sense is 'the wounds which the thunderbolt shall make by fastening upon them.' There is no other similar use of μάρπτω in Homer. For ἀλθεσθαι = *be healed* see E 417.

406. εἰδῇ ὅτ' ἂν μάχεται, *that she may know when she is fighting*, i.e. in our idiom 'that she may know what it is to fight' with her father. For this pregnant use of εἰδέναι, *to find the meaning* of a thing, cf. A 185, H 226. ὄφρα ἴδῃ Bentley, which comes to much the same.

407. Compare Z 335. ἐνικλᾶν, literally *to break off*, i.e. thwart, like διακέρσαι in l. 8.

410. For δὲ κατ' Aristarchos read δ' ἐξ, and for ἐς ἐπὶ, on the ground that the prepositions κατὰ and ἐς are only appropriate when used of a journey from Olympus to the lower earth, not of a passage from one mountain-top to another, ἀπ' ἴσου ἐπ' ἴσον. But the

πρώτησιν δὲ πύλῃσι πολυπτύχου Οὐλύμποιο
ἀντομένη κατέρυκε, Διὸς δέ σφ' ἔννεπε μῦθον·

“ πῇι μέματον ; τί σφῶϊν ἐνὶ φρεσὶ μαίνεται ἦτορ ;
οὐκ ἔάαι Κρονίδης ἐπαμυνέμεν Ἀργείοισιν.

ὦδε γὰρ ἠπείλησε Κρόνου πάϊς, ἥι τελέει περ,

415

γυιώσειν μὲν σφῶϊν ὑφ' ἄρμασιν ὠκέας ἵππους,
αὐτὰς δ' ἐκ δίφρου βαλέειν κατὰ θ' ἄρματα ἄξειν·

οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς

ἔλκε' ἀπαλθήσεσθον ἃ κεν μάρπτησι κεραυνός,

ὄφρ' εἰδῆις, γλαυκῶπι, ὅτ' ἂν σῶι πατρὶ μάχῃαι.

420

“ Ἡρῇ δ' οὐ τι τόσον νεμεσίζεται οὐδὲ χολοῦται·

αἰεὶ γὰρ οἱ ἔωθεν ἐνικλᾶν ὅττι κεν εἴπῃ.

ἀλλὰ σύ γ' αἰνοτάτη, κύον ἀδδεές, εἰ ἐτεόν γε

τολμήσεις Διὸς ἅντα πελώριον ἔγχος ἀεῖραι.”

ἥ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις,

425

αὐτὰρ Ἀθηναίην Ἡρῇ πρὸς μῦθον ἔειπεν·

“ ὦ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτ' ἐγὼ γε

νῶϊ ἐῶ Διὸς ἅντα βροτῶν ἔνεκα πτολεμίζειν.

411. ὀλύμποιο U. 412. σφ' : σφιν T. 413. σφῶϊ G. 415. ἦι (or ἥ)
Ar. : εἰ Ω. || ὦδε γὰρ ἐπερέαι· τὸ δὲ καὶ τετελεσμένον ἔσται T (in place of 415,
which γρ. in margin ; the same words added after 415 by GR). 416. γυιώσει P
Par. c g : γυώσαι U (u in ras.). 417. δίφροιο PT. 419. ἀπαλθήσεσθαι S :
ἀπαλθήσεσθον U (supr. κ over second θ). || μάρπησι Q : μάρψῃ R. 420-4
ἀθ. Ar. 420. ὄφρ' ἂν εἰδῆς R. || γλαυκῶπις Mor. Vr. a, Mosc. 3. || σῶι : ὦ(i)
GJQR. || μάχῃαι U¹. 422. κεν εἴπῃ Ar. LQ : νοήσῃ CGJRU Vr. b : νοήσῃ
Ω. 423. σύ γ' Ar. Ω : σύ U : σοί γ' J (γρ. σύ) RS : σοί P Vr. b. || ἀδδεές
Nikias Ω : ἀδεές Ar. GQT : ἀναιδεές U. || ἐτεόν τε U. 424. τολμήσῃς U.
425. ἀπεβήσατο Q. 427. τέκος ἀτρυτώνῃ U. 428. νῶϊ Ar. Ω : νῶϊ
CHJQST (διχῶς τοῦ Ν τὸ νῶϊ T^m) : νῶϊ τ' PU : νῶ D. || πολεμίζειν DJP¹QRU.

whole line is interpolated here from O 79, as is shown by the mss. which omit it.

411. **πρώτησιν**, at the entrance to the gate, from which the goddesses are just issuing. The scholia remark on the speed of Iris, who, like Hera in O 80-3, is literally 'as quick as thought.'

415. The *εἰ* of mss. cannot be made to give a really satisfactory sense. A writes (twice over) 'Αρ. διὰ τοῦ η, ἥ τελέει περ, and again αἰ Ἀριστάρχου διὰ τοῦ η, ἥι τελέει περ. This probably means, as is commonly understood, that he wrote ἥι. But he may have meant ἥ, which was explained as = ὥς in the phrase ἥ θέμις ἐστίν, see Herod. in Schol. A on B 73. This is defensible as an instrumental, cf. φῆ, λάθρη, πάντῃ, πῇ, etc. (Brugmann *Gr.* ii. p. 629).

419. Observe the return to the *oratio*

recta; the construction of **κεν** with an infin. in *oratio obliqua* is found only once in Homer, see on I 684.

420-4 were athetized by Aristarchos, not without good reason, as they are quite unsuited to the character of Iris, who always appears as a mere messenger. Of course the case against 423-4 is much stronger than against the first three lines. The last couplet is quite in the spirit of the unmannerly rudeness of the gods in the Theomachy in Φ, and in sharp contrast with the courteous tone of Iris in O 200-4, where again she speaks on her own account.

423. **αἰνοτάτη**, sc. ἐσσί. This was the reading of Ar., but the variant **σοί** (sc. νεμεσίζεται) for **σύ γ'** would make the constr. simpler.

428. **νῶϊ ἐῶ**, i.e. νῶ' ἐάω.

τῶν ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ βιώτῳ,
ὅς κε τύχηι· κείνος δὲ τὰ ἅ φρονέων ἐνὶ θυμῷ 430
Τρωσί τε καὶ Δαναοῖσι δικαζέτω, ὥς ἐπιεικές.”

ὥς ἄρα φωνήσασα πάλιν τρέπε μώνυχας ἵππους.
τῆισιν δ' Ὀραι μὲν λῦσαν καλλίτριχας ἵππους,
καὶ τοὺς μὲν κατέδησαν ἐπ' ἀμβροσίησι κάπηισιν,
ἄρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανόωντα· 435
αὐταὶ δὲ χρυσεόισιν ἐπὶ κλισμοῖσι καθίζον
μύγδ' ἄλλοισι θεοῖσι, φίλον τετιημέναι ἦτορ.

Ζεὺς δὲ πατὴρ Ἰδθηθεν εὐτροχον ἄρμα καὶ ἵππους
Οὐλυμπόνδε δίωκε, θεῶν δ' ἐξίκετο θώκους.
τῷ δὲ καὶ ἵππους μὲν λῦσε κλυτὸς ἐννοσίγαιος, 440
ἄρματα δ' ἅμ βωμοῖσι τίθει, κατὰ λῖτα πετάσσας·

429. ἀποφείσεω A, and *ap.* Eust. || βίωτο Mor. 432. πάλιν *om.* LP. ||
τρέπε: ἐπέτρεπε L: τράπε CGJQ. 433. τοῖσι U. 434. ἐφ' ἱππείησι T (=δ
40). || ἐπ': ὑπ' Q. || ἀμβροσίησι L: ἀμβροσίοισι D. 435. ἔκλιναν Trypho *Rhet.*
viii. 755. || προενώπια Mor. 441. ἅμ βωμοῖσι Ar.: ἀμβωμοῖσι Chrysippos
Ω (ἀνβωμοῖσι H Vr. b): ἀμβώνεσσι Diogenes. || λῖνα P (λῖτα P^m).

430. τὰ ἅ, contemptuously, 'those plans of his.' Cf. M 280. The combination of the possessive *ὅς* with the article is not common, occurring only eight times in the *Iliad* and six in the *Odyssey*. Here P. Knight reads *ἐφά*. Cf. notes on A 185, Z 490. *δικαζέτω*, *let him decide for them*, as A 542.

433. For the position of the Horai as servants of the gods cf. 393 above. It is clear that when Poseidon performs a similar office for Zeus in 440 we cannot conclude that it is in virtue of his functions in later Greek mythology as *ἵππιος*, for the Horai never possessed such an attribute, and as applied to Poseidon it seems to be post-Homeric, due probably to the fusion with him of a 'Pelasgian' horse-god. But Poseidon stands to his elder brother in the honourable position of *θεράπων* or squire for the moment; though it is strange that he should be upon Olympus without warning, see H 445.

434. The *ἀμβρόσιαι κάπηαι* reappear in Pind. *O.* xiii. 92 as the *φάτναι* Ζηνὸς *ἀρχαῖαι* to which Pegasus is welcomed.

435. *ἐνώπια*: a much disputed word, recurring only in N 261, δ 42, χ 121, always with the same epithet, and always as a support against which something is leant. Various attempts have been made to identify it with some particular spot in

the Homeric house—either the side walls of the entrance, a short passage leading from the street into the courtyard, or the front wall of the *μέγαρον*, at the side of the main door-way, facing the person who entered the courtyard from the street. But the word is better taken quite generally, *inner walls* or rather *inner face of the walls*. This suits the form of the word (cf. note on O 653 *εἰσωπαί*), and its use in all places. Here and δ 42 it means the inner face of the wall of the *αὐλή*: in N and χ it is used of the walls of the *μέγαρον* itself. *παμφανόωντα*, because covered with polished stucco, like the walls at Tiryns, or perhaps with polished wood, cf. Ξ 169 *θύραι φαειναί*.

439. *δίωκε*, *drove*; cf. ν 162 *νηὺς ῥίμψα διωκομένη*, *Hymn.* ix. 4 *ἄρμα διώκει*.

441. *βωμοῖσι*, *stands* on which the upper part of the chariot was placed when the wheels were taken off. That this was habitually done is clear from E 722. So the mule-car has a detachable top, *ὑπερτερλή* (or *πείρινθος*) in Ω 190, ζ 70. *βωμός* is used again to mean the *base* of a statue in η 100, but these two appear to be the only passages in classical Greek where the word is used of anything but an altar. The variants *ἀμβωμοῖσι*, *ἀμβώνεσσι* both seem to have been taken to mean 'on the steps'

αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εὐρύοπα Ζεὺς
ἔζετο, τῶι δ' ὑπὸ ποσσὶ μέγας πελεμίζεται Ὀλυμπος.

αἱ δ' οἶαι Διὸς ἀμφὶς Ἀθηναίη τε καὶ Ἥρη
ἦσθην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο.

445

αὐτὰρ ὁ ἔγνω ἧσιν ἐνὶ φρεσὶ φώνησέν τε·
“τίφθ' οὕτω τετίησθον, Ἀθηναίη τε καὶ Ἥρη;
οὐ μὲν θην κάμετόν γε μάχῃ ἐνὶ κυδιανείρῃ
ὀλλύσαι Τρῶας, τοῖσιν κότον αἶνόν ἔθεσθε.

πάντως, οἶον ἐμόν γε μένος καὶ χεῖρες ἄαπτοι,
οὐκ ἄν με τρέψειαν ὅσοι θεοὶ εἰς ἔν Ὀλύμπῳ.
σφῶϊν δὲ πρίν περ τρόμος ἔλλαβε φαίδιμα γυῖα,
πρίν πόλεμόν τ' ἰδέειν πολέμοιό τε μέρμερα ἔργα.
ᾧδε γὰρ ἐξερέω, τὸ δέ κεν τετελεσμένον ἦεν.

450

οὐκ ἄν ἐφ' ὑμετέρων ὀχέων, πληγέντε κεραυνῶι,
ἄψ ἐς Ὀλυμπον ἵκεσθον, ἵν' ἀθανάτων ἔδος ἐστίν.”

455

ὥς ἔφαθ'· αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη,
πλησίαι αἶ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπε,

443. πολεμίζεται' GJLTU. 445. ἦσθον Q. 448. ΜΕΝ ΘΗΝ: ΜΕΝΤΟΝ τινές
'Αργολικῶς καὶ Κρητικῶς αρ. Cram. An. Par. iii. 42 and Eust. || ΘΗΝ: ΔΗ G, and
αρ. Eust. || καμέτην Zen. [S?]. || μάχην ἀνὰ κυδιάνειραν Eust. 449. τοῖσιν:
τοῖον Ar. 451. με τρέψειαν: μεταστρέψειαν J: με τρίψειαν U. 452.
σφῶϊ GR. || δέ: μὲν Q. 454 om. U. || γάρ: δέ H. || τὸ δέ κεν AS: καὶ
κεν PQT (κέ κεν): τὸ δέ καὶ Ω. || ἦεν AS: ἔπλεν J (supr. ἡ ἔσται): ἐπλεν T
(cf. M 11): ἔσται Ω: ἐν ἄλλῳ καὶ κεν τετελεσμένον ἐπλεν A. 456. ἐς om. G.
ἵκεσθε S (-αι) Cant. 458 om. C¹U Lips. || αἶ γ': δ' αἶ γ' Q. 459. ἦτοι
ἀκέους' ἦν ἀθηναίη H.

(ἀνάβαθρα) of the palace. For the custom of covering up a chariot with a cloth when not in use cf. B 777, E 194. It is impossible to say whether λίτα, which is found besides only in the dative λιτί, is a masculine singular or neuter plural.

444. ἀμφίς, apart from; as § 352, π 267. Ar., however, less appropriately, took it to mean on either side of Zeus, as sitting in the two places of honour. This leaves οἶαι without any particular force, and 458 evidently means that they were sulking apart from all the rest.

448. For κάμετον Zenodotos here read the Attic καμέτην. On these dual forms see H. G. § 5. It is to be presumed that he also read ἵκεσθε for ἵκεσθον in 456, where Elmsley conj. ἵκησθον.

449. The reading of Ar., τοῖον for τοῖσιν, as Didymos remarks, ἔχει τινὰ ἔμφασιν, though we should rather have expected οἶον.

451. Naber's ἐμέ for με is a decided improvement.

452. σφῶϊν: an unusual instance of the dative where we should have expected the accusative. The dat. of personal pronouns used as a possessive is generally confined to the enclitic forms.

455. οὐκ ἄν, i.e. 'otherwise.' The γάρ in the preceding clause, in which this one is anticipated by the word ᾧδε, expresses this, without the need of supplying any further ellipse beyond that which is implied in this very common use of γάρ. For the use of πληγέντε of females see 378 above.

σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἥρει· 460
 "Ηρῃ δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα·
 "αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες;
 εὖ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι σθένος οὐκ ἀλαπαδνόν·
 ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται. 465
 [ἀλλ' ἢ τοι πολέμου μὲν ἀφεξόμεθ', εἰ σὺ κελεύεις,
 βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἢ τις ὀνήσει,
 ὥς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεοῖο.]"
 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 "ῥοῦς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα 470
 ὄψαι, αἶ κ' ἐθέλησθα, βοῶπις πότνια "Ηρῃ,
 ὀλλύντ' Ἀργείων πούλυν στρατὸν αἰχμητῶν·
 οὐ γὰρ πρὶν πολέμου ἀποπαύσεται ὄβριμος Ἑκτωρ,
 πρὶν ὄρθαι παρὰ ναῦφι ποδώκεα Πηλεΐωνα,
 ἥματι τῷ ὅτ' ἂν οἱ μὲν ἐπὶ πρύμνησι μάχωνται, 475
 στείνει ἐν αἰνοτάτῳ, περὶ Πατρόκλοιο θανόντος.
 ὥς γὰρ θέσφατόν ἐστι. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω
 χωομένης, οὐδ' εἴ κε τὰ νείατα πείραθ' ἵκηαι
 γαίης καὶ πόντοιο, ἔν' Ἰάπετός τε Κρόνος τε

461. οὐ κέχαδε P, and *ap.* Eust. (cf. Δ 24). 462. ἔειπας JP (*supr.* ε) RT.
 463. ὃ τοι: ὅτι LQU: ἢ τοι P (ὃ τοι P^m). || ἀλαπαδνόν A[H]: ἐπιακτόν Ω,
 and γρ. A. 465. ὄλλονται U. || G Bar. add ἀνδρὸς ἐνὸς ῥιπῆι· ὃ δὲ μαίνεται
 οὐκέτ' (οὐκ G) ἀνεκτῶς (=355). 466-8 *habent* D^mGHJQT^m (Rhodos) Harl. a:
om. Ω. 466. εἰ: ὥς QT^m Harl. a. 470. ῥοῦς: ἄας Zen. || δὴ: μὲν δὴ G.
 471. αἶ κ': ἦν J (ἐν ἄλλῳ A). || βοῶπι A (T.W.A.) CST Lips. Vr. b. 472.
 πούλυν CRTU: πολλὺν P. 473. πολέμοιο T. || ὄβριμος CDG: φαίδιμος P.
 474. ὄρθαι AT Vr. A: ὄρσαι P: ὠρσαι Ω. || παρὰ: κατὰ R. 475-6 *ath.* Ar.
 475. ἐπὶ: παρὰ D. || πρύμνοισι S. 476. ἐν *om.* Q. || θανόντος: περόντος CS
 (and γρ. A).

470. For ῥοῦς Zen. read ἄας, which was rejected by Ar. as not Homeric; it has, however, all the appearance of a genuine word of the old Achaian or proto-Epic dialect, representing *āfas*: cf. Aeol. *āfws* or *āfws*. Hesych. says it is Boiotian for ἐς ἄριον. It can hardly have been invented by Zen., and it is with hesitation that I have not inserted it into the text, so as to get rid of the contracted ῥοῦς for ῥόος. But the second α has no exact analogy in Greek, though it appears to correspond to the Skt. *ush-a*, 'early.' Brandreth reads ῥοόθεν καί.

471. For the phrase ὄψαι, αἶ κ' ἐθέλησθα cf. Δ 353, etc.

475-6 were athetized by Aristarchos, on the grounds that ἥματι τῷ ought not to be used of an event which is to happen on the next day; that Achilles comes to the battle over Patroklos not ἐπὶ πρύμνησι, but at the trench outside the ships; that στείνος means a *narrow place*, not a *strait* in the metaphorical sense (on this see O 426); and finally, that the exact definition of the time is superfluous. None of these grounds except the first seems to be of weight. ἥματι τῷ is used of the future only here and in X 359.

479. Iapetos is named only here in Homer, while Kronos appears only as father of Zeus and Hera except in three

ἤμενοι οὐτ' αὐγῆς Ὑπερίονος Ἡελίοιο 480
 τέρποντ' οὐτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς·
 οὐδ' ἦν ἔνθ' ἀφίκηαι ἀλωμένη, οὐ σευ ἐγὼ γε
 σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο."—

ὥς φάτο, τὸν δ' οὐ τι προσέφη λευκώλενος Ἡρη.
 ἐν δ' ἔπεσ' Ὠκεανῶι λαμπρὸν φάος ἠελίοιο 485
 ἔλκον νύκτα μέλαιναν ἐπὶ ζείδωρον ἄρουραν.
 Τρωσὶν μὲν ῥ' ἀέκουσιν ἔδν φάος, αὐτὰρ Ἀχαιοῖς
 ἀσπασίη τρίλλιστος ἐπήλυθε νύξ ἐρεβεννή.

Τρώων αὐτ' ἀγορὴν ποιήσατο φαίδιμος Ἔκτωρ,
 νόσφι νεῶν ἀγαγών, ποταμῶι ἔπι δινήμεντι, 490
 ἐν καθαρῶι, ὅθι δὴ νεκύων διεφαίνετο χῶρος.

480. αὐγαῖς P. 481. βαθεύς: πολὺς CG. || ἀμφίς: ἐστίν U. 482. σευ:
 τευ P (οὐτ' εὐ L). 487. ἀχαιῶν U. 488. τρίλλιστος (?) Par. b¹: τριφίλιντος
 Schol. Theokr. xv. 86. 489. δ' αὐτ' ACDRSU. 490. ἔπι: ἐνὶ H Vg. c.

passages, Ξ 203, 274, O 225. According to the later legend both were members of the Titan dynasty. This is not distinctly brought out anywhere in Homer, though it is implied in a comparison of this passage and Ξ 279 with Ξ 204. See also note on E 898. The whole question of these dynasties before Zeus, as they are presented in Homer, is too vague to admit of a certain solution; when we come to Hesiod we find that Greek belief has passed into quite another stage, that of harmonizing the incoherent and inconsistent legends, handed down probably from sources differing by wide distances both of race and place. For Tartaros see line 13. The meaning of Zeus may be either 'You may banish yourself for ever, and I should not be sorry to lose you,' or 'You may try and raise a revolt in Tartaros, and I should not be afraid of your efforts.' The word ἀλωμένη points rather to the former.

480. Ὑπερίων is a common name of the sun in *Od.*, but recurs only in T 398 in *Il.* It is patronymic in form, but there is no legend to explain this; it may be simply 'son of high heaven,' cf. οὐρανῶνες, and see *H. G.* p. 112, note. H. knows nothing of the legend (in Hes. and *Hymn.* xxxi.) which makes Helios son of Hyperion; this is evidently only a deduction from the form Ὑπεριονίδης (μ 176), a patronymic with double termination (see on B 566). The line

of Xenophanes, ἥελιός θ' ὑπεριέμενος γαῖαν τ' ἐπιθάλπων, is an early etymology.

483. κύντερον (so K 503 κύντατον), a curious form, recurring three times in *Od.*; cf. βασιλεύματος, etc., *H. G.* § 122. For the application cf. 527, A 159.

485. The narrative is now taken up from 349.

486. ἔλκον: a bold but vivid metaphor, darkness being regarded as a mantle or cloth which is dragged over the earth by the departing sun.

488. τρίλλιστος: the only other case in Homer of this intensive use of τρι- in composition is τρισμάκαρες ε 306, § 154. Cf. in later Greek τρίδουλος, τριφίλιντος Theokr. xv. 86, and numerous compounds with τρις-. We have πολύλλιστος in the same sense, ε 445.

489-565. The repeated lines are 491 = K 199; 493-5 = Z 318-20; 496 cf. B 109; 497 = Γ 456; 499 = M 115; 502 = I 65; (505-7 cf. 545-7); 516 = T 318; 530-1 = Σ 303-4; 539 cf. ε 136; 540-1 = N 827-8; 542 = Σ 310; 543 = δ 39; [548 cf. A 315]; [552 = Δ 47]; 557-8 = II 299-300.

491. ἐν καθαρῶι, in a vacant space, as Ψ 61. Cf. ε 476 ἐν περιφαινόμενῳ. The whole line recurs in K 199. Ar. concluded that there had been no burying of the dead, and that therefore the passage in H (421 ff.) describing it was not genuine, or rather had been already forgotten ὅτι οὐκέτι γέγονε νεκρῶν ἀναίρεσις.

ἐξ ἵππων δ' ἀποβάντες ἐπὶ χθόνα μῦθον ἄκουον,
 τὸν ῥ' Ἐκτωρ ἀγόρευε διίφιλος· ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 αἶχμῇ χαλκείῃ, περὶ δὲ χρύσεος θέε πόρκης· 495
 τῷ ὃ γ' ἐρεισάμενος ἔπεα Τρώεσσι μετηύδα·
 “κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι·
 νῦν ἐφάμην νῆας τ' ὀλέσας καὶ πάντας Ἀχαιοὺς
 ἄψ' ἀπονοστήσειν προτὶ Ἴλιον ἠνεμόεσσαν·
 ἀλλὰ πρὶν κνέφας ἦλθε, τὸ νῦν ἐσάωσε μάλιστα 500
 Ἀργείους καὶ νῆας ἐπὶ ῥηγμῖνι θαλάσσης.
 ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
 δόρπα τ' ἐφοπλισόμεσθα· ἀτὰρ καλλίτριχας ἵππους
 λύσαθ' ὑπέξ ὀχέων, παρὰ δέ σφισι βάλλετ' ἐδωδὴν·
 ἐκ πόλιος δ' ἄξεσθε βόας καὶ ἵφια μῆλα 505
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζεσθε
 σῖτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,
 ὥς κεν παννύχιοι μέσφ' ἡοῦς ἠριγενείης
 καίωμεν πυρὰ πολλά, σέλας δ' εἰς οὐρανὸν ἵκηι·
 μή πως καὶ διὰ νύκτα κάρη κομόωντες Ἀχαιοὶ 510
 φεύγειν ὀρμήσωνται ἐπ' εὐρέα νῶτα θαλάσσης·

493-6 *om.* Zen. 493. Τὸν ῥ': τόν δ' J: τὸν G. 496. ὃ γ': δ δ' U. ||
 Τρώεσσι μετηύδα ACG: πτερόεντα προσεύδα HPTU: πτερόεντ' ἀγόρευε DJQRS
 Vr. b A, and γρ. A. 499. ποτὶ GJS. 500. νέφας J. 501. ἐπὶ κτλ.: ἐπεὶ
 Διὸς ἐτράπετο φρήν Zen. 502. Νῦν μὲν: μὲν Νῦν U: Νῦν *om.* J. 503.
 ἐφοπλίζεσθον Zen.: ἐφοπλιζόμεσθα GJU: ἐφοπλιζόμεσθ' T: ἐφοπλιζόμεσθ' PQ:
 ἐφοπλιζόμεσθα Vr. b: ἐφοπλιζόμεσθ' Vr. c. || αὐτὰρ GHJPQR. 504. λύσαθ'
 JRT. || ὑπέξ: ἐξ PR. 505. πόλεως GJ. || ἄξεσθε (Ar.?) PU: ἄχατε G:
 ἄχατες Ω. 507. σῖτον δ' DJQT: σῖτον U (*om.* τ'). 508. μέσφ': μέχρ' U.
 509. εἰς *om.* P: ἐς J. || ἵκει Lips.: ἵκοι J: ἦκει C (*supr.* οι). 511. ὀρμήσων-
 ται J (*supr.* ων) S Mor.: ὀρμήσωσιν H.

501. For ἐπὶ ῥηγμῖνι θαλάσσης Zen. read ἐπεὶ Διὸς ἐτράπετο φρήν, as in K 45. The objection of Ar., οὐ κατὰ Διὸς προαίρεσιν νύξ ἐγένετο, does not seem valid; Hector may well assume that Zeus has done for the sake of the Greeks what we are told that Hera did in Σ 239-42. For 502 cf. H 282.

503. For ἐφοπλιζόμεσθα Zen. read ἐφοπλίζεσθον· συγχεῖ δὲ τὸ δυϊκόν, as An. remarks (see on A 567). It is, however, possible that this may represent an old variant ἐφοπλίζεσθε, altered for the sake of avoiding the hiatus.

505. ἄξεσθε: the usual form of the aorist is that with the thematic vowel,

not the α-stem. See H. G. § 41, Γ 103, etc. But in 545 MS. tradition seems to be unanimous in favour of ἄξαντο.

506. οἰνίζεσθε: see H 472.

508. μέσφ': only here in H. except as a variant in τ 223 = ω 310 μέσφ' ὅτε for ἐξ οὐ. The word was often used by the Alexandrine poets, Ap. Rhod., Kallimachos, etc.; they write the full form μέσφα, but it may have been μέσφι, with the ordinary termination -φι. The word is called Aeolic by the grammarians; the nearest well-attested analogies are Thess. μέσποδι (Collitz 345. 13), Ark. μέστ' ἄν (1222. 30); Pamphylian μέσφα (1267. 28) is a mere guess.

μὴ μὰν ἀσπουδί γε νεῶν ἐπιβαῖεν ἔκηλοι,
 ἀλλ' ὥς τις τούτων γε βέλος καὶ οἴκοθι πέσσει,
 βλήμενος ἢ ἰῶι ἢ ἔγχει ὀξυόεντι
 νηὸς ἐπιθρώσκων, ἵνα τις στυγέησι καὶ ἄλλος
 Τρωσὶν ἐφ' ἵπποδάμοισι φέρειν πολύδακρυν Ἄρηα.
 κήρυκες δ' ἀνὰ ἄστρῳ δίφιλοι ἀγγελλόντων
 παῖδας πρωθήβους πολιοκροτάφους τε γέροντας
 λέξασθαι περὶ ἄστρῳ θεοδμήτων ἐπὶ πύργων.
 θηλύτεραι δὲ γυναῖκες ἐνὶ μεγάροισιν ἐκάστη
 πῦρ μέγα καιόντων· φυλακὴ δέ τις ἔμπεδος ἔστω,
 μὴ λόχος εἰσέλθῃσι πόλιν λαῶν ἀπεόντων.
 ὦδ' ἔστω, Τρῶες μεγαλήτορες, ὡς ἀγορεύω.
 μῦθος δ', ὃς μὲν νῦν ὑγιῆς, εἰρημένος ἔστω,

515

520

512. ἀσπουδί C DJ PQSTU Ambr. 513. ὥς: ὅς QT. || τούτων: κέων
 Ar. (acc. to Parmeniskos *ap. Did.*). || οἴκοθεν U. || πέσσει Ar. (see Ludw.) A *supr.*
 515. νηῶν HJU. || ἀποθρώσκων C (γρ. ἐπιθρώσκων) JPS (ἀπὸ e.) U, and γρ. A.
 517. ἀγγελλόντων J. 518. πρωθήβους HR (*supr. ac*): προθήβας J Par. e h:
 πρωθήβας Ω. 519. περὶ: περὶ A (γρ. περὶ). 520. ἐνὶ μεγάροισιν C.
 522. εἰσέλθῃ P. || ἀπιόντων U. 524-5 ἀθ. Ar. 524. μῦθον G c *corr.* || ὅς:
 ὥς P. || μὲν νῦν: νῦν μὲν Vr. b (γρ. μὲν νῦν).

512. ἐπιβαῖεν: Bentley ἐπιβῶσιν, to conform to the preceding μὴ ὀρμήσονται and the following πέσσει of mss. It is, however, possible to take the opt. as expressing a prayer or urgent wish, a rhetorical figure which gives both force and variety between the two subjunctives, an alternation of exhortation and prayer. There is no need to read πέσσει with Ar.; ὥς expresses a purpose, see that *many a one brood over the weapon* that wounded him. For πέσσει cf. Ω 617, 639 κήδεα πέσσειν, and B 237 γέρα πεσσέμεν. Ar. took βέλος to mean *wound*, comparing Ξ 439 βέλος δ' ἔτι θυμὸν ἐδάμνα, where this sense is clearly not necessary. So A 269 ὠδίνουσιν ἔχῃ βέλος ὀξὺν γυναῖκα, where the metaphor is rather more violent, but βέλος clearly does not mean *wound*.

518. πρωθήβους must surely be right, though πρωθήβας has almost unanimous support; evidently it must be the boys who join the old men in watching the walls, while the 'young girls' stay at home to help their mothers.

519. λέξασθαι: root λεχ, to *divulge*. θεοδμήτων πύργων: cf. H 452.

520. θηλύτεραι γυναῖκες: a phrase which occurs several times in the *Odyssey*, but not again in the *Iliad*.

There is no trace of the word meaning anything else than *female*, and the redundancy of the epithet seems to be a genuine instance of Epic *naïveté*. The comparative form merely indicates opposition to the male sex; see H. G. § 122. Schol. A may be compared for a different and curious explanation.

524. It has been almost universally recognized that the concluding portion of this speech of Hector cannot have been composed as it stands. Ar. athetized 524-5, and 528 (this was omitted altogether by Zen.), and held that 535-7 and 538-41 were a double recension, repeating the same thought twice over (the recurrence of *ἀθρῶν*, 535 and 538, being particularly displeasing). 540, which is found in the parallel passage, N 827, he seems not to have read here at all. Of the two recensions he preferred the second, as being more boastful, and therefore more in accordance with the character of Hector, while Zen. omitted the former (535-7) altogether. Against individual lines many objections can be raised. The use of ὑγιῆς is unique in Homer (see note on Δ 235); while the phrase φυλάττουσιν ἑμέας αὐτούς is doubtful Greek. Again, in 541 ἡμέρη ἥδε must mean, not 'this

τὸν δ' ἡοῦς Τρώεσσι μεθ' ἵπποδάμοις ἀγορεύσω. 525
 ἔλπομαι εὐχόμενος Δίί τ' ἄλλοισίν τε θεοῖσιν
 ἐξελάαν ἐνθένδε κύνας κηρεσσιφορήτους,
 οὓς κῆρες φορέουσι μελαινάων ἐπὶ νηῶν.
 ἀλλ' ἦ τοι ἐπὶ νυκτὶ φυλάξομεν ἡμέας αὐτούς,
 πρῶϊ δ' ὑπνοῖοι σὺν τεύχεσι θωρηχθέντες 530
 νηυσὶν ἔπι γλαφυρῆισιν ἐγείρομεν ὄξυν Ἄρηα.
 εἴσομαι, εἴ κέ μ' ὁ Τυδεΐδης κρατερὸς Διομήδης
 παρ νηῶν πρὸς τείχος ἀπώσεται, ἥ κεν ἐγὼ τὸν
 χαλκῶι δηιώσας ἕναρα βροτόεντα φέρωμαι.
 αὔριον ἦν ἀρετὴν διαείσεται, εἴ κ' ἐμὸν ἔγχος 535
 μείνῃ ἐπερχόμενον· ἀλλ' ἐν πρώτοισιν, ὅττω,

525. ἀγορεύω G. 526. ἔλπομαι εὐχόμενος Zen. PU Par. c g : εὐχομαι δ' ἔλπομαι JQ : εὐχομαι ἔλπομαι Ar. Ω. 527. ἐνεάδε GQ (*supr.* εν). || κήρεσσι φορήτους (*sic*) P. 528 ἀθ. Ar., om. Zen. 529. γρ. ἐπινύκτα A. 530. ὑπνοῖοι Cant. : ὑπ' ἡοῖοι D Harl. a : ὑπ' ἡοῖο T : ὑπ' ἡοῖ οἱ A^t (ὑπνοῖοι A^m, T.W.A.) : ἐπ' ἡοῖ οἱ P : ἐπ' ἡοῖ U (and γρ. Harl. a) : ὑπ' ἡοῖ GHJLQR Vr. b c A : ὑπ' ἡοῖ C (?). 532. εἴ : αἴ CDJRT. || μ' ὁ : με L. 533. νηδὼν Q. || ἦ : εἴ HQU : αἴ G. 534. φέρωμαι : ἐν ἄλλωι φερούμην A. 535-41. v. *infra* on 524. 535. αἴ DGJRS (and A *supr.*).

present day,' as it should, but 'the day of which I am speaking,' *to-morrow*. 527 is not consonant with Hector's intention, which is not to drive the Greeks away, but to prevent their escape. All these difficulties can be evaded if with Hentze we regard 524-9 and 538-41 as constituting the intruding version. This may have existed independently (though evidently of late origin) with the exception of 529, which must have been added to make the fusion possible. *ὅς μὲν νῦν ὕγις*, *that which is profitable for the moment*, for to-day; while τὸν δ' ἡοῦς apparently means 'that concerning the morrow I will now announce.' This is a purely Attic use of the article, but it makes better sense than to join ἡοῦς with the verb, 'another announcement I will make to-morrow.'

526. ἔλπομαι εὐχόμενος: so Zen.; Ar. εὐχομαι ἐλπόμενος, which violates the digamma of *φέλπομαι*. This, however, is not of much importance in a doubtful passage; and, as Hoffmann proposed, we might read εὐχομ' ἐφέλπομενος. Still it is better to adhere to that tradition which on the face of it is the more archaic.

527. κηρεσσιφορήτους, or as some read κήρεσσι φορητούς (cf. ἀρητῆφατος, βαϊκτάμενος, and note on A 74; the accents

in P bear witness to the doubt), on the analogy of B 302, 834, should mean 'hurried away from life by fate,' and might well be used proleptically, 'doomed to death.' The following line, which was not read by Zen., gives a much less effective sense, and has all the appearance of a gloss. But the mere development of the idea of the compound is not in itself un-Homeric; compare I 124 ἀθλοφόρους, οἱ ἀέθλια ποσσὶν ἄροντο. Other more or less similar instances will be found in E 63, 403, A 475, M 295, N 482, O 526, Π 143, P 5, a 299, β 65, γ 197.

529. ἡμέας αὐτούς, *our position* (Monro), but the phrase is a curious one. For ἐπὶ νυκτί cf. N 234, etc.

530. ὑπνοῖος, *at break of day*, recurs δ 656, ρ 25, and in the repetitions of this line, Σ 277, 303.

535. For this line see II. G. § 294. διαείσεται has two objects, both ἀρετὴν and the object clause εἴ κε κτλ. *He shall learn (the value of) his courage, whether he will be able to abide my spear.* Compare N 277 λόχον, ἐνθα μάλιστ' ἀρετὴ διαείδεται ἀνδρῶν. There the compound has its full force, δια- implying distinction between different men; here it is otiose.

κείσεται οὔτηθείς, πολέες δ' ἀμφ' αὐτὸν ἑταῖροι,
 ἡελίου ἀνιόντος ἐς αὔριον. αἱ γὰρ ἐγὼν ὥς
 εἶην ἀθάνατος καὶ ἀγήραος ἥματα πάντα,
 τιοίμην δ' ὥς τίετ' Ἀθηναίη καὶ Ἀπόλλων, 540
 ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισιν."

ὥς Ἐκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελάδησαν.
 οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,
 δῆσαν δ' ἱμάντεσσι παρ' ἄρμασιν οἷσιν ἕκαστος·
 ἐκ πόλιος δ' ἄξαντο βόας καὶ ἵφια μῆλα 545
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζοντο
 σῖτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγοντο· 547
 κνίσην δ' ἐκ πεδίου ἄνεμοι φέρον οὐρανὸν εἴσω. 549
 οἱ δὲ μέγα φρονέοντες ἐπὶ πτολέμοιο γεφύρας 553

538. εἰ Ar. AH. 539. ἀγήρως Ar. AGHPQRU. 541. ἡμέρα QR. || κακὰ G.
 542. ὥς δ' L. 543. ὑπὸ: ἀπὸ PQ. || ζυγῶν P: ζυγὸν H. 545. πόλιος J.
 547 om. U. || σῖτον δ' JPQT. || εὐρήσεις δὲ καὶ παρ' Ὀμήρῳ ἕτερα παραπλήσια τοῖς
 εἰρημένα. φησὶ γὰρ τοὺς Τρῶας ἔπαυλιν ποιουμένους ἔρδειν ἀθανάτοισι τεληέσσας
 ἑκατόμβας, τὴν δὲ κνίσαν ἐκ τοῦ πεδίου τοὺς ἀνέμους φέρειν οὐρανὸν εἴσω ἡδεῖαν· τῆς
 δ' οὐ τι θεοὺς μάκαρας δατέεσθαι οὐδ' ἐθέλειν· μάλα γάρ σφιν ἀπήχθετο Ἴλιος ἱρὴ καὶ
 Πρίαμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο [Plato] *Alcib. II* 149 D. Hence Barnes inserted
 in the text

ἔρδον δ' ἀθανάτοισι τεληέσσας ἑκατόμβας· 548

and—

ἡδεῖαν· τῆς δ' οὐ τι θεοὶ μάκαρες δατέοντο, 550

οὐδ' ἔεelon· μάλα γάρ σφιν ἀπήχθετο Ἴλιος ἱρὴ
 καὶ Πρίαμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο. 552

553. ἐπὶ: ἀνά Schol. T on I 88. || γεφύρη(ι) CJPSTU, and γρ. AR: γεφύρης
 Par. h: γεφύρηι ἢ γεφύραις Eust.

538. αἱ γὰρ . . ὥς νῦν: for this form of wish, where a thing is vividly depicted as certain by opposing it to an imaginary event which is obviously impossible, or *vice versa*, see Σ 464, X 346, ι 523, ρ 251, φ 402, and particularly N 825. The use of ἡμέρη ἦδε, which is inappropriate here, betrays that these lines are a reminiscence of the latter passage. For αὔριον Nauck conj. οὐρανόν.

545. ἄξαντο: see on 505.

548 and 550-2 have no claim whatever to be in the text. For all we know the passage quoted in the *Alcib. II* may come from some other 'Homeric' or Cyclic poem than the *Iliad*; if it ever stood in this place it is no more than one of the many unauthorized additions of which we have evidence from quotations as well as in the recently discovered early papyri. 548 is an adaptation of A 315, B 306, suggested probably by the resemblance of 549 to A 317; a hasty bivouac on the plain is no time for a

solemn sacrifice; and though κνίση is commonly used of the savour of the burnt offering, this is not always the case; see Φ 363, μ 369. So 551 is adapted from Ω 27; the hatred to Troy there attributed to Hera, Athene, and Poseidon is at variance with the whole spirit of the *Iliad* if ascribed to the gods at large; the destruction of Troy, in spite of the piety of its inhabitants, is always represented as distasteful to Zeus himself and to many other Olympians. δατέοντο with gen., apparently meaning *taste*, has no analogy in Homeric or later Greek, except in a few mss. of Herod. ii. 37, 66, where πατέονται is rightly read by the rest; the verb always takes the acc. and means *cut up, divide, apportion*. The fact that this spurious quotation is found in a spurious Platonic dialogue only emphasizes the fact that to the real Plato Homer is our Homer, neither more nor less.

553. The expression ἐπὶ πτολέμοιο

εἶατο παννύχιοι, πυρὰ δέ σφισι καίετο πολλά.
 ὥς δ' ὅτ' ἐν οὐρανῶι ἄστρο φαεινὴν ἀμφὶ σελήνην 555
 φαίνεται ἀριπρεπέα, ὅτε τ' ἔπλετο νήνεμος αἰθήρ.
 ἔκ τ' ἔφανε πᾶσαι σκοπιαὶ καὶ πρόονες ἄκροι
 καὶ νάπαι· οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθήρ,
 πάντα δὲ εἶδεται ἄστρο, γέγηθε δέ τε φρένα ποιμήν·
 τόσσα μεσηγὺ νεῶν ἠδὲ Ξάνθοιο ῥοάων 560
 Τρώων καίωντων πυρὰ φαίνετο Ἰλιόθι πρό.
 χίλι' ἄρ' ἐν πεδίῳ πυρὰ καίετο, παρ δὲ ἐκάστωι
 εἶατο πεντήκοντα σέλαι πυρὸς αἰθομένοιο.
 ἵπποι δὲ κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας,
 ἐσταότες παρ' ὄχεσφιν, εὐθρονον Ἡῶ μίμνον. 565

554. πυρὰ: παρὰ GHJU. || πολλά: πυρὰ GHJ. 555. τινὲς φάει ΝΑΝ (= ΝΕΗΝ!) Eust. 557. ἐκ δ' R. || ἔφανον CHJQT²: ἔφαναν PR. || ἄκραι PR Cant. 557-8 dθ. Ar. Aph., om. Zen. L (homoeoteleuton). 559 om. Q. || δὲ Ar. GR: δέ τ' Ω. 560. τόσσα: γρ. καὶ τοῖα καὶ ὥς τὰ A: τινὲς ὥς τὰ An. 561. φαίετο P. 562. χίλι': μύρι' Zen. || (παρ: ἐν Zen.? see Ludw.). 563. σέλας HRU (and ap. Schol. BL). 564. δὲ: δ' αὖ P. 565. ἐσταότες J.

γεφύρας (or γεφύρη) for *battle-field* is strange, as the phrase is elsewhere always used when a battle is actually going on, whereas here it must mean the place where battles were accustomed to be fought. The preposition ἐπὶ also is unique in this connexion; elsewhere it is always ἀνά, which Bekker and von Christ read here, from the schol. on I 88.

555. The obvious difficulty that stars are not visible 'about the bright moon' led to the extraordinary reading φάει νῆν recorded by Eust. It was taken to mean 'about the moon *new in light*,' i.e. the new moon; a worthy pendant to the theory that διαστήτην in A 6 meant 'about a woman.'

557-8 were athetized by Ar. and Aph., and omitted by Zen., as being wrongly introduced from Π 299-300. There can be little doubt that this judgment is right, fine though the lines are in themselves; the repetition of αἰθήρ is awkward, and the strong phrase ὑπερράγη is far more appropriate in the later passage, where the clouds are represented as being actually 'burst open' by a gust of wind, than here where the air is still. So also the aorist ἔφανον implies a sudden glimpse through clouds. Here too the peaks and points are less in place than where the mountain to which they belong has been already mentioned. But

patent though the plagiarism from Π is, there is no reason to doubt that the lines have stood here from the first. They are not interpolated by a later hand, for if we cut them out the repetition of ἄστρο (555, 559) becomes painfully prominent. ὑπερράγη, from ὑπο-(not ὑπερ-)ρήγνυμι. The sense seems to be 'the αἰθήρ (or serene sky above the clouds) is burst open from heaven.' The οὐρανός is the firmament in which the stars are; the rent takes place in the veil of clouds under the αἰθήρ, so as to shew right through the αἰθήρ up to the skies and stars beyond. Thus, instead of 'from the heaven,' it seems to us more natural to say 'to the heaven'; but the difference is merely one of the point of view in imagination. The literal sense of ὑπό in ὑπερράγη is, in fact, *upwards*, i.e. on the sky side (see H. G. § 201).

559. Note the thoroughly Greek touch by which the human element, the delight of the shepherd, is brought in to vivify the landscape. So also Δ 279.

560. For τόσσα there was a variant ὥς τὰ, because some critics thought that the comparison ought to be not with the number of the stars, when the comparatively small number of a thousand immediately follows, but with their brightness.

561. Ἰλιόθι πρό: see on Γ 3.

I

INTRODUCTION

THE position of the ninth book in the economy of the *Iliad* is a point of cardinal importance in the Homeric question. The book stands apart from the main story, into which it has been intruded at a comparatively late period. The chief arguments for this belief have been stated by Grote in a masterly manner ; and though some of them have been weakened by later criticisms (reference may be made particularly to Bergk, Hentze, Monro, and Lang), yet their general force is unshaken. The principal of them is the entire inconsistency of the offered reparation with the words of Achilles in II 49–100. The whole tone of that speech excludes the idea that the restoration of Briseis had already been offered. This inconsistency is glaring in the case of phrases like II 72 εἴ μοι κρείων Ἀγαμέμνων ἤπια εἰδείη, 85–6 ὥς ἄν . . . οἱ περικαλλέα κούρην ἄψ ἀπονάσσωσιν, ποτὶ δ' ἄγλαὰ δῶρα πόρωσιν, and hardly less with such words as II 60–1 ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν, οὐδ' ἄρα πῶς ἦν ἀσπερχές κεχολῶσθαι ἐνὶ φρεσίν. Compare again Λ 609–10 νῦν οὕτω περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς λισσομένους, which are meaningless in the mouth of a man to whom humble supplication on behalf of the Achaians has been made only a few hours before.

The conclusion as to the later origin of the book is also borne out by its language and contents, though much less decisively than is the case with K, Ψ, and Ω. For the language, Mr. Monro has pointed out the following instances in which I agrees with K, Ψ, and Ω, and the *Odyssey*, rather than the rest of the *Iliad* (see *H. G. index, Iliad, characteristics of particular books*): the perf. in -κα from verbs in -έω (τεθαρσήκασι); ἐπί with acc. of *extension over*; ἐνὶ for μετά = *among*, with persons, and with abstract words (this is very characteristic of the present book, see 143, 285, 319, 378, 491); ἐκ = *in consequence of*; the use of the article in 342; ἄν with the first person of the opt., 417; ὥς τε with infin., 42; δεῖ for χρή, 337; ἄν with the infin., 684. The geography, too, is later than that of the *Iliad*, as is shewn by the mention of Egypt (382, though the line is probably interpolated), and Pytho with its temple of Apollo (405), and perhaps the extended use of the word Ἑλλάς (447, 478). The mention of εὐφημῆσαι (171) as the accompaniment of a religious rite is apparently an approximation to the later custom, and does not recur in Homer. The legend of the choice of Achilles between two destinies (410) is apparently inconsistent with the first book.

ther, we must take into consideration the fact that the fate of the book is bound up with that of the eighth. Now it is precisely that Θ which describes the defeat of the Greeks and prepares the way for what we have found to be largely a cento from other parts of the poems, a tribute of claims to be an original work. The introduction to I itself is something of the same character. Still more does it resemble the introduction of B. Not only does Agamemnon speak in the same words as there, though here they are far more in harmony with the situation—but we are something of the same difficulty about ἀγορή and βουλή. The assembly is called only, it would seem, for the glory of Nestor; it is called by the council which should naturally precede it, and the only measure proposed is the placing of sentinels, which is needed as an action to the Doloneia, but has nothing to do with this book. It is likely that the opening scene took place originally in the council of chiefs, and was only later expanded by the addition of 65–105 into assembly and council (see notes).

When once we are in Achilles' tent, however, the weakness of the opening narrative is soon forgotten. Alike in the vivid description of the scene, in interplay of character and in glowing rhetoric, the book is surpassed in Homer, perhaps in literature.

When Phoinix has become an integral part of the scene; and yet all the poet goes to shew that he is an intruder. The abruptness of his introduction and the dual number used of the envoys alike point to this. But the episode has been amalgamated with extraordinary skill, though not leaving clear traces of the joints.

The conclusion is that the book has grown by a process of accretion, beginning with an embassy of Aias and Odysseus only, then including the Doloneia, and finally incorporating the story of Meleagros, apparently part of an epic, and in some ways unsuited to its context. In this form it has formed part of an Iliad resembling but not identical with ours—probably it was an independent composition assuming only the Greek background consequent on the Μῆνις as a general background. At what point it was prefixed it is impossible to guess; the two books may possibly have been imposed together, or Θ may be later work added as the desire to recite the Iliad as a continuous story gradually grew. But the expansion of the book in order to pave the way for K seems clearly to belong to the final redaction. It is a matter of gratitude that the editor regarded the additions with Λ and Π, introduced by the incorporation, as of small importance—as indeed, from the artistic point of view, they are, though their scientific interest is high.

ΙΛΙΑΔΟΣ Ι

πρεσβεία πρὸς Ἀχιλλέα. Λιταί.

ὥς οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιοὺς
θεσπεσίῃ ἔχε φύζα, φόβου κρυόεντος ἐταίρη,
πένθει δ' ἀτλήτῳι βεβολήατο πάντες ἄριστοι.
ὥς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα,
Βορέης καὶ Ζέφυρος, τῷ τε Θρήικηθεν ἄητον,
ἐλθόντ' ἐξαπίνης· ἄμυδις δέ τε κῦμα κελαινὸν
κορθύεται, πολλὸν δὲ παρέξ ἄλα φῦκος ἔχευεν·
ὥς ἐδαίζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.

3. βεβλήατο Zen. : βεβουλήατο S. 4. ἀνέμῳ Aph. 5. βορ
βορρᾶς Rhet. Gr. iii. 211. 4. || τε: γε Q: τ' ἐκ Cram. Epim. 47. 3. || ορήκ
7. ἔχευε(ν) AT Ambr. Par. a e f (surpr. αν) g: ἔχευαν Ω: διχῶς Ar.

2. φύζα, *Panic, the hand-maid of Rout*.
φύζα (φυγ-ζα) and φόβος both originally
meant *flight*, and in H. the latter is almost
(acc. to Ar. entirely) confined to this
sense; while the former has partly, as
here, developed the idea of *terror* (ἡ μετὰ
δειλίας φυγή) which in φόβος ultimately
became dominant. Cf. Φ 6 πεφυζότες.
κρυόαις, lit. *numbing, freezing*; see Z
344.

3. βεβολήατο and βεβολημένος (l. 9
and κ 247) are, according to Ar., the
forms always used of *mental* wounds,
βεβλημένος being confined to the physical
sense. Zen., however, read βεβλ. in all
cases, and it is doubtful if the distinc-
tion has any real foundation. Cf. note
on Π 660.

5. The poet evidently speaks as an
inhabitant of Asia Minor or one of the
islands near. This is not proved merely
by his making the N. and W. winds
blow from Thrace (see Monro in *J. P.* xiii.
288), but by his saying that they drive

the sea-weed up *along the shore*.
The idea seems to be that of a
'chopping' squall, which the poet
regards as two winds blowing at the
same time, and compares with the
flitting doubts which agitate the Achaeans.
Βορέης: spondee as in Ψ 195 only
are over twenty passages with the
scansion. Curtius, G. Meyer, and others
think that the ε was pronounced
semi-vocalic j, Βορῆης: cf. στερεός,
στερεός, through *στερ-jós. Or we may
regard the first syll. as lengthened by
the first arsis (see App. D), and the second
one syllable by synizesis. Monro
reads Βορρῆς, on the analogy of the
Attic Βορρᾶς, which is, in fact, found in
one group of Allen's mss. (C. p. 111)
and in a quotation. But even if we
adopt the alternative we adopt, the
scansion is evidence of late origin.

6. κελαινόν, proleptic, 'so as to
come dark.'

7. κορθύεται, *rises into curl*

τρεΐδης δ' ἄχει· μέγαλ' αἰ βεβολημένος ἦτορ
 κηρύκεσσι λιγυφθόγγοισι κελεύων 10
 ἣν εἰς ἀγορὴν κικλήσκειν ἄνδρα ἕκαστον,
 βοᾶν· αὐτὸς δὲ μετὰ πρῶτοις πονεῖτο.
 δ' εἰν ἀγορῇ τετιηότες· ἂν δ' Ἀγαμέμνων
 το δάκρυ χέων ὥς τε κρήνη μελάνυδρος,
 κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ· 15
 βαρὺ στενάχων ἔπε' Ἀργείοισι μετηύδα·
 φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 με μέγας Κρονίδης ἄτην ἐνέδησε βαρείῃ
 λιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 ν ἐκπέρσαντ' ἐντείχεον ἀπονέεσθαι, 20
 δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
 λέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
 που Διὶ μέλλει ὑπερμενέει φίλον εἶναι,
 ἣ πολλάων πόλιν κατέλυσε κάρηνα
 ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον. 25

Λημένος GS. 13. τετιηότες G: τετικότες J. 14. ὥς τε: ἡὕτε
 τε G. || ὥς κτλ.: μετὰ δ' ἀργείοισιν ἔειπεν Zen., omitting 15–16.
 c G. 16. τινὲς ὥς ὅγε δακρυχέων An. || προσεύδα Q. 18. μέγας
 j: μέγα Zen. Ω (cf. B 111): μέγαλα R (om. με). || ἐνέδυσε PR Mor. Bar.
 : τότε Ar. 21. ἀπάτην: ἄτην C¹ Ambr. " κελεύσατο P (supr. βου).
 Ar. Aph. 23–31 om. Zen., reading

ἦτοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο θυμὸν ἀχεύων.
 τοῖσι δ' ἀνιστάμενος προσέφη κρατερὸς διομήδης.

ορύσσεται, Δ 426 κορυφοῦται.
 is used in a similar sense in
 og. 853. Cf. κόρυς α hear,
 κ. 46. πάρε ἄλα, casts out
 a shore. The use of this
 with the acc. is curious, but
 ted; cf. K 391 etc. παρέκ νόον.
 διέξ take only the gen., as we
 pect. See H. G. § 227.

ἰδην: cf. X 415 ἐξονομακλήδην,
 special invitation to each,
 proclaiming the assembly by
 –lest the enemy should hear
 tillness of the night. The
 never, obviously suggests the
 ing of a council only, not of the
 ; we shall find further evidence
 oceed to show that this was
 al conception.

εἶτο, sc. κικλήσκειν, he took
 of the work in the summoning.
 simile is clearly that of the
 incessant trickling of a spring

which opens on the face of a precipice,
 and streaks it with dark lines (of lichen,
 etc.), where the water, itself looking
 black, flows down—a very common
 phenomenon in limestone countries.
 μελάνυδρος is commonly explained of
 the dark colour of deep water. But a
 deep well just at the top of a precipice
 can hardly have been a familiar pheno-
 menon. The simile, which Zen. omitted,
 is probably borrowed from Π 3–4.

15. αἰγίλιπος: a word of unknown der.
 The old explanation was 'so steep as
 to be deserted even by the goats.' It
 recurs only in N 63, Π 4.

17=B 79. The form of address is
 suitable only for a council, not for an
 assembly of the whole army (cf. B 110).
 It looks as though ἀγορὴν and ἀγορῇ
 in 11 and 13 had been substituted for
 βουλήν and βουλή.

18–25=B 111–18, 26–8=B 139–41, 29
 =I' 95, 31=H 399, etc.

ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρύαγυιαν."

ὥς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
δὴν δ' ἄνεωι ἦσαν τετιηότες υἱες Ἀχαιῶν·
ὄψε δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
"Ἀτρεΐδῃ, σοὶ πρῶτα μαχήσομαι ἀφραδέοντι,
ἢ θέμις ἐστίν, ἄναξ, ἀγορῇ· σὺ δὲ μή τι χολωθῇς.
ἀλκὴν μὲν μοι πρῶτον ὀνειδίσας ἐν Δαναοῖσι,
φὰς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα
ἴσας Ἀργείων ἡμὲν νέοι ἠδὲ γέροντες·
σοὶ δὲ διάνδιχα δῶκε Κρόνου πάϊς ἀγκυλομήτεω·
σκήπτρῳ μὲν τοι δῶκε τετιμῆσθαι περὶ πάντων,
ἀλκὴν δ' οὗ τοι δῶκεν, ὃ τε κράτος ἐστὶ μέγιστον.
δαιμόνι', οὕτω που μάλα ἔλπεαι υἱας Ἀχαιῶν

26. ἐγὼν JQR. 30. τετιηότες G. 32. μαχέσομαι Q: μαχέο
33. χολώσης L: χολωσέις U. 34. ἀλκὴν: ἀκμήν L. || μοι: τοι J. ||
(1) Lips.¹ Harl. a, Vr c, Mosc. 3 (πρῶτος ἀντὶ τοῦ εἰς καὶ μόνος Schol. T: οὐ
ἀλλὰ πρῶτος Schol. B). 36. ἡμὲν κτλ.: ἡγήτορες ἠδὲ μέδοντες Zen.
διάνδιχ' ἔδωκε DJPRU. || ἀγκυλομήτεω U. 38. σκήπτρῳ συγγ. (ρ)αι
περὶ: παρὰ Cant. 39. οὗ τοι: οὔτι JQS Lips.¹ Vr. b c: οὔτι πῶ P. ||
ὅτι GHJQU.

30. ἄνεωι (so best mss. and Schol. A, not ἀνεω) may always be a nom. plur. masc. except ψ 93, where it is used of one woman. Probably that passage induced Ar., perhaps rightly, to write ἀνεω and regard the word as an adv. like ἀκὴν. It is commonly taken to be for ἀν-ᾱF-οι, root αF of αὔω, δύτη. But the 'Attic declension' is doubtful in H., and almost all forms can be easily removed from the text (van L. *Ench.* § 62). The word recurs also in B 323, Γ 84, I 695, β 240, η 144, κ 71. Brandreth reads ἀναοι. τετιηότες is explanatory, 'silent for grief.'

31. Observe the characteristic modesty of Diomedes. He will not speak till he is sure that no one else wishes to do so; H 399, I 696, K 219.

32. σοὶ πρῶτα implies that he regards all the others as guilty in a less degree of the same cowardice. μαχέσομαι, of verbal strife, as B 377, Z 329.

33. θέμις ἐστίν, the ἀγορῇ being a place where freedom of speech was what we should call 'privileged.' But one would think that the βουλή rather than the ἀγορῇ was the place where a general

might rebuke his commander-in-chief. The order of words is unnatural; the short form of the subj. χολωσέ- (ήης) suspicious. The line was evidently added when the council turned into an assembly.

34 alludes to Δ 370 ff. ἀλκὴν in emphatic place in rhetorical as with ἀλκὴν in 39; 'it was my valour that didst make light of . . and it is that Zeus denies thee.' But as the thought grows as it is being said, and a fresh antithesis to ἀλκὴν by σκήπτρῳ μὲν in 38. πρῶτα began by blaming my valour, you cannot complain of my valour. The variant πρῶτος gives this more clearly, and is perhaps preferable.

37. διάνδιχα, 'endows thee with halves.' The word recurs only in phrase δι. μερμήριζεν, his mind divided, A 189 etc.

39. ὃ τε, attracted to the gen. κράτος, valour which is the sovereignty. Cf. ἢ θέμις ἐστὶ, etc.

40. See A 561 for δαιμόνιος ('deter,' Ameis). ἔλπεαι means suppose, see K 355.

ἀπτολέμους τ' ἔμεναι καὶ ἀνάλκιδας ὥς ἀγορεύεις ;
 εἰ δέ τοι αὐτῷ θυμὸς ἐπέσσεται ὥς τε νέεσθαι,
 ἔρχεο· πάρ τοι ὁδός, νῆες δέ τοι ἄγχι θαλάσσης
 ἐστᾶσ', αἷ τοι ἔποντο Μυκῆνηθεν μάλα πολλάί.
 ἀλλ' ἄλλοι μενέουσι κάρη κομόωντες Ἀχαιοί,
 εἰς ὃ κέ περ Τροίην διαπέρσομεν. εἰ δέ καὶ αὐτοὶ
 φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
 νῶϊ δ', ἐγὼ Σθένελός τε, μαχησόμεθ', εἰς ὃ κε τέκμωρ
 Ἴλίου εὕρωμεν· σὺν γὰρ θεῷ εἰλήλουθμεν."

45

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον υἷες Ἀχαιῶν,
 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.
 τοῖσι δ' ἀνιστάμενος μετεφώνεεν ἵππότα Νέστωρ·
 "Τυδεΐδῃ, πέρι μὲν πολέμῳ ἔνι καρτερός ἐσσι,
 καὶ βουλῇ μετὰ πάντας ὁμήλικας ἔπλευ ἄριστος·
 οὗ τίς τοι τὸν μῦθον ὀνόσσεται, ὅσσοι Ἀχαιοί,
 οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἵκεο μύθων.

55

41. τ' om. J. 42. τοι : π L (supr. ο) PT (supr. ο). 43. ἄγχι θαλάσσης :
 τινὲς ἀμφιέλισσαι An. 44. ἀθ. Ar., om. T^c (added in margin by man. 1). ||
 ἔπονται JP. 45. ἀλλ' ἄλλοι : ἀλλά μοι C : ἀλλ' ἄλλοι μὲν G. 46. δια-
 πέρσομεν : εὐπυργον ἔλωμεν G. || αὐτοί : οὔτοι Q. 49. γὰρ : δέ J.
 52. τοῖσι δέ καὶ μετέπειπε γερῆμιος Am. || μετεφώνησεν Par. b. 53. πτολέμω
 P. || ἔνι : ἐν A : ἐν H. 54. μετὰ : παρὰ T : περὶ Q. || ἔπλευ L. 55.
 τοι : σοι G. || ὀνόσσεται P (supr. ο). || ἀχαιῶν L (supr. οἱ) : ἄριστοι R. 56.
 ἀτὰρ J. || μῦθων T (supr. ων).

42. ὥς τε goes with ἐπέσσεται : we should expect the simple infin. See note on Z 361, and cf. ρ 21, the only case in H. of ὥς τε in the sense 'so that' with infin. Here Lehrs would read ἀπενέεσθαι (Ar. 157). But the idea of comparison given by ὥστε is not entirely lost ; 'if thy heart is set, as though for going.'

44. Rejected by Ar. as interpolated merely to supply a verb, which is not required, in the last clause of 43.

46. It is possible to take εἰ δέ καὶ αὐτοί as a protasis, supplying φεύγειν ἐθέλουσι or the like from 42. See note on A 136. But the analogy of 262 εἰ δέ σὺ μὲν μὲν ἀκουσον is in favour of joining εἰ δέ with φευγόντων (εἰ being exclamative as in εἰ δ' ἄγε), thus making νῶϊ δέ begin the apodosis ; but come, let them too fly . . yet will we, etc. See note on A 302.

47. Diomedes bitterly repeats Agamemnon's words, l. 27.

48. τέκμωρ : see note on H 30.

49. εἰλήλουθμεν refers of course to all the Achaians.

51. This is the invariable result of a speech by Diomedes ; H 404, l. 711.

54. μετὰ πάντας ὁμήλικας must mean among all of thine own age, or there is no sense in the passage ; compare the very similar π 419. See also note on B 143. The peculiarity of these three passages is that there is no verb of motion, such as regularly precedes μετὰ in this sense ; H. G. § 195. Nauck conj. κατά.

55. ὀνόσσεται, make light of. Cf. Ω 439.

56. πάλιν ἐρέει, exactly = gainsay ; see Δ 357, and cf. Soph. Tr. 358 ἐμπαλιν λέγει. So Herod. i. 207 ἔχω γνώμην . . τὰ ἐμπαλιν ἢ οὔτοι. τέλος, you have not proceeded to the full issue of your words, i.e. you overthrew Agamemnon's proposal, but did not offer anything practical in its place.

ἦ μὲν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πάϊς εἴης
 ὀπλότατος γενηήφιν· ἀτὰρ πεπνυμένα βάσεις
 Ἀργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες.
 ἀλλ' ἄγ' ἐγών, ὃς σεῖο γεραίτερος εὖχομαι εἶναι,
 ἐξείπω καὶ πάντα διίξομαι· οὐδέ κέ τίς μοι
 μῦθον ἀτιμήσει, οὐδὲ κρείων Ἀγαμέμνων.
 ἀφρήτωρ ἀθέμιστος ἀνέστιός ἐστιν ἐκεῖνος
 ὃς πολέμου ἔραται ἐπιδημίου ὀκρυόεντος.
 ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
 δόρπά τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἕκαστοι

57. ΜΗΝ : μὲν Ar. King's^m. || Δέ κε καί : δέ κε DGQT : δὲ καί JP : R. 58. ὀπλότατος CDGPRST (γρ. ὀπλότατος) U, and γρ. A. 59. ἔειπες 60. σοῖο P. 61. μοι *supr.* ε (με) J. 62. ἀτιμήσει C *supr.* *man. rec.* ἐστι κεῖνος JR. 64. ὀκρυόεντος S Lips.¹ 65. μὲν νῦν T. 66. ἐφοπλισόμεσθα GQU : ἐφοπλισώμεσθα J : ἐφοπλισώμεσθα T. || φυλακτῆρας Ar.

57. ἦ μὲν καί : cf. B 291, 'yet I must admit that you are young,' an apology for the slight depreciation contained in the preceding clause. (Monro explains it as '“and yet you are but young,” serving to heighten the qualified praise of the preceding sentence.' He regards the clause ἀτὰρ οὐ . . μῦθων as subordinate and parenthetical; whereas it really bears the whole emphasis, being thrown into strong contrast with what follows in 60 sqq.). εἴης κε, potential opt., as far as years go, you might be my son, my youngest born.

58. For βάσεις with double acc., meaning 'to speak words to a person,' cf. ἔπος τέ μιν ἀντίον ἦν δα : see also note on Z 480, and perhaps Π 207. But line 59 is generally rejected by modern critics, after Bekker, as weakly tautological, and arising from a double reading ἀτὰρ πεπνυμένα βάσεις and ἐπεὶ κατὰ μοῖραν ἔειπες.

61. ἐξείπω is used as simply equivalent to a future. Cf. A 262, X 418. εἰ implies *fully*, as opposed to οὐ τέλος ἔκει, cf. ἀποειπεῖν 309.

63-4. The couplet means *banished from tribe and law and home*; i.e. unworthy to share any of the relations which formed the base of primitive Indo-European society, the clan, household worship, typified by the fire on the hearth, and community of θέμιστες or traditional law administered by the kings. The lines are quoted in Ar. *Pax* 1097 and expanded by Cicero *Phil.* xiii. 1; but it must be admitted that they are not very

well in place here. They should really introduce the conclusive promise which Nestor has promised—viz. reparation to Achilles. This, however, is unaccountably postponed till 111: it would seem that in the original connexion, when the whole scene was the council, 106 followed 64 with such intervening words as 'therefore let us hasten to put an end to this discord; for we have had nothing but disaster since' (ἐξ ἔτι τοῦ κτλ.). The speech has been split and divided between two scenes; in order to give Nestor credit as usual for his wisdom, he has to propose the appointment of the sentinels who will be in the next book. ἐκεῖνος is a rare word for κεῖνος, recurring only A 653 in its original sense (all other places permit the immediate restoration of κεῖνος even where they give ἐκεῖνος), but more frequent in the later text (see van L. *Ench.* p. 267, La R. p. 247; τῇ ἐκεῖνος οὐ χρῆται ὁ πολεμικὸς εἰ μὴ ἀναγκασθῇ ὑπὸ μέτρον· Ἀρίσταρχος Schol. a 177.

64. ὀκρυόεντος, the κρυόεντος of Z 344 (q.v.), we should like to read ἐπιδημίου κρυόεντος. ἐπιδή is, of course, the emphatic word.

65. See H 282.

66. ἕκαστοι, *severally*, each at his own post. Ar. read φυλακτῆρας, λέξασθων will = *let each* (chief) (λεγ-). The text must mean *let them sit down*, bivouac (λεχ-). τεῖχος implies that the moat is at some distance from the wall. See on Θ 213.

λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.
 κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,
 Ἀτρεΐδῃ, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι.
 δαίνυ δαῖτα γέρουσιν· ἔοικέ τοι, οὗ τοι ἀεικές. 70
 πλεῖαί τοι οἴνου κλισίαι, τὸν νῆες Ἀχαιῶν
 ἡμάτιαι Θρήικηθεν ἐπ' εὐρέα πόντον ἄγουσι·
 πᾶσά τοι ἔσθ' ὑποδεξίῃ, πολέεσσι δ' ἀνάσσεις.
 πολλῶν δ' ἀγρομένων τῶι πείσσαι ὅς κεν ἀρίστην
 βουλὴν βουλεύσῃ· μάλα δὲ χρεὼ πάντας Ἀχαιοὺς 75
 ἐσθλῆς καὶ πυκινῆς, ὅτι δῆϊοι, ἐγγύθι νηῶν
 καίουσιν πυρὰ πολλά· τίς ἂν τάδε γηθήσειε;
 νύξ δ' ἢ δ' ἢ ἐ διαρραΐσει στρατὸν ἢ ἐ σαώσει."
 ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἢ δ' ἐπίθοντο·
 ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἐσσεύοντο. 80
 ἀμφί τε Νεστορίδην Θρασυμήδεα ποιμένα λαῶν
 ἢ δ' ἀμφ' Ἀσκάλαφον καὶ Ἰάλμενον υἱας Ἄρηος,
 ἀμφί τε Μηριόνην Ἀφαρῆά τε Δηϊπυρόν τε,
 ἢ δ' ἀμφὶ Κρείοντος υἱὸν Λυκομήδεα δῖον.

67 *om.* T^t (added in margin by *man.* 1). || δεκάσθων J. || παρὰ : περὶ S Par.
 k, γρ. A. || ἐκτός : ἐντός Mor. 68. μὲν : μὲν οὖν J. 69. ἄρχε GU.
 70. οὗ τοι : οὕτι CGJP Mosc. 3. 73. ὑποδεξίῃ A (and *ap.* Herod.). || πολέεσσι
 δ' : πόλεσιν γὰρ Ar. 75. βουλεύσει S Mor. Vr. b : βουλεύσοι L. || χρεῶν PR²
 (*in ras.*). 76. ὅτε (S *supr.*) Harl. d (and *ap.* Did.). 78. δ' *om.* JPRTU. ||
 διαρραΐσει Ar. || ἢ δὲ σαώσει Q.

68. κούροι, the *young* men opposed to γέρουσιν, 70. See note on A 114.

69. σὺ μὲν ἄρχε, take thou the lead (the 'initiative' in modern phrase) for thou art the most royal of us. Cf. l. 392. A dinner was the usual means of consultation between the chiefs; e.g. in *Od.*, η 189, ν 8, etc.; and compare γερούσιον οἶνον, Δ 259, 343.

72. ἡμάτιαι, *daily*. Gladstone thinks that these remarks of Nestor's allude to Achilles's taunts of avarice against Agamemnon in A. For the wine-ships cf. H 467.

73. It is for thee to offer all hospitality, seeing thou art lord of many men. For the long *ī* in ὑποδεξίῃ cf. App. D. A with Herodian ("ὡς Ἀργεῖν") gives ὑποδεξείῃ, which is perhaps right, though there is probably no other instance of this suffix, unless in ἐξείης, which is no doubt a genitive. See Schulze *Q. E.* p. 293, who derives both from adjectival forms in -έσιος, from ὑπόδεξις, ξίς.

74. I.e. 'in the multitude of counsellors there is safety.'

75. χρεῶ with acc. and gen., as K 43, Λ 606. We may supply γίνεται, as δ 634, or ἐστίν, as Φ 323; but the original construction of the acc. is shewn by ε 189 ὅτε με χρεῶ τόσον ἴκοι. See also Eurip. *Hec.* 976 τίς χρεῖα σ' ἐμοῦ; The form χρεῶ with synizesis for χρεῖω may be right in a late passage; it recurs twice each in I, K, Λ, once in Σ and once in Φ. Of course it is always possible to read χρή with P. Knight.

77. For the constr. of τάδε cf. on Θ 378; the absence of the participle makes some difference, and assimilates this to ε 215 μή μοι τόδε χῶεο. But here, of course, the pronoun does not, as in most of such cases, represent any internal object. See *H. G.* § 133.

84. Lykomedes, who is barely mentioned three or four times again in the *Iliad*, was a more prominent character in the 'Cycle'; see Paus. x. 25. 6.

ἔπτ' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἑκάστωι
 κοῦροι ἅμ' ἔστειχον δολίχ' ἔγχεα χερσὶν ἔχοντες·
 καὶ δὲ μέσον τάφρου καὶ τείχεος ἴζον ἰόντες·
 ἔνθα δὲ πῦρ κείαντο, τίθεντο δὲ δόρπα ἕκαστοι.

Ἀτρεΐδης δὲ γέροντας ἀολλέας ἦγεν Ἀχαιῶν
 εἰς κλισίην, παρὰ δέ σφι τίθει μενοεικέα δαῖτα·
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν
 Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή·
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
 “Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, οὔνεκα πολλῶν
 λαῶν ἐσσι ἄναξ καὶ τοι Ζεὺς ἐγγυάλιξε
 σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλευήσῃσθα.
 τῷ σε χρὴ πέρι μὲν φάσθαι ἔπος ἠδ' ἐπακοῦσαι,

85. ἔσαν : ἔσαν P. 86. ἅμα στεῖχον Ar. 87. ἀχαιοί R (ἰόντες R^m).
 88. κή(ι)αντο GT (L *supr.*). || τίθεντο T. || δόρπα Ar. PQ Par. c g j (*supr.* on):
 δαῖτα Zen. : δόρπον Ω. || ἕκαστοι (Ar. ?) PQ Par. g : ἐάλασαν Zen. : ἕκαστος Ω.
 89. ἀολλέας : ἀριστεάς Ar. : ἀριστηάς Q Par. e : ἀοπλέας J. 93. πάμπρωτον Q.
 95. ὃ : ὅς GJPQ. 97. εἵνεκα P. 98. ἐγγυάλιξε J. 99. ἠδὲ : ἠὲ S.
 100. ἐπακοῦσαι : ἐσακοῦσαι Q : ἀκοῦσαι G : ἀκουσαι J : γρ. ὑποθέσθαι CU.

87. This is the most distinct reference to the space between moat and trench ; see Θ 213.

88. ἕκαστοι, sc. each body ; so 66.

94. καὶ πρόσθεν, of old, not with any particular reference.

97. μὲν . . . δέ, virtually as *I shall end with thee, so will I begin with thee*. In other words, Nestor begins his speech in the usual style of an appeal to a god, because a king is the representative of Zeus. So Virg. *Ecl.* viii. 11 *A te principium, tibi desinet*. He seems anxious to prove that he wishes to address Agamemnon in his official capacity, not as a private friend, so he begins in this formal way.

99. See A 238, B 206. ἐθέμιστες, *dooms*, a primitive form of our 'common law' ; a recognized body of principles and customs which had grown up in practice, and on which the simple litigation of an early age could be settled. They were handed down traditionally in the governing families till they had attained a fixed

form, and hence were regarded as definite *things* which Zeus entrusted to kings to protect from harm. The *ius praetorium* at Rome consisted of a body of such θέμιστες reduced to writing. The σκῆπτρον indicates the right, probably, of political action, the 'executive' as opposed to the 'judicial' function. Hence the use of the sceptre to delegate the right of speaking in the ἀγορή. σφίσι, for the λαοί. For βουλευήσῃσθα after aor. see A 158.

100. περὶ, *more than others shouldst thou speak thy thought and hearken, ye and fulfil even another man's advice* (as well as thine own) *whenever* (or reading ὅ τ', *whatever*) *any man's mind bids him speak for good* (for εἰς ἀγαθόν cf. A 789, Ψ 305) ; *for whatever any doth begin will hinge on thee* ; i.e. do not be prejudiced against any advice because it is given by other people—the credit of carrying it out will revert to you. Cf. λ 346 Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε, and so ζ 197 ; *Hymn.* xxx. 6 σὺ δ' ἔχεται δοῦναι βίον ἠδ' ἀφελέσθαι.

κρηῆναι δὲ καὶ ἄλλωι, ὅτ' ἄν τινα θυμὸς ἀνώγη
εἰπεῖν εἰς ἀγαθόν· σέο δ' ἔξεται ὅττι κεν ἄρχηι.
αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα.
οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσει,
οἶον ἐγὼ νοέω, ἡμὲν πάλαι ἦδ' ἔτι καὶ νῦν,
ἐξ ἔτι τοῦ ὅτε, διογενές, Βρισηίδα κούρην
χωομένου Ἀχιλῆος ἔβης κλισίηθεν ἀπούρας
οὐ τι καθ' ἡμέτερόν γε νόον. μάλα γάρ τοι ἐγὼ γε
πόλλ' ἀπεμυθεόμην· σὺ δὲ σῶι μεγαλήτορι θυμῶι
εἷξας ἄνδρα φέριστον, ὃν ἀθάνατοί περ ἔτισαν,
ἠτίμησας· ἐλὼν γὰρ ἔχεις γέρας. ἀλλ' ἔτι καὶ νῦν
φραζώμεσθ' ὥς κέν μιν ἀρεσσάμενοι πεπίθωμεν
δώροισιν τ' ἀγανοῖσιν ἔπεσσί τε μειλιχίοισι.”

105

110

τὸν δ' αὖτε προσέειπεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
“ὦ γέρον, οὐ τι ψεῦδος ἐμὰς ἄτας κατέλεξας.
ἁσάμην, οὐδ' αὐτὸς ἀναίνομαι. ἀντί νυ πολλῶν
λαῶν ἐστὶν ἀνὴρ ὃν τε Ζεὺς κῆρι φιλήσῃ,
ὥς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.
ἀλλ' ἐπεὶ ἁσάμην φρεσὶ λευγαλέησι πιθήσας,

115

101. θυμὸν L. || ἀνώγει Vr. b: ἀνώγοι Cram. An. Par. iii. 235. 104.
ἄλλον CHRU, γρ. A Harl. a. || ἀμύμονα Lips.¹ || νοήσῃ P: νοῆσαι T. 105.
ἐγὼν ἐρέω Q. 106. διογενές C (D *supr.*) T (*supr.* εὐς): διογενεὺ P: διογενοῦς
(Vr. b: διογενεὺς Ω (γρ. C Eust. and Schol. AD). 109. ἀπομυθεόμην P: γρ.
ἀπεμυθεόμην Schol. A. 112. ἀρεσσάμενοι A *supr.* || πεπίθωμεν Ag. (A *supr.*)
D: πεπίθωμεν Ω. 116. ΝΥ: γε G. 117. φιλήσῃ CGJ (L *supr.*) Q Vr. b¹.
118. ἔτισεν δάμασσε A (γρ. ἔτισε δάμασσε). 119. λευγαλέοισι GJQ Cant. || After
this line Διοσκουρίδης ὁ Ἰσοκράτους μαθητῆς added ἢ οἴνωι μεθύων ἢ μ' ἔβλαψαν
θεοὶ αὐτοί (Athen. i. 11; Eust. places the line after T 137).

106. ἐξ ἔτι τοῦ ὅτε, *ever since the time when*. The best mss. and scholia read διογενεὺς (agreeing with Ἀχιλλεύς); this can hardly be right, but in any case the order of the words is very harsh. Brandreth's ὅτε χωόμενος Br. κ. διογενεὺς Ἀχ. is very attractive.

107. χωομένου, *in spite of his wrath*. Ἀχ. is genitive after κλισίηθεν. ἔβης ἀπούρας, much as we should say 'you went and took'; though Agamemnon did not literally go himself, but only in the person of his representatives, the heralds. See A 323, 356, T 89.

109. ἀπεμυθεόμην, *dissuaded*, A 254 sqq. Al. ἐπεμυθεόμην. Neither compound recurs in H.

110. ἀθάνατοί περ, *the very immortals*. ἔτισαν, sc. by permitting the defeat of the Achaeans at his request. Observe

the strong contrast into which ἔτισαν and ἠτίμησας are brought by their position.

115. οὐ ψεῦδος is in a sort of predicative apposition with ἄτας, or, if the phrase be considered more explanatory, the accus. is 'adverbial.' Cf. Δ 155 θάνατόν νύ τοι ὄρκει ἔταμνον, η 297 ταῦτα . . ἀληθείην κατέλεξα. *Thou speakest of my infatuation* (so as to be) *not a falsehood*, i.e. thou truly relatest. So in mod. Greek τὸ λὲς (=λέγεις) ψεύματα, 'what you say is lies.' For Agamemnon's ἄτη see l. 18, and for ἁσάμην Θ 237, T 91. Erhardt's conj. κατέλεγξας is ingenious but not needed.

116. ἀντί, *as good as*, worth, many hosts. See on Θ 163.

119. λευγαλέοισι, *sorry, wretched*, a term of contempt (cf. β 61 λευγαλέοι τ')

ἄψ ἐθέλω ἀρέσαι δόμεναί τ' ἀπερείσι' ἄποινα. 120
 ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω,
 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἶθωνας δὲ λέβητας εἴκοσι, δώδεκα δ' ἵππους
 πηγούς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.
 οὐ κεν ἀλήϊος εἴη ἀνὴρ ὦι τόσσα γένοιτο, 125
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσσά μοι ἠνεύκοντο ἀέθλια μώνυχες ἵπποι.
 δώσω δ' ἐπτὰ γυναῖκας ἀμύμονα ἔργ' εἰδυίας,
 Λεσβίδας, ἃς, ὅτε Λέσβον ἐνκτιμένην ἔλεν αὐτός,
 ἐξελόμην, αἱ κάλλει ἐνίκων φῦλα γυναικῶν. 130
 τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται ἦν τότε ἀπηύρων,
 κούρην Βρισηῆος· καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι

124. ἀελοφόρους QR. || ἄροντο : ἄγοντο L. 127. ὅσσ' ἐμοὶ L : ὅς' ἐμοὶ P. || ἠνεύκοντο GJP (ἠνεύκοντο Pm) Q Cant. : ***κοντο (ἠνεύκ in ras.) R.
 128. ἀμύμονας (Ar. ? see Ludw.) JPQRS Harl. a, King's Par. a c d f g j. || ἔργα H.
 129. εὐκτίμενον G. 130. ἐξελόμην Zen. || πᾶσαν ἐπ' αἶσαν D¹ (γρ. φύλα γυναικῶν). 131. ἦν ποτ' Lips. || ἀπηύρων JU. 132. κούρην Ar. [C] P Ven. B, Vr. b. || καὶ ἐπὶ : ἐπὶ δὲ Ar.

ἐσόμεσθα καὶ οὐ δεδαηκότες ἀλκήν); lit. 'lamentable,' λυγρός, *lug-ro*.

120. ἄψ, *retro* retracing my steps; cf. πάλιν ἐρέει 56. ἀρέσαι, *to conciliate*, satisfy him, as 112.

122. ἄπυρος was explained (1) not meant for use, but only for ornament, ἀναθεματικός as opposed to ἐμπυριβήτης, Ψ 702; (2) new, not yet discoloured by being put upon the fire. See Ψ 267 and 270, where the ἔτι (λευκὸν ἔτ' αὐτως) seems decisive in favour of the second explanation. For the value of the talent of gold cf. Ψ 262-9, where two are worth less than a λέβης, and note on Σ 507.

124. πηγούς, strong, lit. *compact*, so ε 388 κύματι πηγῶι, and Γ 197 πηγασίμαλλος. ἀελοφόρους: see on H 453.

125. *Not without booty would that man be, and not unpossessed of precious gold, that owned as much as my strong-footed horses won me in prizes.* I.e. the mere prizes I have won in races would form a large fortune for any man. Ridgeway has shewn (*J.H.S.* vi. 328) that ἀλήϊος comes from λῆϊς, and has nothing to do with λῆϊον, which means 'crop' or *standing* corn, not corn-land; several property in land is confined in the *Iliad* to the τέμενος βασιλῆϊον, while there are indications that the 'common-field' system still prevailed (see on M 421). ἀλήϊος and ἀκτῆμων,

like πολυκτῆμων πολυλήϊος in E 613, are evidently to be explained from λῆϊστοὶ μὲν γάρ τε βόες . . κτητοὶ δὲ τρίποδες in I 406; they represent the two primitive methods of acquiring wealth, plunder and trade, which in Homeric times flourished with equal rights. The insertion of 126 between τόσσα and ὅσσα is awkward; Bentley and P. Knight rejected the line on this ground. Brandreth adds that the final -ο of -αο is nowhere else found in *arsis* (?).

128. ἔργ' εἰδυίας: more correctly ἔργα ἰδυίας, but there is nothing to shew that, in a late book like this, the form with F was ever written. Cf. on A 365.

129. αὐτός, Achilles, who was *himself* their captor; Ag. will not name him (τοῦτον 118, οἱ 131, μιν 142).

130. ἐξελόμην, chose as my γέρας ἐξαιρετόν. In this book the chief seems to apportion the γέρας to himself, whereas in A it is the gift of the army; see 330-3 compared with A 162, 299, and Π 56. The imperf. ἐνίκων refers back to the time of the choice.

131. μετὰ, *with them*, i.e. in addition. See T 245.

132. There is little to choose between κούρην and κούρη: the latter is more logical, but the acc. is very natural after ἦν.

μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἥδὲ μιγῆναι,
 ἦ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἥδὲ γυναικῶν.
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὖτε 135
 ἄστυ μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι,
 νῆα ἄλιν χρυσοῦ καὶ χαλκοῦ νηησάσθω
 εἰσελθὼν ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί,
 Τρωϊάδας δὲ γυναικάς ἐείκοσιν αὐτὸς ἐλέσθω,
 αἶ' κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν. 140
 εἰ δέ κεν Ἀργος ἰκοίμεθ' Ἀχαιικόν, οὐθαρ ἀρούρης,
 γαμβρός κέν μοι ἔη· τίσω δέ μιν ἴσον Ὀρέστηι,
 ὅς μοι τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ.
 τρεῖς δέ μοι εἰσὶ θύγατρες ἐνὶ μεγάρῳ ἐνπῆκτωι,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα. 145

136. δῶς' Bar. || ἀλαπάξαι G Bar. Vr. b. 137. χαλκοῦ καὶ χρυσοῦ C
 Harl. a, Vr. c, Mosc. 3. 138. ἀχαιῶν H. 140. κε : τε JS. || ἐνιοι ὑποτάσσουσι
 τὴν γὰρ ἀπ' αὐτῆς ἐγὼ δώσω πάνθ' ὡς μενελάωι An. 141. ἀχαιικόν CGJPQRS.
 142. κέν : μέν Cant. || ἔη(ι) R Vr. b, Eust. : ἔαι J : ἔοι Ω. 144. ευγατέρες
 CP Lips. || ἐνὶ μεγάρῳ(ι) CS.

133. τῆς, of her : genitive after εὐνῆς. So T 176. Brandreth (and van Herwerden) conj. ἦς, cf. A 763. But the reflexive pron. would be wrong here (App. A).

134. This line is divided by the comma after πέλει into two equal parts; a rhythm for which there is no complete parallel in *Iliad*, for in A 154 the elision perhaps helps to bridge the gap. Here the fact that ἀνθρώπων and ἀνδρῶν are in apposition may be an excuse, as the comma really divides conventionally an indivisible phrase. So λ 260 τὴν δὲ μετ' Ἀντιόπην ἴδον, Ἀσωποῖο θύγατρα, and ibid. 266. But the other Odyssean instance, γ 34, does not admit of this alleviation. Cf. A 53, and notice the difference produced by the slight change in l. 276.

135. αὐτίκα, at the moment; αὖτε, hereafter. παρέσσεται, as A 213.

137. ἄλιν, adverbial; it does not take a gen. after it in H.; see Φ 319. χρυσοῦ is gen. after νηησάσθω, which has the construction of verbs of 'filling with' anything, regarded as taking from a source.

138. εἰσελθὼν, entering in, i.e. taking his part among us, just as we speak colloquially of 'coming in for a share.' This seems better than the alternative 'entering into the conquered city.'

139. αὐτός, i.e. like the commander-in-chief, as opposed to the assignment by lot to the rest of the army.

141. εἴ κεν with opt. expressing the remoter possibility, 'if as a further step' (*H. G.* § 313); cf. A 60, etc. οὐθαρ ἀρούρης, *udder of the soil*, τὸ τρόφιμον τῆς γῆς (Sch. B), a bold metaphor recurring only in 283 and *Hymn. Cer.* 450 (and Aristoph. *fr.* 162 λιπαρὸν δάπεδον, οὐθαρ ἀγαθῆς χθονός). It is imitated by Virgil, *uber agri, ubere glebae*, *Aen.* i. 531, iii. 164 (μαστός = *hillock* in Pindar *P.* iv. 8 is of course essentially different).

142. ἔη for the vulg. ἔοι is indispensable here, where the tone of confident promise is required. It follows the prot. with opt. as A 386, etc. (so fut. indic. K 222?). Cf. 388 below.

143. τηλύγετος : Γ 175. This is the only mention of Orestes in *Il.*

145. Iphianassa seems here to be identical with Iphigeneia, whose death at Aulis is ignored in H. But according to the *Kypria* Agamemnon had four daughters, Iphigeneia and Iphianassa being distinct. This legend is followed by Soph. *El.* 157 ὅα Χρυσόθεμις ζῶει καὶ Ἰφιάνασσα (see Jebb ad loc.). Laodike was identified with Elektra by Stesichoros and his predecessor Xanthos (Jebb *Electra* p. xix.).

τάων ἦν κ' ἐθέλησι φίλην ἀνάεδνον ἀγέσθω
 πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἐπὶ μείλια δώσω
 πολλὰ μάλ', ὅσσ' οὐ πώ τις ἔηι ἐπέδωκε θυγατρί.
 ἑπτὰ δέ οἱ δώσω ἐν ναιόμενα πτολίεθρα,
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσαν,
 Φηράς τε Ζαθείας ἡδ' Ἀνθειαν βαθύλειμον,
 καλήν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσαν.
 πᾶσαι δ' ἐγγὺς ἁλός, νέαται Πύλου ἡμαθόεντος·
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβοῦται,

150

146. κ' om. G. 147. ἐπὶ μείλια Alexio QU: ἐπιμείλια Ar. Ω. 149. οἱ: τοι J. 150. καρδαμύλην Q: καρδαλύμην J. || ἐνόπτην R. || ἱερὴν P. 153. νέαται Ar. Ω: ναίεται QRU: κέαται Apollon. H (e corr.) Harl. α: ναίεται J: γὰρ ναίεται A. 154. ἐν δ': ἐνθ' G. || πολύρρηνες Ar. T: πολλύρρηνες L (supr. αἱ).

146. ΦΙΛΗΝ, *his own*; A 167. ἀνά-
 εδνον: no doubt a wrong form for
 ἀν-έδνον (Bentley), prob. by confusion
 with *ἀ-εδνος, from the simple *ἑδνα*.
 In N 366 there is some slight ms.
 authority for ἀνέδνον. — There is no
 doubt that the original and dominant
 meaning of the word *ἑδνα* or *ἑδνα* in H.
 is *bride-price*, a sum paid by the suitor
 to the parents of the bride; for, as
 Aristotle says of the primitive Greeks,
τὰς γυναῖκας ἐωνοῦντο παρ' ἀλλήλων (*Pol.*
 ii. 5). (See A 243, N 366, 381, Π 178,
 Σ 593, X 472, θ 318.) This custom,
 almost universal in an early state of
 society when women are no longer seized
 by force, gave way in time to the *dowry*
 given by her parents to the bride.
 There was an intermediate stage, well
 attested for the Germans by Tacitus
 (*Germ.* 18), in which the *ἑδνα* are given
 to the bride by the husband, and may
 be increased by gifts from her parents:
dotem non uxor marito, sed uxori maritus
offert. Intersunt parentes et propinqui,
ac munera probant . . . In haec munera
uxor accipitur, atque in vicem ipsa
armorum aliquid viro adfert. It seems
 that this is the stage indicated in
 the present passage (cf. also § 159).
 Agamemnon may of course mean 'in-
 stead of selling my daughter to him I
 will pay him to take her'; but the use
 of *μείλια* looks as though it were a tech-
 nical term implying presents regularly
 given by the bride's father, as by Altes
 when marrying Laothoe to Priam, X 51
 —a practice inconsistent, of course, with
 purchase pure and simple. In modern
 language Agamemnon says, 'he need not

settle anything on my daughter (*ἀνά-
 εδνον*), and I will give a greater dowry
 than was ever known.' In one or two
 late passages of the *Od.* (α 278, β 197)
 the final stage, in which the *ἑδνα* are a
 dowry given by her parents to the bride,
 has been reached. (See an excellent dis-
 cussion of the whole question in Cauer
Grundr. 187–97, and for a narrower
 view Cobet *M. C.* 239 ff.) The word
μείλια does not recur before Ap. Rhod.
 and Kallimachos, who use it in the
 general sense of *presents*. Ar. read
ἐπιμείλια on the analogy of *ἐπιφέρναι*,
 but *ἐπέδωκε* in 148 is decisively in favour
 of taking *ἐπιδώσω* together, 'I will give
 in with her.'

150. None of these towns are men-
 tioned in the Catalogue. Kardamyle
 (see Frazer *Paus.* iii. p. 401) still retains
 its name; for Pherai see on E 543. The
 others were identified by Strabo and
 Pausanias with various towns in Messenia,
 but with no pretence at more than guess
 work. How the district comes to be at
 Agamemnon's disposal we are not told;
 it should naturally belong either to
 Menelaos, or, as the mention of Pylos
 —here evidently the Messenian—would
 lead us to suppose, to Nestor.

153. νέαται, *the lowest*, i.e. extreme,
 outermost towns of Pylos. So A 712,
 and see note on E 539. Ar. strangely
 took the word as a verb = *ναίονται*, as
 though from a non-existent *νεῖμαι*, which
 involves the necessity of joining ἁλός
 Πύλου, 'the sea of Pylos,' which is
 not a Homeric phrase. Of course the
 same objection applies to the variant
κέαται.

οἷ κέ ἐ δωτίνησι θεὸν ὥς τιμήσουσι 155
καί οἱ ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.
ταῦτά κέ οἱ τελέσαιμι μεταλήξαντι χόλοιο.
δηθήτω—'Αἶδης τοι ἀμείλιχος ἢ δ' ἀδάμαστος·
τούνεκα καί τε βροτοῖσι θεῶν ἔχθιστος ἀπάντων—
καί μοι ὑποστήτω, ὅσπον βασιλεύτερός εἰμι 160
ἢ δ' ὅσπον γενεῇ προγενέστερος εὔχομαι εἶναι."
τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
“'Ατρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν 'Αγάμεμνον,
δῶρα μὲν οὐκέτ' ὀνοστὰ διδοῖς 'Αχιλῆϊ ἄνακτι·
ἀλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἷ κε τάχιστα 165
ἔλθωσ' ἐς κλισίην Πηληϊάδεω 'Αχιλῆος.
εἰ δ' ἄγε, τοὺς ἄν ἐγὼ ἐπιόψομαι, οἱ δὲ πιθέσθων.

155. κέ : καί GJPRT². || τιμήσονται Ag. Q : τίσουσι T. 156. τελέουσι Vr. b.
157. κέ : καί C¹DGHJPQRT. || μεταλήξαντι Ag. Ω : μεταλάσαντι H : μεταλ-
λήξαντι AC. 158. δηθήτω : καμφθήτω Zen. Aph. 159. τε : γε G : τι
Mor. || φησὶν δ' Ἀριστάρχος ὅτι ἐνιοὶ ὑποτάσσουσι τούτῳ οὔνεκ' ἐπεὶ κε λάβησι
πέλωρ (λάβησιαν ἔλωρ Nauck) ἔχει, οὐδ' ἀνίησιν, οὐκ εἶναι δὲ ἀναγκαῖον Did.
165. κλητοὺς C¹GJP²RS Vr. b c A, Mosc. 3 : κλυτοὺς P¹. 167. τοὺς δ' ἄν J. ||
ἐγὼ Ag. Ω : ἐγὼν CQR. || οἱ : τοῖ C (γρ. οἷδε) P.

155. δωτῖναι, *free gifts* (perhaps not unlike the 'benevolences' of English history). κε goes with fut. indic. because the event spoken of is regarded as contingent upon Achilles' acceptance.

156. λιπαρὰς τελέουσι θέμιστας, *will fulfil his pleasant ordinances*. For this use of λιπαρός cf. γῆρας λιπαρόν in Od., a *happy old age*, λ 136, δ 210, etc. Perhaps λιπαρὰς should be taken predicatively, *will bring his ordinances to prosperous fulfilment*, ὑπ' αὐτοῦ βασιλεύοντες εἰρηνικῶς βιώσονται, Schol. A. Others explain *will pay rich dues*, λιπαροὺς φόρους τελέσουσιν : but it seems impossible to reconcile this with the very definite Homeric use of θέμιστες.

158. δηθήτω, *let him be overcome*. Hades I ween yields neither to prayer nor violence (μόνος θεῶν γὰρ θάνατος οὐ δώρων ἐραῖ, Aisch. fr. Niobe), for which very cause he is most hateful to men of all gods. The τε in 159 is gnomic or generalizing.

160. See 69, A 279. ὑποστήτω, *submit himself*, a unique use. The verb elsewhere always means *undertake, promise*.

161. γενεῇ, *in age* ; = γενεῇφιν, 58.

164. οὐκέτι, *no longer*, i.e. your presents have passed the point at which they could be lightly esteemed (Ameis). But Nestor is really looking back to a time when Agamemnon was offering, not insufficient presents, but nothing at all. The expression he uses is very courteous, but shews which way his thoughts are running. διδοῖς, rather δίδως : cf. on E 880 ; but διδοῖ l. 519, δ 237, ρ 350, διδοῖσθα T 270.

167. ἐπιόψομαι (fut. or perhaps rather aor. subj., see on E 212), *whomsoever I choose, let them be persuaded to go*. The step by which ἐφορᾶν gets the meaning of *selection* is that of passing in review, *inspecting*, a number of things ; see β 294 τῶν (νηῶν) ἐπιόψομαι ἢ τις ἀρίστη, so we say 'to look out' a thing. τοὺς ἄν = οὓς ἄν, with δέ in *apostasi*. This is, however, not the Homeric use of the relative ὁ (H. G. § 262). But if we take it as a demonstrative, *these men will I choose, and let them be persuaded*, the ἄν is quite otiose. Hence van Herwerden conj. μέν for ἄν, Brandreth ἀρ'. Notice also the hiatus in ἐπιόψομαι. Brandreth writes ἐπιφύσομαι, referring the word to φύω, φύσομαι, *eos sane ego*

Φοῖνιξ μὲν πρῶτιστα διίφιλος ἡγησάσθω,
αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ δῖος Ὀδυσσεύς·
κηρύκων δ' Ὀδῖος τε καὶ Εὐρυβάτης ἄμ' ἐπέσθων.
φέρτε δὲ χερσὶν ὕδωρ, εὐφημήσαί τε κέλεσθε,
ὄφρα Διὶ Κρονίδῃ ἀρησόμεθ', αἶ κ' ἐλεήσῃ."

ὥς φάτο, τοῖσι δὲ πᾶσιν ἐαδότα μῦθον ἔειπεν.
αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
αὐτὰρ ἐπεὶ σπείσαν τε πῖον θ' ὅσον ἤθελε θυμός,
ώρμῳντ' ἐκ κλισίης Ἀγαμέμνονος Ἀτρεΐδαο.
τοῖσι δὲ πόλλ' ἐπέτελλε Γερήνιος ἱππότα Νέστωρ,

170. δ' Ὀδῖος τε: δὲ δῖος JR. || ἐπέσθω DU (and γρ. Schol. A).
τε: δὲ C DPR: γε G. || κέλευσθε U. 172. κρονίωνι (D supr.) J. || ἀρεσσά
J: ἀρεσσάμεθ' H. || ἐλεήσει L (supr. οι). 173. θυμὸν P (γρ. μῦθον).
ἐπὶ: ὑπο U. 177. σπείσαν τε πῖον Q: σπείσαντε πῖον PT: σπείσαν τ'
Ω. 178. ὀρμῳντ' Q.

addicam. This, however, does not suit the Homeric *δοσσομαι* nor explain *προτιόσσομαι* with similar hiatus. *ἐγωγε ἐπόψομαι* van Herw.

168. It has been pointed out in the Introduction that Phoinix is evidently a late-comer into the story. He is introduced with surprising abruptness; no explanation is given of his presence in the council, where he never appears again; his proper place would seem, from the sequel, to be with Achilles. From 168 to 432 he is entirely ignored, except for a passing reference in 223—a line where he seems to be treated by Odysseus with singularly scant courtesy. The consistent use of the dual in speaking of the envoys in 182–98 naturally puzzled the ancient critics. Two explanations were offered—one, that the dual was identical in sense with the plural, a theory which is well known to have been held by Zenodotos; the other, that of Aristarchos, that Phoinix was not one of the envoys, but was sent beforehand to prepare for their coming afterwards (*ἔπειτα* 169). The former is naturally untenable (see on A 567, E 487); the latter, even if we admit that the departure of Phoinix could be passed over in silence, is refuted by the surprise with which Achilles receives the envoys (193). The only acceptable alternative is to regard the whole speech of Phoinix

(432–622) as an episode taken from different but doubtless similar context and adapted to the original story, which Aias and Odysseus were the envoys, by some probably slight alterations of the text here, in 223 and Here as elsewhere we have good reason to be grateful for the conservatism which has preserved us the original dual.

170. For Eurybates see A 320, B Ar. remarked that of the two names the herald of Odysseus must, for obvious diplomatic reasons, be the one more hero—unless, as is more likely, the poet looked on Eurybates as a merely typical name for a herald. Of Odios we hear no more.

171. *εὐφημῆσαι*, whether it means *keep silence* (*favete linguis*) or *speak words of good omen*, involves a ritual sense elsewhere unknown in H. *ἐπευφημήσα* A 22, 376 is quite different (*assent*).

173. *ἐαδότα* recurs as an adj. *agreeable* in σ 422 (the same line). There is another instance of the perf. of *ἀνδ* in H. Cf. however *ἑφαδηότα* = *pleasant* in a Lokrian inscr. (Collitz 1478. 3). Ap. Rhod. is naturally fond of using *ἐαδα*.

174–7 = φ 270–3; 174–6 = γ 338–175–6 = A 470–1. Here as usual drinking is separate from the eating and has a distinctly religious character.

δενδίλλων ἐς ἕκαστον, Ὀδυσσῇ δὲ μάλιστα, 180
πειρᾶν ὡς πεπίθοιεν ἀμύμονα Πηλεΐωνα.

τὼ δὲ βάτην παρὰ θῖνα πολυφλοίσβοιο θαλάσσης,
πολλὰ μάλ' εὐχομένω γαιήοχῳ ἐννοσιγαίῳ
ῥηϊδίως πεπιθεῖν μεγάλας φρένας Αἰακίδαο.
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην, 185
τὸν δ' εὖρον φρένα τερπόμενον φόρμιγγι λιγείῃ,
καλῇ δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ἦεν,
τὴν ἄρετ' ἐξ ἐνάρων, πόλιν Ἡετίωνος ὀλέσσας·
τῇ ὃ γε θυμὸν ἔτερπεν, ᾄδει δ' ἄρα κλέα ἀνδρῶν·
Πάτροκλος δέ οἱ οἶος ἐναντίος ἦστο σιωπῇ, 190
δέγμενος Αἰακίδαην, ὅποτε λήξειεν αἰείδων.

180. ὀδυσσεῖα P. 181. πειρᾶν δ' Q. 183. εὐχομένω *supr.* οἱ Lips. Vr. A.
84. αἰγίοχοιο D (*supr.* ακίδαο). 185. κλισίην J. || ἵκοντο CGT Harl. a (γρ.
κέσσην), and γρ. A. 187. ἀργύρεος ζυγός R Par. c e f g h k, Eust. 189.
ἴ' ἄρα : δὲ Q. || κλέος Vr. b. 190. ἐναντίον ST. 191. δέγμενος : γρ. καὶ
εχόμενος διὰ τοῦ χ A. || ὀπόταν RS. || αἰεῖσαι H.

180. **δενδίλλων**, *διανεύων τοῖς ὀφθαλμοῖς* Sch. A ; a word recurring only in *Ap. Rhod.* and (acc. to the schol.) in *Isoph.* The line is probably part of the *Phoenix* interpolation, as **ἕκαστον** (note the *F* neglected) strictly implies at least three. But metrical necessity may excuse the use of it for *ἐκάτερον*.

181. **πειρᾶν** with **ἐπέτελλε**, *epexegetic of πολλά*.

183. Poseidon is both chief patron of the Achaian cause, and lord of the element by which they are walking. **ἐννοσίγαιος**, probably for *ἐν-φοσι-γαιος*, root *Foθ* of *ώθέω*, Skt. *vaḍh* to smite ; so *ν-(F)οσι-χθων* : either because Poseidon is the lord of earthquakes, or simply because the waves of the sea are for ever beating the land. **γαιήοχος**, perhaps originally *supporting the earth*, regarded as floating in the sea. But more probably it means simply *girdling the earth*, cf. Soph. *O. C.* 1072. In Aisch. *Supp.* 116, Soph. *O. T.* 160 it comes to mean *guardian of (a special) land*, and is used of Zeus and Artemis, like **πολιούχος**, **πολισσοῦχος**. It has been proposed to take it as meaning *rejoicing in chariots*. But in that case the *η* could not be explained, and the close connexion with *ἐννοσίγαιος* forbids ; for it is much more likely that a somewhat tautological expression should be used than that the term **γαι** should be habitually used in

two adjacent words in two quite different senses. However, we must remember that with epithets of gods we are on especially doubtful ground, as we can never be sure that the Greeks attached any very definite meaning to hieratic words whose sense may even to them have been lost in antiquity.

184. **μεγάλας**, *proud* ; so *μεγαλήτορι*, 109.

186. This is the only case in the *Iliad* where we find music among men ; the concert in A 603 is heavenly. The exigencies of war may perhaps account for the fact that the *Iliad* knows nothing of the *αἰδοί*, who are so prominent in *Od.* Cf. on B 595.

187. *The cross-bar thereon was of silver.* The **ζυγόν** was the bar, joining the two horns of the lyre, to which the strings were fastened by the pegs (φ 407 **κόλλοπες**). The form **ζυγός** was apparently preferred by the scholiasts, but is not strongly attested by the mss., though not uncommon in later Greek. Cf. N 706, II 470, and particularly Ω 269.

188. The 'city of Eetion' was Thebe, whence Briseis had come, A 366.

189. **κλέα**, i.e. **κλέε'(α)** (so P. Knight) ; *fames, famous deeds*, as 524, θ 73.

191. **δέγμενος** : see B 794. **Αἰακίδαην** is taken proleptically from the rel. clause.

τὼ δὲ βάτην προτέρω, ἡγείτο δὲ δῖος Ὀδυσσεύς,
 στὰν δὲ πρόσθ' αὐτοῖο· ταφὼν δ' ἀνόρουσεν Ἀχιλλεύς
 αὐτῇι σὺν φόρμιγγι, λιπὼν ἔδος ἔνθα θάασσεν.
 ὥς δ' αὖτως Πάτροκλος, ἐπεὶ ἶδε φῶτας, ἀνέστη.
 τὼ καὶ δεικνύμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “χαίρετον· ἦ φίλοι ἄνδρες ἰκάνετον, ἦ τι μάλα χρεώ,
 οἷ μοι σκυζομένωι περ Ἀχαιῶν φιλτάτω ἐστόν.”
 ὥς ἄρα φωνήσας προτέρω ἄγε δῖος Ἀχιλλεύς,
 εἶσεν δ' ἐν κλισμοῖσι τάπησί τε πορφυρέοισιν·
 αἶψα δὲ Πάτροκλον προσεφώνεεν ἐγγὺς ἑόντα·
 “μείζονα δὴ κρητῆρα, Μενoitίου υἱέ, καθίστα,
 ζωρότερον δὲ κέραιε, δέπας δ' ἔντυνον ἐκάστωι·

194. θάασκεν Vr. b²: θάησκεν S: θαάεσσαν Q: κάθητο G. 196. τῶν A. 197. ὦ φίλοι L: εἴ φίλοι Par. a. || ἦ τι μάλα χρεώ: ἡ δὲ Harl. a (γρ. ἦ τι μάλα χρεώ), γρ. Par. a: ἡμέτερον δὲ (θῶ?) (Ar.? Parmeniskos ap. Did. || χρεῶν Q Par. e. 198. παρ' ἀχαιῶν P: παν RU. || φιλτάτω AGJ (συγγ. φίλτατοι) QR, and τινές Did.: φέρτεροί Bel 1144: φίλτατοί Ω. 199. Ἀχιλλεύς: Ὀδυσσεύς Q. 202. δὴ: δὲ P. δὲ: τε S. || κέραιε Ar. Ω: κέραιε CD²HJPQRS Harl. a, and τινὰ τὰ γράφων, ὀλίγα μέντοι καὶ οὐδὲ τὰ ἀκριβέστερα Eust. || ἔντυν' Q.

192. προτέρω, *forwards*; an adverb, comp. of πρόσω, not a dual. It is particularly used of persons entering a house, cf. note on Σ 387.

194. The σύν is generally omitted in this constr. of αὐτός in the (comitative) dative; but cf. M 112, Ξ 498, ν 118; H. G. § 144.

196. δεικνύμενος: see note on Δ 4.

197. This disjointed sentence is very natural in Achilles's great surprise, and it is probably useless to attempt to produce from it one connected logical whole. Two thoughts spring to his lips; first, sincere pleasure at a visit from his friends—from whom perhaps he has been separated for a fortnight; and next, gratified pride at what he sees is the object of their visit—a confession of their sore need for him (ἦ τι μάλα χρεώ). This latter he checks, with his native courtesy, the instant he has uttered it, and returns directly to his first expression, which he puts in a still stronger form, with a half excuse (σκυζομένωι περ) for his unpatriotic satisfaction at the disasters of the army. *Welcome: surely ye are dear friends that are here—the need must be very sore—aye, ye are the dearest to me of all the Achaians even in my anger.* It is

possible, however, to take ἦ τι χρεώ as meaning ‘I had sore such a visit from my dearest!’ The variant ἡμέτερόνδε (or ἡμέτερον) gives a smoother sense, but for the reason is probably only an ancient conjecture.

202. καθίστα, *set up* in the (hardly ‘on the table’; the tables were probably too small for the general mixing-bowl). Cf. κρητῆρα στήσασθαι ἐν μεγάροιςιν.

203. ζωρότερον: an old crux. The earliest commentary on it is Aristotle (*Poet.* xxv.) οὐ τὸ ἀκρὸν οἶνόφλυξιν ἀλλὰ τὸ θάπτον. Ar. took it to mean ‘in more fashion.’ But he has all Greek against him; ζωρός is used of unmixed wine from Empedokles onwards (ζωρά τε πρὶν κέκρητο qu. Aristotle ibid.; so Herod. vi. 8 ζωρότερον βούλωνται πιεῖν, “ἐπισκλέγουσι, and numerous other c. Lexx.; cf. also the discussions in Qu. Conv. v. 4, and Athen. x. 6. The question is whether the ζωρός is connected with ζα (ζῆν), *lively, fervent* (i.e. ζο(σ)αρός). Both logies are tenable (see G. Meyer § 36, Schulze Q. E. p. 25, cf. I)

ἦ γὰρ φίλτατοι ἄνδρες ἐμῶι ὑπέασι μελάθρῳι."

ὥς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳι. 205

αὐτὰρ ὃ γε κρεῖον μέγα κάββαλεν ἐν πυρὸς αὐγῇ,

ἐν δ' ἄρα νῶτον ἔθηκ' ὄϊος καὶ πίονος αἰγός,

ἐν δὲ συὸς σιάλοιο ῥάχιν τεθαλυῖαν ἀλοιφῇ.

τῷ δ' ἔχεν Αὐτομέδων, τάμνεν δ' ἄρα δῖος Ἀχιλλεύς.

καὶ τὰ μὲν εὖ μίστυλλε καὶ ἀμφ' ὀβελοῖσιν ἔπειρε, 210

πῦρ δὲ Μενoitιάδης δαῖεν μέγα, ισόθεος φώς.

αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλόξ ἐμαράνθη,

ἀνθρακιὴν στορέσας ὀβελούς ἐφύπερθε τάνυσσε,

πάσσε δ' ἄλός θείοιο, κρατευτάων ἐπαείρας.

204. ἦ γὰρ Q: οἱ γὰρ Ω. || ὑπῆσαι Mor. 206. ὃ γε: δ CQ. || κάμβαλεν IQSTU. 209. τέμνε(ν) JI. || ἄρα: ἄμα J. 212. ἐν τισι γρ. αὐτὰρ ἐπεὶ πυρὸς ἄνεος ἀπέπτατο, παύσατο δὲ φλόξ A: ἐνιοι δὲ γρ. αὐτὰρ ἐπεὶ κατὰ πῦρ μαρήνато παύσατο δὲ φλόξ T (cf. Ψ 228). 213. ἀνθρακιὴν H. || τάνυσε P. 214. ἀπαείρας Ar.

ὅση· τὸ ἐπάνω τοῦ μέλιτος, evidently from *es*, with by-form *ζῶη*, also = *cream*). Martial certainly adopted the former, *visceri iussit amicis Largius Acacides vividiusque merum* (viii. 6. 11). But the complete restriction to wine is strongly in favour of the latter; against Martial may be quoted Horace, *fervidiore nero*, *Epod.* xi. 14. Athenaios (loc. cit.) seems to regard the two as identical; *ἡ δὲ . . . σημαίνειν φασιν . . . θερμὸν ἀπὸ τοῦ ζωτικοῦ καὶ τῆς ζέσεως*. *ἔντυνον*: *τυννε* Bentley.

204. I have adopted ἦ for οἱ from one MS.; it gives better sense (cf. 197), but may, of course, be merely an itacistic blunder. οἱ is in any case awkward; it can only be taken as strongly deictic = *οἶδε*, and even then is forced. *φίλτατοι ἄνδρες* may have supplanted *φιλάτω ἄνδρε* (and so perhaps we should read *ἔλω ἄνδρε* in 197), as the dual always tends to give way to the plur., and legitimate hiatus to be abolished. For *μέλαρον* used of a hut in the camp cf. on Ω 448, 643.

206. *κρεῖον*, i.e. a meat-block for chopping and carving, as appears from 209. *ἐν πυρὸς αὐγῇ*: no doubt the only light in the hut, for it is now night.

208. *σίαλος* in this connexion is acc. so Curt. (*Et.* p. 717) and Brugmann *Gr.* i. p. 421) a diminutive of *σῦς*, for *F*-*ιαλο*-s. The later meaning *fat* (Hippokr.) seems therefore to rest on a

misunderstanding. The words are joined as in *ἰρηξ κίρκος*, etc. *τεθαλυῖαν ἄλ.*, 'rich with fat, lard.' Cf. *θαλέθοντες ἀλοιφῇ* 467, and the use of *θαλεία*, *rich*.

209. τῷ, held the meat for him. *τέμνειν* is to *carve* (into joints); *μιστύλλαι*, to *slice* into smaller pieces.

212. κατὰ . . . ἐκάη, our own idiom, 'burnt down'; only the hot embers (*ἀνθρακιή*) are used for roasting, the meat being placed directly over them.

214. ἄλός is the 'quasi-partitive' gen. usual where anything taken from a larger mass is employed; so B 415 *πρῆσαι πυρός*, E 6 *λελουμένος Ὠκεανοῖο*. *H. G.* § 151 c. *θείοιο*, perhaps because it was used on account of its purifying quality, to render sacrifices fit for the gods. No such usage is mentioned in Homer (salt is indeed only mentioned again in λ 123, ρ 455, ψ 270), but it is familiar to us from Jewish ritual and the Roman *mola salsa*. *κρατευτάων*, 'dogs,' rests on each side of the fire on which to lay the ends of the spits. Pollux quotes the word also from Eupolis (in the same sense? *μολυβδίνους κρατευτάς*) and adds the form *κρατευτήριον*. It is also applied in inscriptions to the stone substructure of a temple. The der. is obscure. *ἐπαείρας* seems to imply that the meat was salted only after being put on the fire. This seems curious and leads van L. to adopt Ar.'s *ἀπαείρας*, taking it to mean that when the meat is partly done Patroklos

αὐτὰρ ἐπεὶ ῥ' ὤπτησε καὶ εἰν ἑλεοῖσιν ἔχευε,
 Πάτροκλος μὲν σῖτον ἑλὼν ἐπένειμε τραπέζῃ
 καλοῖς ἐν κανέοισιν, ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
 αὐτὸς δ' ἀντίον ἔζεν Ὀδυσσῆος θείοιο
 τοίχου τοῦ ἐτέροιο, θεοῖσι δὲ θῦσαι ἀνώγει
 Πάτροκλον δὲν ἑταῖρον· ὁ δ' ἐν πυρὶ βάλλε θυηλάς.
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 νεῦσ' Αἴας Φοῖνικι· νόησε δὲ δῖος Ὀδυσσεύς,
 πλησάμενος δ' οἴνοιο δέπας δείδεκτ' Ἀχιλλῆα.
 “χαῖρ', Ἀχιλεῦ· δαιτὸς μὲν εἵσης οὐκ ἐπιδευεῖς

215. ἑλεοῖσι Bar. Mor. || ἔχευε: ἔχευσαν Et. Mag.: ἔθηκε(ν) JPQR Par
 g k, and ἐν ἄλλωι A: Δτ. διχῶς. 216. ἐπέτεινε P. 217. αὐτὰρ GJ.
 ἀντίος PQ. 220. πάτροκλος J. 221 om. D^t. 222. ἐκ ἔρον ἔντο
 infra. 224. ἀχίλαϊ H. || After this line add. καὶ μιν (τόνδε S) φρονήσα
 πτερόεντα προσκύδα HJS. 225. ἐπιδευεῖς A (γρ. εἷς): Ἀρίσταρχος χωρὶς
 (ἐπιδεύει or ἐπιδεύει;) Did.

removes it from the fire, salts it, and
 puts it on again. That is curious too.
 For the gen. with ἐπαείρας compare H
 426 ἀμαξάων ἐπάειραν.

215. ἑλεοῖσιν, *chargers* of wood to
 serve as dishes, see § 432.

219. τοίχου τοῦ ἐτέροιο, *by the oppo-
 site wall* of the hut, in order to watch
 his guest's wants. The phrase recurs in
 Ω 598, ψ 90. The local use of the gen.
 is exceedingly bold; cf. however πεδίοιο,
 which is only partially similar, and
 one or two other instances in *H. G.* §
 149 (2). The use of the article is
 rather suspicious.

220. θυηλάς: cf. Soph. *El.* 1423 where
 the word has the general sense of *sacri-
 fice*, and so Aristoph. *Aves* 1520. Here
 it is generally explained, after Ar., to
 mean the ἀπαρχαί, the portion of meat
 given to the gods. Another interpreta-
 tion is *incense*, but see note on Z 270.

222. This line can hardly be more
 than formal after the supper with
 Agamemnon. Hence ἀμεινον εἶχεν ἄν,
 φησὶν δ' Ἀρίσταρχος, <εἰ> ἐγγέγραπτο “ἀψ
 ἐπάσαντο,” ἢ δσον χάρισασθαι τῷ Ἀχιλ-
 λεῖ γεύσασθαι μόνον καὶ μὴ εἰς κόρον ἐσθλεῖν
 καὶ πίνειν λέγωνται. ἀλλ' ὁμῶς ὑπὸ
 περιττῆς εὐλαβείας οὐδὲν μετέθηκεν, ἐν
 πολλαῖς οὕτως εὐρὼν φερομένην τὴν γραφὴν
 (Did.). This remarkable scholion would
 not in itself give us a high opinion of
 Ar.'s tact or caution; but his critical
 reputation fortunately rests on safer
 grounds.

223. Why Odysseus should
 moniously begin when Aias has
 to Phoinix it would be hard to
 were it not evident that the mention
 Phoinix has been awkwardly drag-
 to remind us of his existence.
 useless to guess what the original
 of the line may have been—perhaps
 something like νεῦσ' Αἴας Ὀδυσσῆ
 φρεσὶν ἡσιν νοήσας πλησάμενος οἶνον
 (so van L., nearly), thus saving the
 Φοῖνοιο. δείδεκτο: Δ 4.

225. ἐπιδευεῖς, sc. ἐσμέν: but,
 nothing of the contraction of -έ
 omission of both subject and verb
 excessively harsh. Hence some
 adopt Ar.'s reading ἐπιδεύει and re-
 it as = *thou lackest* (it should be ἐπιδ
 others ἐπιδεύεις in the same sense
 Platt *J. P.* xix. 41; the act
 defensible, see on Σ 100). This
 be supported if 226–7 are omitted
 there is no ground for this, and
 mention of the huts of Agamemnon
 shews that Odysseus must be speaking
 of the envoys, not of Achilles.
 perhaps possible to read εἰμέν or
 for ἡμέν as the ancient critics did
 the position of the word is unnatural
 ἡδὲ καὶ calls for ἡμέν. There is
 thing to be said for Fick's ἐπιδευεῖς
 N 622), *there is no lack*, but no exact
 parallel use can be adduced. The
 ἵνα μὴ τι δίκης ἐπιδευεῖς ἐχθισθαῖς
 is different owing to the presence of
 pronoun; and in a phrase like

ἡμὲν ἐνὶ κλισίῃ Ἀγαμέμνονος Ἀτρεΐδαο
 ἡδὲ καὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικέα πολλὰ
 δαίνυσθ'· ἀλλ' οὐ δαιτὸς ἐπηράτου ἔργα μέμηλεν,
 ἀλλὰ λίην μέγα πῆμα, διοτρεφές, εἰσορόωντες
 δείδιμεν· ἐν δοιῇ δὲ σαωσέμεν ἢ ἀπολέσθαι
 νῆας ἐυσσέλμους, εἰ μὴ σύ γε δύσεαι ἀλκὴν.
 ἐγγὺς γὰρ νηῶν καὶ τείχεος αὖλιν ἔθεντο
 Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
 κειάμενοι πυρὰ πολλὰ κατὰ στρατόν, οὐδ' ἔτι φασὶ
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.
 Ζεὺς δέ σφι Κρονίδης ἐνδέξια σήματα φαίνων
 ἀστράπτει· Ἐκτωρ δὲ μέγα σθένει βλεμεαίνων
 μαίνεται ἐκπάγλως, πίσυνος Δίῃ, οὐδέ τι τίει

226. ἡμὲν : διὰ Eust. : ἡμῶν τινές (An.). || ἐνὶ : ἐπὶ Q : ἐν R. 229.
 διοτρεφὲς H. 230. ἀπολέσσαι L supr. 233. τηλεκλειτοὶ C¹HPQRT'. 234.
 κειάμενοι GL. 237. μέγας Q.

δεικός (l. 70), there is no disgrace, a vague subject is easily supplied from what precedes. Here it has to be evolved from the inner consciousness, 'the state of things in general is not lacking' (see *H. G.* §§ 162 (5), 378 *d). Perhaps the simplest alternative of all is to read ἐπιδύει with Ar., but to take it as an impersonal verb, the Epic form of the Attic δεῖ, so that the phrase is simply δαιτὸς οὐδὲν δεῖ. So far as the scholia go this may have been Ar.'s own explanation.

227. ἡδὲ καί, even as. I.e. it is not for food we have come. πάρα = πάρεστι, there is abundance, to our heart's desire, to feast on (δαίνυσθαι, *epexeg.* infin.).

228. ἐπηράτου : Bentley's ἐπήρατα is doubtless right, cf. E 429 ἡμερδέντα μετέρχεο ἔργα γάμοιο.

229. For ἀλλὰ λίην Brandreth reads λίην δέ, as the ι is regularly long (see on Z 486). πῆμα : accus. after εἰσορ., δείδιμεν being added without an object.

230. ἐν δοιῇ, we are in doubt whether we shall save our ships, or whether they are lost. For the constr. compare K 173, O 502. σαωσέμεν, a mixed aor., not a fut. The words mean the saving of the ships or their loss, νῆας being first object, then subject. Compare β 226 for a similar change. As Monro well remarks (*H. G.* § 231), the use of the infin. as an abstract noun, with no distinct reference to an agent, makes the

harshness more apparent than real ; there is no need for Bekker's ingenious conj. σάας (rather σάας) ἔμεν, founded on A 117, Θ 246. δοιῇ, here only, from δυο 'two' for δφο-ιῇ : cf. *du-bius*, *Zweif-*, etc.

231. δύσεαι ἀλκὴν, don thy might ; cf. H 164 etc. ἐπιειμένοι ἀλκὴν.

232. αὖλιν, bivouac, recurs in χ 470 αὖλιν ἐσιέμεναι, go to roost, of birds. So *Hymn. Merc.* 71. Hence the later αὐλίεσθαι, the regular military term for bivouac (Herod.).

235. And deem that we shall hold out no longer, but fall (back) upon our black ships ; or that they will no longer be withheld, but will assault, etc. The phrase occurs several times, and generally with the same ambiguity. But B 175, A 311, M 126, are strongly in favour of the first interpretation ; while here the absence of any mention of any subject (such as ἡμᾶς or Δαναούς) seems to require the second. So clearly also N 742 ; compare the use of πεσεῖν ἐν = assault in A 325, O 624, II 81, while the other sense, that of tumultuous rout, is found in Z 82. The form of σχήσεσθαι will suit a passive or mid. sense equally well ; the former is found in I 655, N 630, the latter in ἀνσχήσεσθαι, E 104, 285.

236. Cf. B 353 ἀστράπτων ἐπιδέξι' ἐναίσιμα σήματα φαίνων. 236 and 237 rime, an accident of which the Greeks do not seem to have been particularly conscious.

ἀνέρας οὐδὲ θεούς· κρατερὴ δέ ἐ λύσσα δέδυκεν.
 ἀρᾶται δὲ τάχιστα φανήμεναι ἡῶ διαν· 240
 στεῦται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα
 αὐτάς τ' ἐμπρήσειν μαλεροῦ πυρός, αὐτὰρ Ἀχαιοὺς
 δηιώσειν παρὰ τῆσιν ὀρινομένους ὑπὸ καπνοῦ.
 ταῦτ' αἰνῶς δείδοικα κατὰ φρένα, μή οἱ ἀπειλὰς
 ἐκτελέσωσι θεοί, ἡμῖν δὲ δὴ αἴσιμον εἴη 245
 φθίσθαι ἐνὶ Τροίῃ, ἐκὰς Ἄργεος ἵπποβότοιο.
 ἀλλ' ἄνα, εἰ μέμονάς γε καὶ ὄψέ περ νῆας Ἀχαιῶν
 τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.
 αὐτῶι τοι μετόπισθ' ἄχος ἔσσεται, οὐδέ τι μῆχος
 ῥεχθέντος κακοῦ ἔστ' ἄκος εὐρεῖν· ἀλλὰ πολὺ πρὶν 250
 φράζεο ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμαρ.
 ὦ πέπον, ἦ μὲν σοί γε πατὴρ ἐπετέλλετο Πηλεὺς
 ἡματι τῶι ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε·

241. ἀποκόψειν : κόψει P. || ἀκροκόρυμβα U. 242. αὐτάς δ' Q. || ἐμπρήσει T : ἐμπλήσει Ar. || μαλερῶι πυρὶ S *supr.* 243. ὀρυνομένους Q King's Par. a f h, and *ap.* Eust. || καπνῶ Q Eust. 245. δὲ δὴ αἴσιμον : δ' ἐνείσιμον Q. 246. φεῖσαι DGTU : φέσαι H. || φείσεσθ' ἐν τροίῃ P : φεῖσαι ἐν τ. J. || ἵπποβάτοιο H. 248. ὑπὸ : ὑπ' ἐκ Vr. b². || ὀρυμαγδοῦ C¹GHJPR. 249. μᾶχαρ Schol. Pind. *Ol.* ii. 16. 250. κακοῦ ἔστ' : τε κακοῦ S : κακοῦ οὔτ' Schol. Pind. *ibid.* 251. ἀλεξήσῃς AG (L *supr.*) QRSU : ἀλεξήσεις H. 252. πέπον : πόποι Vr. A.

241. στεῦται, *has set himself*, see Σ 191. κόρυμβα, apparently the same as the ἀφλαστον (*aplustre*), O 717, the tall ornamental projection in which the stern of the ship (drawn up landwards) ran up. See the illustrations in Helbig *H. E.*² p. 77, and quotations in Torr *Ancient Ships* p. 68. The idea seems to be that Hector will carry these off as trophies, as was constantly done in later times. When the Argo runs through the Symplegades, ἀφλάστοιο παρέθρισαν ἄκρα κόρυμβα (Ap. Rhod. ii. 601), *extremis tamen increpuere corymbis* (Val. Flacc. iv. 691).

242. πυρός : see B 415. μαλεροῦ recurs in H. only Υ 316=Φ 375. The der. is doubtful.

243. ὀρινομένους, *stirred up* like wasps when their nest is smoked.

244. ταῦτα refers to the following (μή οἱ . . ἵπποβότοιο).

245. εἴη, the opt. of the remoter consequence, as frequently. But Bekk. writes εἴηι, perhaps rightly ; for this form see on H 340.

248. ἐρύεσθαι may here be taken to

mean either *draw away* or *save* (see on A 216). The latter would be the more natural, but ὑπὸ with gen. *from under* suggests that the author of the line had the former in mind. The analogy of H 36 suggests that in either case the verb is future. Heyne would read ῥύεσθαι.

249. *Nor is there any device* (μηχανή means) *to find the remedy, whence once the harm is done.* It is indifferent whether we take ῥεχθ. κακοῦ as gen. absolute or as governed by ἄκος. There is perhaps a play on words in ἄχος, ἀκα. Bekk. takes ἔστ' to be for ἔσται, which makes more prominent the especial reference to the irretrievable character of the disaster if once the Greek camp is stormed.

252. ὦ πέπον, *gentle sir* ('hypocoristic') ; see note on B 235.

253. Odysseus went with Nestor to beg the assistance of Achilles ; see A 765 *sqq.*, where Nestor quotes a different charge of Peleus to his son, ἀλὲν ἀριστεύει καὶ ὑπείροχον ἔμμεναι ἄλλων. The legend of the sojourn in Skyros is evidently not Homeric.

' τέκνον ἐμόν, κάρτος μὲν Ἀθηναίῃ τε καὶ Ἥρῃ
 δώσουσ', αἶ κ' ἐθέλωσι, σὺ δὲ μεγαλήτορα θυμὸν 255
 ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων·
 ληγέμεναι δ' ἔριδος κακομηχάνου, ὄφρα σε μᾶλλον
 τίωσ' Ἀργείων ἡμὲν νέοι ἠδὲ γέροντες.
 ὥς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται. ἀλλ' ἔτι καὶ νῦν
 παύε', ἔα δὲ χόλον θυμαλγέα· σοὶ δ' Ἀγαμέμνων 260
 ἄξια δῶρα δίδωσι μεταλήξαντι χόλοιο.
 εἰ δὲ σὺ μὲν μευ ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω
 ὅσσά τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων·
 ἑπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἶθωνας δὲ λέβητας εἴκοσι, δώδεκα δ' ἵππους 265
 πηγοὺς ἀθλοφόρους, οἱ ἀέθλια ποσσὶν ἄροντο.
 οὐ κεν ἀλήϊος εἴη ἀνὴρ ὧι τόσσα γένοιτο,
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 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὐτε
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 Polonius) 'being in it—do not remain
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262. εἰ δὲ with imperative, *come now*,
 see on l. 46.

264-99=122-57 *mutatis mutandis*.
 Compare especially 276 with 134 for the
 improvement in the rhythm.

ἀνέρας οὐδὲ θεούς· κρατερὴ δέ ἐ λύσσα δέδυκεν.

ἄρᾱται δὲ τάχιστα φανήμεναι ἧῶ διαν·

240

στεῦται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα

αὐτάς τ' ἐμπρήσειν μαλεροῦ πυρός, αὐτὰρ Ἀχαιοὺς

δηιώσειν παρὰ τῆισιν ὀρινομένους ὑπὸ καπνοῦ.

ταῦτ' αἰνῶς δείδοικα κατὰ φρένα, μή οἱ ἀπειλὰς

ἐκτελέσωσι θεοί, ἡμῖν δὲ δὴ αἴσιμον εἶη

245

φθίσθαι ἐνὶ Τροίῃ, ἐκὰς Ἄργεος ἵπποβότοιο.

ἀλλ' ἄνα, εἰ μέμονάς γε καὶ ὄψέ περ υἷας Ἀχαιῶν

τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.

αὐτῶι τοι μετόπισθ' ἄχος ἔσσεται, οὐδέ τι μῆχος

ῥεχθέντος κακοῦ ἔστ' ἄκος εὐρεῖν· ἀλλὰ πολὺ πρὶν

250

φράζεω ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμαρ.

ὦ πέπον, ἦ μὲν σοί γε πατὴρ ἐπετέλλετο Πηλεὺς

ἡματι τῶι ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε·

241. ἀποκόψειν : κόψει P. || ἀκροκόρυμβα U. 242. αὐτάς δ' Q. : ἐμπρήσει T : ἐμπλήσειν Ar. || μαλερῶι πυρὶ S *supr.* 243. ὀτυζομένους Q King's Par. a f h, and *ap.* Eust. || καπνῶ Q Eust. 245. δὲ δὴ αἴσιμον : δ' ἐναῖμον Q. 246. φεείσεται DGTU : φέεσσαι H. || φείσεται ἐν τρῳίῃ P : φείσεται ἐν τ. J. || ἵπποβάτοιο H. 248. ὑπὸ : ὑπ' ἐκ Vr. b². || ὀρυμαγδοῦ C¹GHJPR. 249. μῆχαρ Schol. Pind. *Ol.* ii. 16. 250. κακοῦ ἔστ' : τε κακοῦ S : κακοῦ οὗτ' Schol. Pind. *ibid.* 251. ἀλεξήσῃς AG (L *supr.*) QRSU : ἀλεξήσας H. 252. πέπον : πόποι Vr. A.

241. στεῦται, *has set himself*, see Σ 191. κόρυμβα, apparently the same as the ἀφλαστον (*aplustre*), O 717, the tall ornamental projection in which the stern of the ship (drawn up landwards) ran up. See the illustrations in Helbig *H. E.*² p. 77, and quotations in Torr *Ancient Ships* p. 68. The idea seems to be that Hector will carry these off as trophies, as was constantly done in later times. When the Argo runs through the Symplegades, ἀφλάστοιο παρέθρισαν ἄκρα κόρυμβα (Ap. Rhod. ii. 601), *extremis tamen increpuere corymbis* (Val. Flacc. iv. 691).

242. πυρός : see B 415. μαλεροῦ recurs in H. only T 316=Φ 375. The der. is doubtful.

243. ὀρινομένους, *stirred up* like wasps when their nest is smoked.

244. ταῦτα refers to the following (μή οἱ . . . ἵπποβότοιο).

245. εἶη, the opt. of the remoter consequence, as frequently. But Bekk. writes εἴη, perhaps rightly ; for this form see on H 340.

248. ἐρύεσθαι may here be taken to

mean either *draw away* or *save* (see on A 216). The latter would be the more natural, but ὑπὸ with gen. *from under* suggests that the author of the line had the former in mind. The analogy of H 36 suggests that in either case the verb is future. Heyne would read ῥύεσθαι.

249. *Nor is there any device (μηχανή, means) to find the remedy, whence once the harm is done.* It is indifferent whether we take ῥεχθ. κακοῦ as gen. absolute or as governed by ἄκος. There is perhaps a play on words in ἄχος, ἀκσι. Bekk. takes ἔστ' to be for ἔσται, which makes more prominent the especial reference to the irretrievable character of the disaster if once the Greek camp is stormed.

252. ὦ πέπον, *gentle sir* ('hypocoristic') ; see note on B 235.

253. Odysseus went with Nestor to beg the assistance of Achilles ; see A 765 sqq., where Nestor quotes a different charge of Peleus to his son, αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων. The legend of the sojourn in Skyros is evidently not Homeric.

' τέκνον ἐμόν, κάρτος μὲν Ἀθηναίη τε καὶ Ἥρη
 δώσουσ', αἳ κ' ἐθέλωσι, σὺ δὲ μεγαλήτορα θυμὸν 255
 ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων·
 ληγέμεναι δ' ἔριδος κακομηχάνου, ὄφρα σε μᾶλλον
 τίωσ' Ἀργείων ἡμὲν νέοι ἠδὲ γέροντες.
 ὥς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται. ἀλλ' ἔτι καὶ νῦν 260
 παύε', ἕα δὲ χόλον θυμαλγέα· σοὶ δ' Ἀγαμέμνων
 ἄξια δῶρα δίδωσι μεταλήξαντι χόλοιο.
 εἰ δὲ σὺ μὲν μευ ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω
 ὅσσά τοι ἐν κλισίησιν ὑπέσχετο δῶρ' Ἀγαμέμνων·
 ἑπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα, 265
 αἶθωνας δὲ λέβητας εἴκοσι, δώδεκα δ' ἵππους
 πηγούς ἀθλοφόρους, οἱ ἀέθλια ποσσὶν ἄροντο.
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 see on l. 46.

264-99=122-57 *mutatis mutandis*.
 Compare especially 276 with 134 for the
 improvement in the rhythm.

εἰσελθών, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί, 280
 Τρωϊάδας δὲ γυναῖκας εἵκοσιν αὐτὸς ἐλέσθαι,
 αἷ κε μετ' Ἀργείην Ἑλένην κάλλισται ἔωσιν.
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιικόν, οὐθάρ ἀρούρης,
 γαμβρός κέν οἱ ἔησι· τίσει δέ σε ἴσον Ὀρέστηι, 285
 ὃς οἱ τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ.
 τρεῖς δέ οἱ εἰσὶ θύγατρες ἐνὶ μεγάρῳ ἐνπῆκτωι,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα·
 τάων ἦν κ' ἐθέλησθα φίλην ἀνάεδνον ἄγεσθαι
 πρὸς οἶκον Πηλῆος· ὁ δ' αὖτ' ἐπὶ μείλια δώσει 290
 πολλὰ μάλ', ὅσσοι οὐ πώ τις ἔη ἐπέδωκε θυγατρί.
 ἐπτὰ δέ τοι δώσει ἐν ναιόμενα πτολίεθρα,
 Καρδαμύλην Ἑνόπην τε καὶ Ἴρην ποιήεσαν,
 Φηράς τε Ζαθείας ἡδ' Ἀνθείαν βαθύλειμον,
 καλήν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν. 295
 πᾶσαι δ' ἐγγὺς ἁλός, νέαται Πύλου ἡμαθόεντος·
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβούται,
 οἳ κέ σε δωτίνησι θεὸν ὥς τιμήσουσι
 καὶ τοι ὑπὸ σκῆπτρῳ λιπαρὰς τελέουσι θέμιστας.
 ταῦτά κέ τοι τελέσειε μεταλήξαντι χόλοιο. 300
 εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον,
 αὐτὸς καὶ τοῦ δῶρα, σὺ δ' ἄλλους περ Παναχαιοὺς
 τειρομένους ἐλέαιρε κατὰ στρατόν, οἳ σε θεὸν ὥς
 τίσουσ'· ἦ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο.
 νῦν γάρ χ' Ἑκτορ' ἔλῃς, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι

280. εἰσελεῶν δ' J. 281. ἐλέεω J (supr. αι) Cant. Lips. Mosc. 3. 282.
 κε : τε J. 283. ἀχαϊκὸν GJPQRS. 284. ἔης RS : ἔοις Ω. || τίσει H.
 286. θυγάτερες CGHJPR Lips. Harl. a. || ἐνὶ μεγάρῳ C. || μελέεω P. 289.
 ὁ δ' : ἡδ' P. || ἐπὶ μείλια : ἐπιμείλια Ag. Ω. 291. τοι : οἱ HT. 292.
 καρδαμύλην J : καρδαμύλην Q : καρμύλην R. || ἱερὴν PR Lips. 295. ναίεται
 Bar. : ναίαται JQR : κέεται H (e corr. ?). 296. ἐν δ' : ἐνε' J. || ναίουσι :
 νέονται P. || πολύρρηνες Ag. T : πολύρρην** L (supr. οι). 297. τιμήσωσι AQ
 (supr. ου) : τίσουσι T : τιμῶσονται Ag. 299. μεταλήξαντι Ag. Ω : μεταλλήσαντι
 [ACHS]. 300. τοι : τι P (supr. οι). 303. κέ : καί GPQ Cant. 304.
 ἔλεον CJP.

300. μᾶλλον, more than can be
 balanced by his apology. The μέν
 in protasis is answered by the δέ in apod.,
 but the latter is, as so often, appended
 not to the ἄλλους which it really con-
 trasts with Agamemnon, but to the
 personal pronoun, though no change of
 person is really implied. Cf. ὁ δέ in A
 191.

303. σφι, in their eyes, a sort of loc-
 ative, lit. "among them." Cf. on Δ 95.

304. Brandreth and van L. (really in
 order to get rid of ἂν) urge that Odysseus
 ought to say 'Hector has come nigh
 thee' in bivouacking by the ships.
 Hence Brandreth reads ἐπεὶ ἄρ' ἄρ' μάλα
 (van L. ἔλῃσθα, ἐπεὶ μάλα or ἔλῃς ἐπεὶ ἡ
 μάλα) τοι σχεδὸν ἦλθε. This, however,

λύσσαν ἔχων ὀλοήν, ἐπεὶ οὐ τινά φησιν ὁμοῖον 305
οἱ ἔμεναι Δαναῶν, οὓς ἐνθάδε νῆες ἔνεικαν.”

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
“διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,
χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποειπεῖν,
ἦι περ δὴ κρανέω τε καὶ ὥς τετελεσμένον ἔσται, 310
ὥς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος.
ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἀἶδαο πύληισιν,
ὃς χ' ἕτερον μὲν κεύθει ἐνὶ φρεσὶν, ἄλλο δὲ εἵπηι.
αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα·
οὐτ' ἐμέ γ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἶω 315
οὐτ' ἄλλους Δαναούς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
μάρνασθαι δήιοισιν ἐπ' ἀνδράσι νωλεμέσ αἰεὶ.
ἴση μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζοι·
ἐν δὲ ἰῇ τιμῇ ἡμὲν κακὸς ἦδὲ καὶ ἐσθλός·

305. ἔχοντ' HP. 306. οἱ ἔμεναι : ἔμμεναι T. 310. κρανέω : φρονέω
Ar. GHJ (P *supr.*) Q (R *supr.*) Lips. Par. j k, and γρ. C². || ὥσπερ δὴ κρανέω τε
καὶ ὥς τελέεσθαι ὁτῶ Plato *Hipp. Min.* 365 A. || ἔσται : ἐστί D. 311. παρή-
μενος A (γρ. παρήμενοι). 312. ἐκεῖνος G. 313. κεύθει GJ (P ?) QS Vr. b
A, Mosc. 3. || εἵπηι : βάζει Eust. : βάζη Schol. Soph. *Phil.* 94. 314. ὥς καὶ
τετελεσμένον ἔσται CGJPQRTU Vr. b, Harl. a, Lips. Plato *l. l.*, γρ. A Par. a.
316. Δαναούς : ἀχαιοὺς T. 317. δήιοισιν ἐπ' Ar. OGJPQ : δήιοις μετ' Ω.
318. πολεμίζοι DJLRQU : πολεμίζη(ι) A (*supr.* ο) P.

does not really give so good a sense ; Odysseus urges that Hector has lost his head (λύσσαν ἔχων) at his unexpected success, and now it may be that he will meet Achilles. It is useless to attempt the reduction of so late a book to the oldest Epic norm.

309. ἀπηλεγέως : the old derivation from ἀλέγω seems right, *without respect of persons* (or regard for consequences). ἀποειπεῖν, *speak outright*, cf. B 772 ἀπομνησας. It generally means *renounce* or *forbid*.

311. *That ye may not sit and coax me from this side and that.* τρύζητε seems to be used properly of the 'cooing' of doves (τρυγῶν).

312. This line recurs ξ 156 in a sadly undignified context. 'The gates of death' mean the dreaded entrance into the world of shadows (see λ 491). The passage is clearly alluded to in Soph. *Phil.* 89.

313. ἕτερον is answered by ἄλλο, cf. ll. 472-3. The line is of course not aimed at Odysseus, but is rather an excuse for

the freedom with which Achilles means to speak ; κεῖνος is opposed to the emphatic ἐγών (314).

316. Δαναούς, sc. ἐμὲ πεισέμεν (ἐμὲ being the *object* in both clauses). The phrase is ambiguous, but this clearly gives the most appropriate sense. ἐπεὶ . . ἄρα, etc., *since it seems there are to be no thanks for battling against the foemen ever without respite.* ἐπὶ with dat. = *against*, as E 124, 244, A 442, T 26.

318. *A man hath the like share whether he stay behind or fight his hardest.* μένοντι (= εἰ μένοι) alludes to Agamemnon (see l. 332). From 316 to 333 the leading thought is that Agamemnon has taken the spoils while leaving all the work to Achilles, like A 163-71.

319. ἴαί, *the same* ; see on E 603, Z 422. The hiatus is indefensible, but it is strange that mss. should shew it without variation. Either Heyne's μῆι or Brandreth's δέ τ' ἰῇ supplies an easy correction. The latter is preferable, cf. A 174. The same question recurs in Φ 569.

κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἐοργῶς. 320
 οὐδέ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῶι
 αἰὲν ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.
 ὥς δ' ὄρνις ἀπτῇσι νεοσσοῖσι προφέρησι
 μάστακ', ἐπεὶ κε λάβησι, κακῶς δέ τέ οἱ πέλει αὐτῇι,
 ὥς καὶ ἐγὼ πολλὰς μὲν ἀύπνους νύκτας ἱαυον, 325
 ἥματα δ' αἵματόεντα διέπρησσον πολεμίζων,
 ἀνδράσι μαρνάμενος ὀάρων ἔνεκα σφετεράων.
 δώδεκα δὴ σὺν νηυσὶ πόλεις ἀλάπαξ' ἀνθρώπων,

322. αἰὲν Q : αἰεὶ Ω. || πολεμίζειν Ar. Ω : πολεμίζων Par. c g, and ap. Did.
 324. δέ τέ : δ' ἄρα Ar. GJPQT : δέ Par. k. 327. ὀάρων Ar. Ω : ὀάρ*ω R¹
 (N add. R²) : γρ. ὀόρων A : γρ. ὠρέων (δαρέων?) T. 328. δὴ om. Lips. Par.
 c d g : δὲ J Harl. a, Vr. c, Par. h : μὲν Max. Tyr. : γὰρ Plut. 541 D. || πὺν Vr.
 c, Par. h, Eust.

320. This line, with the Attic use of the article to express a class, has all the appearance of a late gnomie interpolation. It has a specious resemblance to the preceding lines, but is no more than a pointless generality here, terribly weakening the speech. Achilles has no thought for anything but the conduct of Agamemnon, with which this commonplace has nothing whatever to do. Hence most edd. bracket it, Bekker condemning the preceding couplet also. Bentley's λάγχαν' for κάτθαν' is ingenious but most improbable. Ω 45 is a very similar instance of gnomie interpolation.

321. *Nor doth there remain to me any profit because I suffered tribulation of soul, ever staking my life to fight.* περίκειται, lit. *nothing is laid up in excess* (of others).

322. παραβαλλόμενος, like παρθέμενος, β 237, γ 74, ι 255, *Hymn. Ap.* 455, of the stake set down by the combatants to strive for. The idea of risking remained always attached to the verb, see note on Δ 6.

324. Some here read μάστακα, understanding the word to mean *a morsel*, and so Theok. xiv. 39. This gives the simplest sense; but in δ 287, ψ 76, the only other passages where the word recurs in H., it means *mouth*; hence *Ap. Lex.* and others take it as a dat. μάστακ(ι) here, *in her bill*. So too Plut. *de Prof. in Virt.* 8 (ii. 80 A) διὰ τοῦ στόματος (cf. *de Am. Proliis* ii. 494); and this is perhaps best. An object to προφέρησι is easily supplied; it is in fact represented by the clause ἐπεὶ κε λάβησι, which

virtually = *whatever* she catches. κακῶς . . αὐτῇι is the favourite touch added to a simile as a sort of parenthesis, and hence in a different constr. (indic. for subj.); δέ τε are the particles regularly used for this purpose, and are therefore to be preferred to the δ' ἄρα of Ar.

325. ἱαυον here evidently means *pass the night*, not *sleep*, and so τ 340-2. This seems to be a later development, see Schulze *Q. E.* 71 ff.

327. As the line stands it is obscure and ambiguous. We must take ἀνδράσι as meaning the Trojans, *fighting the enemy for their women*. ὀάρων must refer to Helen, but Achilles rhetorically generalises, saying 'this war is all about women,' while σφετεράων contemptuously ignores the fact that Helen belongs to the Greeks. The other alternative, to take ἀνδράσι as a *dat. commodi*, and refer it to the Atreidai, *fighting for the benefit of husbands for their wives*, is impossible in face of the constant use of the dat. with μάρνασθαι etc. meaning 'to fight against.' Both of these interpretations ignore the use of σφετεράων, a reflexive, not an anaphoric pronoun, *their own*. There can be little question that the right reading is μαρναμένοις, *battling against men* (the Trojans) *who are fighting for their wives*; 'the Trojans are fighting to keep their wives just as much as the Atreidai; why should I be on one side rather than the other!' μαρναμένοις has no ms. support, but is printed in the second and third Aldine editions. Probably it is a mere printer's blunder, as it was removed in all sub-

πεζὸς δ' ἔνδεκά φημι κατὰ Τροίην ἐρίβωλον·
 τάων ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλὰ 330
 ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον
 Ἀτρεΐδῃ· ὁ δ' ὄπισθε μένων παρὰ νηυσὶ θοῇσι
 δεξάμενος διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν·
 ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεῦσι·
 τοῖσι μὲν ἔμπεδα κεῖται, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν 335
 εἴλετ'. ἔχει δ' ἄλοχον θυμαρέα, τῇ παριαύων
 τερπέσθω. τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν
 Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγείρας
 Ἀτρεΐδης; ἢ οὐχ Ἑλένης ἔνεκ' ἠυκόμοιο;
 ἢ μούνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων 340
 Ἀτρεΐδαι; ἐπεὶ ὅς τις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων,
 τὴν αὐτοῦ φιλέει καὶ κήδεται, ὥς καὶ ἐγὼ τὴν

330. πασάων J (supr. ε) (Q). 335. μούνον J (supr. ου): μόνου GQRTU.
 336. ἔχει δ': ἔχαι αῤ. Herod. || θυμαρέα Herod. Ω: θυμηρέα L supr. ||
 παριαύων: περ ἰαύων GP: περιεύων JL. 337. δεῖ: δὴ H. 340. μόνου G.

sequent editions founded on the Aldine. Heyne was the first to point out its superiority.

329. φημί: supply ἀλαπάξαι (the parenthetical use is not Homeric but is found in *Hymn. Merc.* 549, Pind. *P.* iii. 75). Six cities are named as having been taken by Achilles: Thebe (A 366), Lyrnessos (B 691, T 296), Pedasos (T 92), Tenedos (A 625), Lesbos (I 129), Skyros (I 668). See note on A 125.

331. ἐξελόμην here seems to mean 'took from the cities,' not as usual 'chose as a γέρας ἐξαιρετόν,' the mention of which comes afterwards (334).

333. διὰ with δασάσκετο, the smaller part he divided, but the greater he kept.

334. For ἄλλα Bekk. conj. ἄσσα, ingeniously, and certainly to the advantage of logical clearness. But the text is defensible; πολλά is so much the uppermost idea in the speaker's mind that he naturally passes to his next theme, what is given to the rest, as though he had not just mentioned it; in fact he has introduced παῦρα in 333 merely as a foil to the πολλά, and not for its own sake. There does not seem to be any particular distinction between ἀριστῆες and βασιλῆες.

336. The punctuation of the text is that of Turnebus, Barnes, Clarke, Ernesti, P. Knight, and Brandreth, and has been recently supported by Caer.

The sense is unimpeachable: 'why should he take my share (Briseis)? He has a wife of his own, let him be content with her.' The usual punctuation places a comma after εἴλετ', and a colon after θυμαρέα: 'he has taken and is keeping my wife—well then, let him have his joy of her.' This assumes that Achilles can call Briseis an ἀλοχος. But that word is always used of a legitimate wife (cf. ξ 202 γνήσιοι ἐξ ἀλόχου; opposed to δούλη Γ 409; a term of honour in A 546), and Achilles is thus not only inconsistent with his own words in 395 ff., but, what is more serious, he is false to his own dignity in even pretending rhetorically that he has married a captive. See further on T 298. θυμαρέα: so ρ 199, ψ 232; the α seems to be a relic of the old Epic, and has been supplanted by the regular Ionic η in κ 362 θυμῆρες κεράσασα.

337. δεῖ for χρή, only here in H. The contraction is late as well as the word. Bentley's τί δ' ἔδει is very likely right.

339. ἢ οὐκ, ironical: 'was it not for Helen's sake,' i.e. were we not brought hither on account of a stolen wife by one that is himself a wife-stealer?

342. τὴν αὐτοῦ, sc. ἀλοχον. A very rare use of the article in H. Cf. Ψ 348, 376, χ 221. τὴν has doubtless supplanted an earlier ἣν (App. A). αὐτοῦ would be

ἐκ θυμοῦ φίλεον, δουρικτητὴν περ εἰσεν.
 νῦν δ', ἐπεὶ ἐκ χειρῶν γέρας εἴλετο καὶ μ' ἀπάτησε,
 μή μεν πειράτω ἐν εἰδότος· οὐδέ με πείσει. 345
 ἀλλ', Ὀδυσσεῦ, σὺν σοί τε καὶ ἄλλοισιν βασιλεῦσι
 φραζέσθω νήεσσιν ἀλεξέμεναι δῆϊον πῦρ.
 ἦ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμεῖο,
 καὶ δὴ τείχος ἔδειμε καὶ ἤλασε τάφρον ἐπ' αὐτῶι
 εὐρεΐαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν. 350
 ἀλλ' οὐδ' ὥς δύναται σθένος Ἑκτορος ἀνδροφόνοιο
 ἴσχειν. ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον,
 οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἑκτωρ,
 ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν·
 ἔνθά ποτ' οἶον ἔμιμνε, μόγις δέ μεν ἔκφυγεν ὀρμήν. 355
 νῦν δ', ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἑκτορι δίωι,
 αὔριον ἱρὰ Διὶ ῥέξας καὶ πᾶσι θεοῖσι,
 νηήσας ἐν νῆας, ἐπὴν ἄλαδε προερύσσω,
 ὄψαι, αἶ κ' ἐθέλησθα καὶ αἶ κέν τοι τὰ μεμήληι,
 ἦρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεύσας 360
 νῆας ἐμάς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας·

348. εἰσοῖο P¹ Cant. 349. ἤλασεν ἔκτοσι τάφρον Ar. || ἐπ' : ὑπ' P. 350.
 ἐν : περὶ Ar. 351. ἱπποδάμοιο D Harl. a (γρ. ἀνδροφόνοιο). 354. ὅσον :
 ὅτε S *supr.* || ἵκανεν : ἵκοιτο S. 356. πολέμιζον CGST, γρ. A. 359. αἶ κ'
 P Par. (b¹?) c d g, Plato *Hipp. Min.* 370 B : ἦν Ω. || μεμήληι PQR(S *supr.*) Cant. :
 μεμήλοι Vr. b.

αὐτοῦ in later Greek, and so Ptolemy of Askalon read here; but the compound reflexive pronouns are not known to H. δουρικτητὴν is evidently used to contrast Briseis with the ἄλοχοι of the Atreidai.

345. ἐν εἰδότος, *I know him too well.*

349. Ar.'s variant ἔκτοσι τάφρον better suits the view that the trench was some distance in front of the wall; see note on Θ 213. But it looks rather like a conjecture. For the σκόλοπες see M 55, where they are ὑπερθεν. Hence no doubt the variant περὶ. But ἐν is elsewhere used in this connexion, H 441 and even M 63.

354. φηγόν : see E 693. ὅσον, *as much as* (and no more than); cf. the use of τόσον Δ 130, Ψ 454.

355. οἶον is explained by the schol. ἀπαξ, *once only*. Homeric usage leads us rather to take it as *me alone, only*

οἶος, in single combat. We know nothing of any such meeting; the *Kypria* may have mentioned it.

358. νηήσας νῆας (an evident play on sound): see 137. The nom. is left without any constr., ὄψαι in 359 taking the place of the εἶμι which we should expect. This, and the late form ἐπὶν for ἐπεὶ κε, lead van L. to the ingenious conj. νῆα ἐμήν for νῆας ἐπὴν, with a full stop at the end of the line, 359 then beginning asyndetically as in Δ 353. It is curious that the next line shews an αἶ κε almost supplanted by ἦν in the ms. tradition. This suggests that it is enough to change ἐπὶν to ἐπεὶ χ' with Brandreth and to leave the anacoluthon, which is not a very violent one, as the relative clause to a certain extent supplies the missing verb.

360. The Hellespont seems here to include the neighbouring portion of the Aegean.

εἰ δέ κεν εὐπλοῖην δώῃ κλυτὸς ἐννοσίγαιος,
 ἥματί κε τριτάτῳ Φθίην ἐρίβωλον ἰκοίμην.
 ἔστι δέ μοι μάλα πολλά, τὰ κάλλιπον ἐνθάδε ἔρρων·
 ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρὸν 365
 ἠδὲ γυναῖκας ἐυζώνους πολιόν τε σίδηρον
 ἄξομαι, ἄσσο' ἔλαχόν γε· γέρας δέ μοι, ὅς περ ἔδωκεν,
 αὖτις ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων
 Ἀτρεΐδης. τῶι πάντ' ἀγορευέμεν, ὥς ἐπιτέλλω,
 ἀμφαδόν, ὄφρα καὶ ἄλλοι ἐπισκύζονται Ἀχαιοί, 370
 εἴ τινά που Δαναῶν ἔτι ἔλπεται ἐξαπατήσκειν,
 αἰὲν ἀναιδείην ἐπιειμένος. οὐδ' ἂν ἐμοί γε
 τετλαίῃ κύνεός περ ἐὼν εἰς ὦπα ἰδέσθαι·
 οὐδέ τί οἱ βουλὰς συμφράσσομαι, οὐδέ μὲν ἔργον·
 ἐκ γὰρ δὴ μ' ἀπάτησε καὶ ἤλιτεν· οὐδ' ἂν ἔτ' αὖτις 375

363. κε : κ' ἐν C. || φθίην δ' D. 365. χαλκὸν καὶ χρυσὸν C. 367. ἄσσο' P : ἄσ U. || γρ. ἄσσο λέλο <γ>χ <α> A. || γε om. DU : τε G. || ὄς : ὄς CD¹PTU Harl. a : ὄ GJQS Vr. b A. 368. αὖτις C. || γρ. ἐφυβρίζων Δ (Ar. διχῶς) : ἐφυβρίζων J. 370. ἐπισκύζονται DGJPQT Cant. 371. ἐπιέλπεται U. 372. οὐκ ἂν Q : οὐκ ἄρ' Par. j (?). 374. οὐδ' ἐπ AU. 375. αὖτις CL.

363. So in γ 180 the voyage from Tenedos to Argos takes four days. Paley quotes Theokr. xiii. 29, where three days are spent in going from Phthia to the Hellespont. The distance is little over 200 English miles in a straight line, and Lemnos and Peparethos lie conveniently for shelter at night; so that five miles an hour for fourteen hours a day would cover the distance. Even Homeric ships could probably manage this with a fair wind.

364. ἔρρων, μετὰ φθορᾶς παραγινόμενος Schol. A; see Θ 239.

365. ἄλλον, sc. other than what I have at home. The word ἐρυθρόν might seem to shew that χαλκός (which elsewhere is either αἰθοψ ἥνοψ or νῶροψ) is copper, not bronze. But Homeric colour-words are too vague for any such conclusions. We know from Schliemann's discoveries (see Schuchh. p. 269) that the pure metal and the alloy were both familiar in the Mykenaeen age; but χαλκός, like *aes*, has to stand for both. The different alloys, which in the objects discovered pass by gradual steps into pure copper, were all considered as varieties of the same metal. All metals, in fact, had to be classed as gold, silver, tin, iron or χαλκός. (*Brass and bronze* have only been distinguished in English

since about 1735; see *New English Dict.*)

366. πολίος: the natural colour of iron is light grey, as is seen in the fracture.

367. The portion assigned him by lot, in common with the rest of the army, is bitterly contrasted by γε with the γέρας he received as commander. ὄς περ ἔδωκεν: see on 331.

369. Observe the bitter emphasis with which Achilles repeatedly forces the name Ἀτρεΐδης into the most emphatic place, ll. 332, 339, 341, in significant contrast with Agamemnon himself, who never utters Achilles's name from 115 to 161.

370. ἐπισκύζονται, *frown upon him*. The next line is somewhat loosely added: '(I wish them to look upon him with disfavour), in case he may be expecting to outwit some other Danaan.'

373. κύνεός περ ἐὼν: cf. A 225, Θ 483.

374. οὐδέ μὲν: οὐδ' ἐτι Bentley, οὐδέ τε Heyne. With the second clause we must supply some such verb as συμπρήξω by a slight zeugma.

375. ἤλιτεν, *sinned against me*; με belongs to both verbs, as ἀλιταίνω regularly takes an accus. in H.; T 265, Ω 570, δ 378, ε 108, etc.

ἐξαπάφοιτ' ἐπέεσσιν· ἄλλις δέ οί. ἀλλὰ ἔκηλος
 ἐρρέτω· ἐκ γάρ οί φρένας εἴλετο μητίετα Ζεύς.
 ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴσῃ.
 οὐδ' εἴ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δοίῃ
 ὅσσά τέ οί νῦν ἔστι, καὶ εἴ ποθεν ἄλλα γένοιτο, 380
 οὐδ' ὅσ' ἐς Ὀρχομενὸν ποτινίσσεται, οὐδ' ὅσα Θήβας
 Αἰγυπτίας, ὅθι πλεῖστα δόμοις ἐν κτήματα κεῖται,
 αἳ θ' ἐκατόμπυλοι εἰσι, διηκόσιοι δ' ἀν' ἐκάστας
 ἀνέρες ἐξοιχνεῦσι σὺν ἵπποισιν καὶ ὄχεσφιν·

380

377. οί : εὐ (εὔ) ACJPS Harl. a, Lips.¹ Vr. b : ἔο Lips.² Vr. A : εἰ R : ε Mosc. 8. 378. τινὲς ἔγκαρος Eust. 381. οὐδ' . . οὐδ' T Par. d h j k, Eust. Strabo ix. 414, γρ. A (twice; in one place ἐρχομενὸν for ὀρχομενὸν): οὐδ' . . ἡδ' FQ (γρ. Harl. a): εἰ δ' . . ἡδ' J: ἡδ' . . ἡδ' Ω. || ὅς' ἐς : ὅσα C. || ποτινίσσεται DTU Harl. a : ποτινήσεται GP : ποτί νίσεται J. 382. ὅθι : γρ. ἡ A. || ἐν : ἐν CJQR Cant. 383. ἐκατοντάπυλοι P. || ἀν' : ἐν P. || ἐκάστας Ar. AC Harl. d : ἐκάστην HRST : ἐκάστης Par. b : ἐκάστη(ι) DĠJPQU Lips. Mosc. 3. 384. ἐπιχνεῖται GP (i in ras. ?) Q.

376. ἄλλις δέ οί, i.e. let him be content with that he has already done. ἔκηλος, let him go unhindered to his fate, or 'out of my way,' contemptuously, as we say 'about his business.'

377. οί: dat. as Z 234 Γλαύκῳ φρένας ἐξέλετο Ζεύς. The variant εὐ naturally arose here because ἐξ is separated from the verb.

378. καρὸς: a word of unknown origin, and apparently not found again in Greek. The most likely explan. is that which connects it with κείρω (cf. ἀκαρήs), a chip, shaving. Heyne ad loc. collects the ancient interpretations, which are all worthless; e.g. that it is the gen. of κήρ and means 'I hate him like death' (as Γ 454; hence van L. conj. τίω δέ ἐκ κηρὸς ἐν αἴσῃ), or that it means a *Karian*—Kāres Καππάδοκες Κίλικες, τρία κάππα κάκιστα—which would need a long a: τίω δέ Fe Καρὸς ἐν αἴσῃ Bentley. Others read ἔγκαρος and explained φθειρός! For αἴσῃ, lit. in the measure of, cf. on A 418.

379. For the construction of this sentence compare χ 61 sqq. These are the only two passages where οὐδ' εἰ begins a sentence; elsewhere it always takes up a preceding negative clause. The apodosis begins with l. 386.

381. Orchomenos in Boiotia, B 511, was the city of the Minyai (λ 284), who were famed for their treasure and for the house in which, according to tradition, it was kept (see Pausan. ix. 38, with

Frazer's note, and Schuchh. p. 299). The form Ἐρχομενόν, which is possibly indicated as a variant in A, is that used locally (see on B 511). The mention so close together of Orchomenos and Thebes makes it very clear that the Thebes meant is that in Boiotia. 382-4 are a most prosy interpolation, entirely out of character with the rest of the speech. They are evidently due to some person with a dull chronological mind who reflected that during the war with Troy the Greek Thebes was lying waste after the war of the Epigonoι (cf. B 505). He forgot, however, that Egypt is elsewhere unknown to the *Iliad*, and borrowed a line from δ 127 where it is quite in place. (383-4 have been condemned by almost all critics since Heyne; Dr. Verrall was, I believe, the first to point out that 382 must go with them.)

382. The synizesis of -las is excused perhaps by the fact that the word could not otherwise be used. Cf. B 537 Ἰστίαιαν.

383. ἐκάστας: supply πύλας from ἐκατόμπυλοι. The majority of mss. give the singular; Ar. supported the plur. on the ground that H. always uses the plural of a single gate—this in connexion with his view that there was only one gate to the Greek camp, see on M 120, 340. ἀνά distributive, 200 to each. In a late interpolation we need not trouble about the neglected F of ἐκάστας.

οὐδ' εἴ μοι τόσα δοίῃ ὅσα ψάμαθός τε κόνις τε, 385
οὐδέ κεν ὥς ἔτι θυμὸν ἐμὸν πείσει Ἀγαμέμνων,
πρίν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λώβην.
κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρεΐδαο,
οὐδ' εἰ χρυσεῖῃ Ἀφροδίτῃ κάλλος ἐρίζοι, 390
ἔργα δ' Ἀθηναίῃ γλαυκώπιδι ἰσοφαρίζοι,
οὐδέ μιν ὥς γαμέω· ὁ δ' Ἀχαιῶν ἄλλον ἐλέσθω,
ὅς τις οἷ τ' ἐπέοικε καὶ δς βασιλεύτερός ἐστιν.
ἦν γὰρ δὴ με σώωσι θεοὶ καὶ οἴκαδ' ἵκωμαι,
Πηλεὺς θήν μοι ἔπειτα γυναῖκά γε μάσσεται αὐτός.
πολλαὶ Ἀχαιίδες εἰσὶν ἀν' Ἑλλάδα τε Φθίην τε, 395
κούραι ἀριστήων, οἳ τε πτολίεθρα ῥύονται·
τάων ἦν κ' ἐθέλωμι φίλην ποιήσομ' ἄκοιτιν.
ἔνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγῆνωρ
γῆμαντα μνηστὴν ἄλοχον, εἰκυῖαν ἄκοιτιν,

385. ψάμαθός τε κόνις τε : ψεύδονται ὄναιροι Schol. Theok. ix. 16. 386. πείσει S. 391. ἐλέσθω : ἐρέσθω G. 393. κάωσι Apio, Schol. T on Π 252. 394. Θῆν : Θῆ S. || γε μάσσεται Ar. : γαμέσσεται Ω. 395. πολλαὶ δ' DJRU Mosc. 3. || ἀχαΐδες J : ἀχαϊάδες C : ἀχαιϊάδες GQ. 397 om. T^t, add. Rhosos in marg. || κ' : τ' J. || ἐθέλωμι Ar. (ἐθέλωμαι ms.) : ἐθέλωι Ω. 399. γῆμαντα J Mor. Harl. b d, Par. b g j k, A^m (T.W.A.), and ἄλλοι (Did.) : γῆμαντι Ar. Ω.

386. The Homeric use of κεν with fut. indic. being conceded, πείσει, or otherwise the practically identical πείσει, with its positive affirmation, seems better suited to Achilles' mood than the opt. πείσει(ε). Moreover the elision of -ειε is very rare; compare note on Υ 101. On the other hand, οὐδέ κεν ὥς λήξαιμι in the obviously imitated passage χ 63 is too strong evidence for the opt. to be overlooked.

387. ἀποδόμεναι λώβην, a condensed expression for 'pays me the price of the insult' (in humiliation, not presents).

388. See 146. γαμέω, future. It is indifferent whether we put a colon or a comma after Ἀτρεΐδαο: in the former case we have an effective echo of the introductory οὐδ' εἰ of 379.

392. βασιλεύτερος, bitterly ironical. Cf. Agamemnon's own words in 160.

393. κάωσι : see on 424. εἰ γὰρ δὴ με σαώσι Brandreth, αἱ γὰρ κεν σαώσι van L.

394. Whether Ar.'s γε μάσσεται for γαμέσσεται is founded on ms. authority, or is a 'palmary conjecture,' we are not

in a position to say. Its rightness is shewn by the rhythm, for it removes the forbidden trochaic caesura in the fourth foot. γε gives the emphasis of contempt, 'as for a wife,' a tone which is already present in the ironical Θῆν. μάσσεται is fut. of μάομαι (later μάομαι), *will seek*, cf. Δ 190 ἐπιμάσσειται. The simple verb recurs in ν 367, ξ 356 in rather different senses. γαμέσθαι in the sense 'get a wife (for a son)' would be unique; the mid. of course means 'to give (one's self or a daughter) in marriage.'

395. Ἑλλάδα, in the restricted sense, a district near Phthia, see on 447.

396. ῥύονται, *protect*, as ποιμένες λαῶν. Cf. note on Z 403. We should perhaps read πτολίεθρ' ἐρύονται, but the υ (also K 259) may be due to the influence of the parallel form ἐρύ-, see on A 216.

397. ἐθέλωμι : cf. A 549.

398. ἐπέσσυτο, *was set upon* before sailing.

399. γῆμαντα is preferable to the vulg. γῆμαντι, because it goes closely with the infin. 'to marry and enjoy';

κτήμασι τέρπεσθαι τὰ γέρων ἐκτῆσατο Πηλεΐς.

400

οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὅσα φασὶν

Ἴλιον ἐκτῆσθαι, ἐν ναιόμενον πτολίεθρον,

τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν νῆας Ἀχαιῶν,

οὐδ' ὅσα λάϊνος οὐδὸς ἀφήτορος ἐντὸς ἔργει,

Φοῖβου Ἀπόλλωνος, Πυθοῖ ἐνι πετρηέσση.

405

ληῖστοὶ μὲν γάρ τε βόες καὶ ἵφια μῆλα,

κτητοὶ δὲ τρίποδες τε καὶ ἵππων ξανθὰ κάρηνα·

ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεῖν οὔτε λειστή

οὔθ' ἐλετή, ἐπεὶ ἄρ κεν ἀμείψεται ἔρκος ὀδόντων.

μήτηρ γάρ τέ μέ φησι, θεὰ Θέτις ἀργυρόπεζα,

410

διχθαδίας κῆρας φερέμεν θανάτοιο τέλοσδε.

εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,

401. ἐμοὶ : ἐμῆς GJPQ Par. b f j, and ap. Did. 402. Ἰλίου R. 403. ἐλεῖσθαι Mor. νῆας : νῆας R. 405. φοῖβου : νηοῦ Zen. 407. κτητοὶ τε II.J : κτητοὶ δὲ τε D. 408. ληῖστή J (supr. ε) P (supr. ε) Q. 411. κῆρας : κούρας J : μοίρας Schol. T on II 687. 412. μένω Lips.

'a Dat. construed with the principal clause expresses something prior to the Inf. (either a *condition* or a *reason*),' *H. G.* § 240. The context already shews that the marrying is here the essential predicate, the enjoying being subordinate.

401. ἀντάξιον is used like a substantive, an equivalent, representing the whole of the next two clauses.

402. ἐκτῆσθαι (Attic κεκτ.), perf. infin. here used to represent the plpf.; the direct constr. would be ὅσα Ἴλιος ἐκτῆτο, 'used to possess.' For the wealth of Troy see Σ 288, Ω 543. The cautious guarding line 403=X 156; it has probably been inserted here by the same hand to which we owe 382-4.

404. ἀφῆτωρ, the archer, ἐκηβόλος. Pytho, the later Delphi, is named B 519, λ 581, and the oracle of Apollo there θ 80 (λάϊνον οὐδόν). For the wealth which accumulated in temples and sacred precincts see B 549, Θ 203, γ 274, μ 346. The 'stone threshold' seems to imply a stone temple such as acc. to the *Hymn. Ap.* 294 ff. was built by Trophonios and Agamedes when first Apollo came. But the words do not necessarily mean more than a treasure-house.

406. ληῖστοί, to be gained by forays in war; κτητοί, by peaceful means, barter or gifts. See on 125.

407. For the pleonastic use of κάρηνα (as we talk of so many 'head of oxen,' though not of horses) cf. Δ 309, Ψ 260 βοῶν ἰφθιμα κάρηνα.

408. πάλιν ἐλεεῖν, sc. ὥστε π. ἐλθ. λεῖστή, a curious by-form of ληῖστή, cf. Attic λεία, Hom. νεός by νηός. Heyne and others would read ληῖστή with η shortened by the following vowel. See van L. *Ench.* § 17, and cf. note on δῆϊος l. 674.

409. ἐλετή, a general word, of acquiring by any means; here answering to κτητοί above. ἀμείψεται in sense *pass over* recurs in H. only in the same phrase κ 328. So Hes. *Theog.* 749, Aisch. *Cho.* 965, etc. ἔρκος ὀδόντων recurs only in the formal phrase ποίῳ σε ἔρκος φύγεν ἔ. ὀ.; (Δ 350, Ξ 83, and six times in *Od.*).

411. I.e. there are two fated ways by which I may pass through life; one (μὲν, 412) short and glorious, the other (δέ, 414) long and unhonoured. We do not elsewhere find that Achilles has such a choice in his power; in A 352 he claims that since his life *must* be short it *ought* to be glorious as well.

412. ἀμφιμάχωμαι with accus. in local sense, as Z 461, Π 73, Σ 208; also with gen. O 391, II 496, Σ 20; and dat. II 526, 565.

ὤλετο μέν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται·
 εἰ δέ κεν οἴκαδ' ἴωμι φίλην ἐς πατρίδα γαῖαν,
 ὤλετό μοι κλέος ἐσθλόν, ἐπὶ δηρὸν δέ μοι αἰὼν 415
 ἔσσεται, οὐδέ κέ μ' ὦκα τέλος θανάτοιο κιχείη.
 καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην
 οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δήετε τέκμωρ
 Ἴλίου αἰπεινῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς 420
 χεῖρα ἔην ὑπερέσχε, τεθαρσήκασι δὲ λαοί.
 ἀλλ' ὑμεῖς μέν ἰόντες ἀριστήεσσιν Ἀχαιῶν
 ἀγγελίην ἀπόφασθε, τὸ γὰρ γέρας ἐστὶ γερόντων,
 ὄφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω,
 ἥ κέ σφιν νῆας τε σόηι καὶ λαὸν Ἀχαιῶν

413. μέν om. P. || αὐτὰρ G. 414. ἴωμι: ἴκωμαι Ω (incl. A, ἴκωμαι sic, G.W.A.). 415. μοι: μέν μοι GQ. 416. ἀθ. Ar., om. Zen. 418. δείτετε C (γρ. η). 420. τεθαρρήκασι S. 423. φράσσονται P (φράζωνται P^m): φράζονται Q Mosc. 3. 424. ἦ καὶ GPQ. || κόμη: κόω A: κόει J: κόοι PR (cf. 681).

413. ὤλετο, aor., perhaps as referring to the moment of choice: see, however, H.G. § 78. 1.

414. ἴωμι is Nauck's conj. for ἴκωμαι, which is found in all mss., and does not even receive a passing comment in the scholia. The line is occasionally quoted by the grammarians to prove that final αἰ can be short before a consonant, in explanation of the fact that it counts as short for purposes of accentuation. Numerous emendations have been proposed; Hugo Grotius' ἴκοιμι held the field for a long time, but it is a mere vox nihili; the act. ἴκον is unknown to Greek, unless the very doubtful ἴκοντ' or ἴκοντ' (?) of Pind. P. ii. 36 be regarded as another case of it. The same objection applies to ἴκωμι introduced by Wolf and supported by a wrong report of the reading of A, now corrected by Allen. Others have corrected φίλην into ἐμήν (Bentley), ἰών (Heyne), ἐήν (Brugmann). For the last, to be taken in the sense of (my) own, see App. A. The obvious objection to it is that it would have been corrupted not into φίλην but into ἐμήν. There is no reason why ἐμήν or ἰών should have been corrupted at all, unless it be by a reminiscence of the frequent repetition of the phrase φίλην ἐς πατρίδα γαῖαν (fifteen times in *Iliad* and thirteen in *Od.*). On the whole Nauck's conj. ἴωμι best fulfils the conditions; it is near to the mss., and the unfamiliar ending -ωμι has almost invariably led

to corruption (see on A 549). We should, indeed, have expected ἴοιμι. But an intermediate ἴωμαι is quite possible; cf. the error of A ἐθέλωμαι for ἐθέλωμι in the schol. on 397.

416. Athetized by Ar. and expunged by Zen. as a weak tautology, interpolated from the supposed necessity of giving a verb to the last clause of 415—a frequent source of interpolation.

418. δείτετε: a future with present form, see X 431 βείλομαι. *Ye will never find* (as H 31 τέκμωρ Ἴλίου εὐρωσιν).

420. The hiatus in χεῖρα ἔην is unexplained. Bentley conj. χεῖρά θ' and τεθαρσήκασί τε. Cf. T 194 and App. D (c 2).

422. *Declare openly my answer, for so to do is the privilege of counsellors*, sc. to speak openly. ἀπόφασσε, like ἀποειπεῖν 309.

424. For τε κόμη Nauck reads σαόηι, Brandreth τε σαῶι. This verb has got into great confusion in the mss. owing to wrong 'diectasis' of contractions. But with the exception of ε 490 σώζων, an altogether later form (unless we read σαδων there), all can be reduced to σαόειν (with perhaps a non-thematic form σάωμι). σώειν (ι 430), σώεσκον (Θ 363) will be for σαόειν, σαόεσκον under the influence of σώζειν. Similarly we can always read σάος for σῶς (except X 332). The original form σάφος is attested by the name Σαφοκλέφης in a Cyprian inscr. The question is not certain, however; it is quite possible that there may really

νηυσὶν ἔπι γλαφυρῇσι, ἐπεὶ οὐ σφισιν ἤδέ γ' ἐτοίμη,
ἦν νῦν ἐφράσαντο, ἐμεῦ ἀπομηνίσαντος.

Φοῖνιξ δ' αὖθι παρ' ἄμμι μένων κατακοιμηθήτω,
ὄφρα μοι ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται
αὔριον, ἣν ἐθέλησιν· ἀνάγκη δ' οὐ τί μιν ἄξω."

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
(μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν.
ὄψ' ἐδὲ δὴ μετέειπε γέρων ἱππηλάτα Φοῖνιξ)
δάκρυ' ἀναπρήσας· περὶ γὰρ δῖε νηυσὶν Ἀχαιῶν·
"εἰ μὲν δὴ νόστόν γε μετὰ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,
βάλλεται, οὐδέ τι πᾶμπαν ἀμύνειν νηυσὶ θοῇσι·
πῦρ ἐθέλεις ἀτδῆλον, ἐπεὶ χόλος ἔμπεσε θυμῷ,
πῶς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, αὖθι λιπτοίμην
οἶος; σοὶ δέ μ' ἔπεμπε γέρων ἱππηλάτα Πηλεὺς)
(ἤματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε
ὑῆπιον, οὐ πω εἰδόθ' ὁμοίου πολέμοιο
οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀρεπρέπεις τελέθουσι·
τούνεκά με προέηκε διδασκόμεναι τάδε πάντα,
(μύθων τε ῥητῆρ) ἔμεναι πρῆκτῆρά τε ἔργων.)

425. γλαφυρᾱ(ι)α(ν) DJPQU. 427. δ' om. U. || δ' ἄμμι παρ' αὖθι H
428. ἔποτο D. 431. ἀπόειπεν G: προσέειπεν H (supr. ἀπέ): ἀγόρα
433. ἀναπρήσας G. 435. βούλει G. 437. σοῖο P. 439. φείας G.
πολέμοιο GH. 441. ἀγορέων GPQ. || τελέωσι D. 442. με:
443. μύθων δὲ G. || πρακτᾶρα Q.

have been, as Schulze thinks (Q. E. pp. 397 f.), two stems σω(F) and σα(F), giving rise between them to a third, σο(F). He regards σώωσι in 393 and σόῃ here as belonging to an aor. ἔσοον. But in 393 σώωσι (i.e. σώωσι as Aprio read) may equally be referred to a non-thematic σώωμι following the analogy of δῶσι, etc., and Brandreth's σαῶι here might be defended as an analogical singular. See H. G. § 81, and cf. note on 681.

425. ἐτοίμη (possibly conn. with ἔτεος, ἔτυμος, in sense 'really existing,' i.e. present, at hand) seems here to mean 'brought to reality,' i.e. successful, as we say 'realized.' Cf. Ξ 53, Σ 96, θ 384, the only other instances in H. except the often recurring ὄνειαθ' ἐτοῖμα προκείμενα.

426. I.e. the plan of sending this embassy to me. ἀπομηνίσαντος: for the force of ἀπο- see on B 772.

431. ἀπέειπεν here may mean either *spoke out* as 309, or *refused their offers* as generally.

433. ἀναπρήσας, 'making his well up'; see note on A 481. Σ β 81.

434. μετὰ φρεσὶ βάλλεται, *art' pon over* (cf. λ 428), is to be disting from ἐν φρεσὶ βάλλεσθαι, *to lay to* e.g. A 297.

436. ἀτδῆλον, 'making invisib stronging. See on B 318.

437. λιποίμην in passive set often. ἀπὸ σείο, *far from thee*.

438. ἔπεμπε = πομπὴν ἔδωκε, *my thy companion, 'escort.'* But th is very awkward, especially as it in a different sense in the next lin δ' ἄμ' conj. Düntzer, σὺν δ' ἔμ' Jai

440. ὁμοίου, *levelling*; see n Δ 315. The correct form is of either ὁμοίω or ὁμοίω, to eit which the variant πτολέμοιο point.

441. The τε is gnomic. Cf A 490 ἀγορὴν κυδιάνειραν. To the synizesis van L. conj. ἀγο ἀγορέων.

ὥς ἂν ἔπειτ' (ἀπὸ σείῳ) φίλον τέκος, οὐκ ἐθέλοιμι
 λείπεσθ', οὐδ' εἴ κέν μοι ὑπόσταίῃ θεὸς αὐτὸς) 445
 γῆρας ἀποξύσας θήσειν νέον ἡβῶντᾶ,
 οἶον ὅτε πρῶτον λίπον (Ἑλλάδα καλλιγύναικα)
 φεύγων νείκεα πατρὸς Ἀμύντορος Ὀρμενίδαο,
 ὃς μοι παλλακίδος περὶχώσατο καλλικόμοιο,
 τὴν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δ' ἄκοιτιν, 450
 μητέρ' ἐμήν· ἡ δ' αἰὲν ἐμὲ λισσέσκετο γούνων·
 παλλακίδι προμυγῆναι, ἔν' ἐχθήρειε γέροντα.
 τῇι πιθόμην) καὶ ἔρεξα· (πατὴρ δ' ἐμὸς) αὐτίκ' οἷσθεις

444. ὥς : πῶς P. || coīo P. || ἐθέλῃαι J (γρ. ἐθέλουμι). 446. ἀποκύσας S. ||
 θέσαι G. || ἡβῶντα P : ἡβώοντα JT : ἡβόοντα Q Mor. : ἡβώοντα Ag. Ω.
 447. τοῖον Zen. || Ἑλλάδα καλλιγύναικα : ὀρμένιον πολύμηλον (πολύπυρον
 Eust.) Dem. Scopsius ap. Strabo ix. 439. 448. ἀμύντορος : ἀμύμονος J.
 449. καλλικόμοιο : κυδαλίμοιο J. 451. ἐμὲ : ἐμῶν QS : ἐμεῦ T Lips.¹ ||
 λισσέσκετο A supr. || γούνων T. 452. προμυγῆσαι Lips. || γέροντα : γρ.
 γέροντι Schol. T. 453. τῇι οὐ πιθόμην οὐδ' ἔρεξα Sosiphanes and Aristodemus
 Nysaeus ap. Eust. (v. infra).

444. Repeated from 437, ἂν going with the verb, as there, and not with ὥς, which virtually = *wherefore* (lit. in which way, or rather, in *that* way), like the later ὥστε.

446. γῆρας ἀποκύσας, *having stripped off my old age from me*, as though like a snake a man could cast his old skin and reappear fresh and young. γῆρας is used by Aristotle (*H. A.* v. 15. 6) to mean the slough or cast-off skin of a serpent.

447. An attempt to reconcile the different statements in Homer about Amyntor lands us in hopeless confusion. In K 266 we have an Ἀμύντωρ Ὀρμενίδης in Eleon, and in B 500 we find Eleon in Boiotia; but here Amyntor's kingdom is Ἑλλάς. But according to the regular Homeric usage, Ἑλλάς is part of the kingdom of Peleus. We may assume perhaps that Amyntor was one of the ἀριστῆες of 396, a subordinate chieftain of Hellas, which with the neighbouring district of Phthia made up the kingdom of Peleus in SW. Thessaly. But then we have to reckon with the fact that Ormenos was an eponymus in Northern Thessaly, where we find Ὀρμένιον (B 734); of this Ormenos Eurypylos, whose kingdom lay here, was the grandson according to the tradition. The statements in K seem to imply a complete transplantation southwards to Boiotia of the whole legend or

genealogy, comparable to that which transferred Eurytos and Oichalia into Peloponnesos (B 595). The location in Phthia will then be an intermediate stage. (See also Bury in *J. H. S.* xv. 224-5.) Demetrius of Skepsis wanted to read here Ὀρμένιον πολύμηλον, according to Strabo (ix. 438-9), instead of Ἑλλάδα καλλιγύναικα.

449. παλλακίδος, *on account of his concubine*; this causal genitive is common after χῶεσθαι and similar verbs, and is here particularly natural in connexion with περὶ.

451. γούνων is frequently thus used with verbs of praying; it is a pregnant construction, and we must supply λαβών or the like from λισσέσκετο. See note on A 500.

452. προμυγῆσαι: the force of the preposition is not quite certain. Perhaps it means 'in preference to,' 'taking the advantage of' my father.

453. The 'bowdlerizing' of this passage by the insertion of οὐ! (see above) is amusing; compare N 658. The patron of the emendation, Aristodemus of Nysa, was tutor to Pompey's sons, and in his old age lectured the young Strabo. He had, however, more than one predecessor in the whitewashing of Phoinix, who was made out to be innocent by Euripides (see the fragments of his Φοίνιξ). δῖος, *suspecting*, A 561.

πολλὰ κατήρατο, στυγερὰς δ' ἐπέκλετ' Ἐρινύς,
μή ποτε γούνασιν οἷσιν ἐφέσσεσθαι φίλον υἱὸν 455
ἐξ ἐμέθεν γεγαῖοτα· θεοὶ δ' ἐτέλειον ἐπ' αἶράς,
Ἰαυὲ τε καταχθόνιος, καὶ ἐπαινὴ Περσεφόνηια. 457

455. οἷσιν: τινὲς γρ. ἐμοῖσιν Αη. || ἐφέσσεσθαι Αη. D: ἐφέσσεσθαι C J Q R U Harl. α. d., Par. b c n g h, ἐφέ(σ)σεσθαι DH Par. k. 457. ἐπαινὴ: οἱ δὲ γρ. ἐπ' αὐτῇ Schol. T. || περσεφόνηια Αη. and so ἐν πολλοῖς τῶν παλαιῶν ἀντιγράφων Eust., καὶ μὴν ὁ Φοῖνιξ διὰ τὴν παλλακίδα κατάρτος ὑπὸ τοῦ πατρὸς γενόμενος

τὸν μὲν ἐγὼ (φησὶ) βούλευσα κατακτάμεν/ὅσῃ χαλκῶϊ 458
ἀλλὰ τις ἀθανάτων παύσει χόλον, ὅς β' ἀπὶ θυμῷ)
δίκμου εἶκε φάτιν καὶ δαΐδου πόλλ' ἀμερόσμον, 460
ὥς μὴ πατροφόνος μετ' Ἀχαιοῖσιν καλεώμεναι. 461

ὁ μὲν οὖν Ἀρίσταρχος ἐξεῖλε ταῦτα τὰ ἐπη φοβηθεὶς (shocked!) Plut. *de Aud. Poet.* 8. 460. παύσει χόλον: τρέψεν φρένας, Idem *Coriol.* 82. 461 is quoted also by Plut. *de Aulul. et Aulul.* 83.

454. The Erinyes appear here in their proper function, as upholders of the moral order, and especially as avengers of sin against the family. But though the Erinyes are appealed to, Zeus of the underworld and Persephone carry out the curse; while below, 569 and 571, the exact converse occurs. As in the latter case the Ἐρινός is distinctly spoken of as a person, not a curse in the abstract, it seems difficult not to identify it with the nether gods, so that Zeus and Persephone would be themselves the Ἐρινες in so far as they were acting to maintain the right order of things. But the views of Erinyes in H. cannot be brought into complete harmony; in 412 an almost purely abstract conception seems to have been reached. We seem to have the whole development of the idea before us. Primitive man, to whom the shedding of tribal blood is horrible, has to call in supernatural powers to punish it; for this offence cannot be avenged by the next of kin. This first conception of a non-human retribution gradually grows into the lofty idea of a divine moral law ruling the world. See T 412 and note on T 278.

455. ἐφέσσεσθαι from ἐλ. root of ἐφ. as a transitive as v 442 that he might ever and anon be done any evil as he does v 442; i.e. he prayed that I might be for ever childless. We should rather expect ἐφείσε, which is indeed a variant. ἐφείσε here be = ἐφείσε, as ἔφεισε himself is not the subject of the sentence.

457. Ζεὺς καταχθόνιος is a strange title in H., but we have done justice in

Hesiod *Opp.* 465, where he is coupled with Demeter, and Soph. *O. C.* 1606; and there was a cult of him in Corinth (Paus. ii. 2. 8) and Mykonos. Compare the phrases Ζεὺς ἄλλος and τὸν παλαιοῦ Ζῆνα τῶν περὶ κρότων, quoted from Aeschylus. Ζεὺς χθόνιος is a favourite name in the Orphic poems and Nonnos. The name seems to imply a different set of myths from that general in H.—a theology in which one Zeus is the god of heaven, earth, and underworld alike, and is worshipped in all these different aspects (cf. Paus. loc. cit.), instead of being differentiated into three gods. ἐφείσε occurs only as an epithet of Persephone, and only in this book and κ and λ in Od. (also Hes. *Theog.* 765, 774). It is apparently = ἐφείσε, though some explained it as a synonym for ἐφείσε, a hypocoristic epithet like ἀγαυὴ and ἀγύς of the same goddess.

458-61 were first inserted into the text by Laderlin in the Amsterdam edition of 1707 (see Bergler's preface). The statement that Ar. 'took them out' can only be true in the sense that they were not likely have been found in some of the editions current in the book-trade, and as the early papyri recently examined which were discovered under the same criticism by corrected copies of the text. The lines are essential to the meaning of the passage. They are by no means Homer's in thought or expression, but referable to the middle of the 5th century B.C. as of I 452 and in the sentiment of v. 461.

462. ἀμερόσμον is a compound of the root

ἐνθ' ἐμοὶ οὐκέτι· πάμπαν ἐρήτυετ' ἐν φρεσὶ θυμὸς 462
 πατρὸς χωόμενοιο κατὰ μέγαρα στρόφ' ἄσθαι.
 ἦ μὲν πολλὰ ἔται καὶ ἀνέψιοι ἀμφὶς ἐόντες
 αὐτοῦ λισσόμενοι κατέρηττον ἐν μεγάροισι, 465
 πολλὰ δὲ ἴφια μῆλα καὶ (εἰλίποδας ἑλίκας βοῦς)
 ἔσφαζον, πολλοὶ δὲ σύες θαλέθοντες ἀλοϊφῇ
 εὐόμενοι τανύοντο (διὰ φλόγος Ἡφαίστοιο,
 πολλὸν δ' ἐκ κερῶν μέθυ πίνετο (τοῖο γέροντος.)
 εἰνάνυχες δέ (μοι ἀμφ' αὐτῷ παρὰ νύκτας ἱαῦον) 470
 οἱ μὲν ἀμείβομενοι φυλακὰς ἔχον, οὐδέ ποτ' ἔσβῃ
 πῦρ, ἕτερον μὲν ἐν αἰθούσῃ ἐνερκέος αὐλῆς,
 ἄλλο δ' ἐνὶ προδόμῳ, (πρόσθεν θαλάμοιο θυράων,
 ἀλλ' ὅτε δὴ δεκάτῃ μοι ἐπήλυθε (νύξ ἐρέβεννή)
 καὶ τότε ἐγὼ (θαλάμοιο θύρας πυκινῶς ἀρᾶρυίης 475
 ῥήξας) ἐξῆλθον, καὶ ὑπέρθορον ἐρκίον αὐλῆς — ?

462. ἔνεά μοι CST Harl. a, Mor. Mosc. 3, and γρ. A: ἔνεον μοι G. 463. **πρωφάσσαι** JU Harl. d, and *τινὰ τῶν ἀντιγράφων* Eust.: **σρωφάσσαι** R Par. : **σρωφάσαι** Ω. 464. **ἀμφὶς ἐόντες**: ἐν ἄλλῳ **ἐγὺς ἐόντες** A: **ἀντιώντες** Dion. Thrax ap. Did. (see Ludw.). 467. **θαλέοντες** P (**θαλέοντες** P^m). 469. **πολλῶν δ'** JST: **πολὺ δέ** G. 470. **παρὰ**: **περὶ** G. 472. **ἐν** Ar. P (and ἐν ἄλλῳ A): **ὑπ'** Ω. || **αἰούσης** Par. g, Schol. A on A 120. || **εὐεργέος** Schol. A on A 120.

ine, 'the thought how I might not be called a parricide' (so Hentze).

464. ἦ μὲν is the later *καίτοι*, lit. 'true, that they kept me.'

465. αὐτοῦ, *there where I was*; with *κατέρηττον*.

466. **εἰλίποδας** must mean *volventes pedes*, i.e. expressing the fact that 'each foot as it is set forward describes a segment of a circle, a movement made necessary by its being so slightly lifted. **εἰλίποδες** as an epithet of oxen thus forms a graphic contrast to the word *ἀερίποδες* applied to horses' (M. and R. on a 92). **ἑλίκας** was generally taken by the ancients to mean 'black' (see A 98). **Ἀμεις** would refer it to root *σελ-*, 'shining, sleek' (see note *ibid.*), which is not improbable. The most usual explanation is that which must have been accepted by the author of the *Hymn. Merc.* (192)—not a bad authority in such a matter—*βοῦς . . . κερᾶσιν ἐλικτάς*, i.e. with 'crumpled,' twisted horns. This best suits the sense of the root *ἑλικ-*, but the omission of any explicit mention of horns is as strange as if we should speak of a 'crumpled cow.'

468 = Ψ 33. *Were stretched to singe in the flame of Hephaistos.* **τανύοντο**, sc. on long spits, see l. 213. **εὐόμενοι**, in order to burn off the bristles and prepare them for cutting up. For **φλόξ Ἡφ.** cf. ω 71, P 88, and note on B 426. Phoenix's friends endeavour by these festivities to distract him from his thought of flight.

470. **ἱαῦον**, like soldiers on watch; see on 325. **παρὰ** goes with the verb; it is not used by Homer as a preposition in temporal sense ('by nights,' Paley). **εἰνάνυχες** should be an adverb, formed, but not correctly, on the analogy of *εἰνάετες*, where the -ες is part of the noun-stem *ἐτεσ-* (*εἶνα* = *ἐνφα*, from *ενν-η*, Schulze *Q. E.* 107). It is, however, possible to make it a nom. pl., on the analogy of *τριταῖος ἦλθεν*, etc., where the adjective, however, is regularly used to express a point, not duration, of time. **αὐτῷ**, *my person*, expressing the closeness of the watch.

472. For the explanation of these lines see App. C on the Homeric House.

ρεία, λαθὼν φύλακάς τ' ἄνδρας (δμωιάς τε γυναῖκας)
 φεύγον ἔπειτ' ἀπ' ἀνενθεῖ δι' Ἑλλάδος εὐρυχόροιο
 Φθίην δ' ἐξικόμην ἐριβόλακα, μητέρα μῆλων,
 ἐς Πηλῆα ἄναχθ'. ὁ δέ με πρόφρων ὑπέδεκτο,
 καί με φίλησ', ὥς εἴ τε πατήρ δν παῖδα φιλήσει
 μῶνον τηλύγετον (πολλοῖσιν ἐπὶ κτεάτεσσι,
 καί μ' ἀφνείον ἔθηκε, πολὺν δέ μοι ὥπασε λαόν·
 ναῖον δ' ἐσχάτην Φθίης Δολόπεσσιν ἀνάσσω.
 καί σε τοσοῦτον ἔθηκα, θεοῖς ἐπικέικελ' Ἀχιλλεύ,
 ἐκ θυμοῦ φιλέων, ἐπεὶ οὐκ ἐθέλεσκες ἄμ' ἄλλω
 οὔτ' ἐς δαῖτ' ἵεναι οὔτ' ἐν μεγάροισι πᾶσασθαι,
 πρὶν γ' ὅτε δή σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσιν καθίσσας
 ὄψου ἄσαιμι προταμῶν (καὶ οἶνον ἐπισχών)
 πολλάκι μοι κατέδευσας (ἐπὶ στήθεσσι) χιτῶνα
 οἶνου ἀποβλύζων (ἐν νῆπιέῃ ἀλεγεινῇ)
 ὥς ἐπὶ σοὶ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα)

477. τ' om. DU Schol. α 1. || ἀνδρῶν Schol. α 1. 479. οἰρῶν Harl
 μῆλων). 480. ἄνακτα A (supr. χθ') GJQ. 481. φιλήσει(i) ART: φ
 J: φιλήσει Ω. 488. γούνεσσιν Ag. AT: γούνας(c)ι(ν) Ω. || καθεῖσας G
 489. ὄψου τ' [G]. 490. μοι: μου RU. || ἐπὶ: ἐν S. || στήθεσσι P.
 πολλά πάσων Ag. PS. || πολλά μόγησα Ag.

477. ρεία, διὰ τὸ τῆς νεότητος ἄνθος,
 schol. This seems more Homeric than
 to take ρεία λαθὼν together.

480. ἐς, into the house of. So Ψ 36,
 etc.

482. τηλύγετον: see l. 143. The force
 of the word here is given by M. and R. (δ
 11): 'a father's increasing fondness for
 an only son is described: he is the heir
 of (ἐπὶ) large possessions, and the father's
 love for him grows as the chance of
 having other sons diminishes; the eldest
 being already in early manhood.'

484. The Dolopes are not mentioned
 in the Catalogue or elsewhere in H.—
 not even in the catalogue of the Myrmi-
 dons, II 168–97. They were a historical
 people, apparently closely connected with
 the Thessalians, whom H. equally ignores;
 cf. Herod. vii. 132, Strabo ix. p. 431,
 where the quotation given shews that
 Pindar must have had this passage or
 something very similar before him—
 Πίνδαρος μνησθεὶς τοῦ Φοίνικος, "ὅς Δολόπων
 ἀγαγε θρασὺν δμῖλον σφενδονᾶσαι, ἱπποδά-
 μων Δαναῶν βέλεσι πρόσφορον." Dolopia
 is placed on the southern Pindos range
 immediately W. of Phthia. Cf. also
 Ap. Rhod. i. 68.

485. τοσοῦτον ἔθηκα, lit. *made*
great (as thou now art), i.e. reared
 to manhood. This is inconsistent
 the legend of Achilles' education
 Cheiron (A 831), and is another
 indication that the Phoenix-episode
 composition independent of the ac-
 legends of the *Iliad*.

487. Offended at the idea of an
 in arms going to a banquet, D
 conj. ἐθέλεσκον for -ες in 486, 'I
 not accompany a friend to the
 This, however, does not suit the em-
 ἐγὼ in 488, though the line in
 respects follows more naturally.
 text stands, we must consider π
 ὅτε δὲ, κτλ., as substituted for
 ἐμοί which would naturally follo
 ἄλλωι.

489. The printed texts have δ
 but it is doubtful if τ' has an
 authority. The absence of it may p
 a primitive ὄψοι. Cf. B 198. προτ
 cutting thee the first morsel. ἐπ
 X 83, 494, holding to thy lips. Co
 the very similar passage, π 442–4.

491. οἶνου, partitive gen., lit. '
 ing out some of the wine.' ἀλα
 troublesome, irksome helplessness

τὰ φρονέων, ὃ μοι οὐ τι θεοὶ γόνον ἐξετέλειον
 ἐξ ἐμεῦ· ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ)
 ποιεύμην, ἵνα μοί ποτ' αἰεὶκέα λοιγῶν ἀμύνης. 495
 ἀλλ', Ἀχιλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τί σε χρὴ
 ἠγλᾶς ἦτορ ἔχειν· στρέπτοι δέ τε καὶ θεοὶ αὐτοί,
 τῶν περ καὶ μείζων' (ἀρετὴ τιμὴ τε βίη τε)
 καὶ μὲν τοὺς (θυέεσσι καὶ εὐχῶλῃσι ἀγᾶνῃσι
 λοιβῇ τε κνίσῃ τε παρὰ τρωπῶσ' ἄνθρωποι 500
 λισσόμενοι) ὅτε κέν τις ὑπὲρ βῆῃ καὶ ἀμάρτη.
 καὶ γάρ τε λιταί εἰσι Διὸς κοῦραι μέγαλοιο,

493. ἐξετέλεσ(c)αν GJP. 495. ἀμύνης Q. 497. τρεπτοὶ L. || τε : γε R.
 498 om. Plato Rep. 364 D. 499. τοὺς μὲν J Plato *ibid.* || εὐχάιαι Plato *ibid.* ||
 εὐχῶλαϊαι ἀγαναῖαι G : εὐχῶλαῖς ἀγαναῖαι Plato. 500. ἐν ἄλλω λοιβῇ τε
 κνίσῃ τε A. || λοιβῇ Vr. c. || ἀνθρώπων Vr. A. 501. ὑπερβείη J (e corr. ?)
 P. || ἀμάρτοι P. 502. τε om. G : τοι P.

493. τά is answered by ὃ = ὅτι, 'reflecting on this (namely), that the gods were not minded (imperf.) to bring into being any offspring of mine own;' see 455.

495. ποιεύμην, *I strove to make thee* (imperf.) *as mine own son*. ἀμύνης, subj. instead of opt., because the wish still remains in force and should indeed be now in course of fulfilment. See A 158, 559, B 4.

497. στρεπτοί, *capable of being bent* by prayer; O 203 στρεπταὶ μὲν τε φρένες ἐσθλῶν. Cf. 158.

498. ἀρετή, *majesty*, supremacy in the widest sense. This word, like the correlative adj. ἀγαθός, does not in H. imply moral excellence absolutely (*virtue*) except so far as implied by the obligations of birth and power.

499. καὶ μὲν τοὺς, *yet even them* prayers can bend (how much more should prayers move weak men !)

501. This is the only place in H. where λισσεσθαι is applied to prayer made by men to gods; elsewhere it is always used of prayers between man and man, or, rarely, between god and god (A 394, 502, etc.). In later Greek (*Hymn. Ven.* 184, Pind. O. xii. 1, etc.) it is common enough in the sense of praying to the gods—again an instance of a late use in this book. Of course the use here is influenced by the need of an introduction for the word λιταί in the next line.

502–12. This remarkable passage is unique in Homer, where there is no other equally clear case of an allegory.

T 91–4 is the most similar; see note there. Some would prefer to look on the λιταί here not as allegory, but as personification; the primitive mind is always in the habit of regarding all forces, moral as well as intellectual, as sentient and active persons. This is undoubtedly the case with Ἄττη, who is personified in T 91, 126, and elsewhere; and even with ἑπεα πτερόεντα, which are conceived as winged beings flying like birds from man to man. But in the present case personification has passed into conscious allegory; at least the epithets in 503 seem to be susceptible of no other explanation. Compare the oracle in Herod. vi. 86 ὅρκου πάϊς ἐστίν, ἀνώνυμος, οὐδ' ἐπὶ χεῖρες | οὐδὲ πόδες· κραιπνὸς δὲ μετέρχεται, εἰς ὃ κε πᾶσαν | συμμάρψας ὀλέσῃ γενεὴν καὶ οἶκον ἅπαντα. The passage falls into two parts. 502–7 give the position of the offender; he is surprised by the sudden coming of Ἄττη, who makes him sin; sin is followed by the λιταί, who in this connexion virtually mean *penitence*, prayers for forgiveness. 508–12 refer to the person injured, and the responsibility thrown upon him by his enemy's request for pardon. If he hearkens to the suppliant, the 'quality of mercy blesseth him that gives'; if he denies roughly, the prayers refused become a curse to him.

502. The τε is gnomic, as so often. Διὸς κοῦραι, because Zeus is the god of suppliants, and to forgive is divine; and also, perhaps, to explain their power over the other gods (497–501).

χῶλαί τε ῥυσαί τε παραβλῶπές τ' ὀφθαλμῷ,
 αἶ ῥά τε καὶ μετόπισθ' ἄτης ἀλέγουσι κιοῦσαι
 ἢ δ' ἄτη σθένάρη τε καὶ ἄρτίπος, οὐνεκα πάσας
 (πολλὸν ὑπεκπρόθεει) φθάνει δέ τε (πᾶσαν ἐπ' αἶαν)
 βλάπτουσ' ἀνθρώπους· αἱ δ' ἐξακέονται ὀπίσσω.
 ὃς μὲν τ' αἰδέσεται κούρας Διὸς ἄσσον ἰούσας,
 τὸν δὲ μέγ' ὠνήσαν καὶ τ' ἐκλυνον εὐχομένοιο·
 ὃς δέ κ' ἀνήνηται καὶ τε στερεῶς ἀποείπηι,
 λίσσονται δ' ἄρα ταί (γε Δία Κρονίωνα κιοῦσαι)
 τῷ ἄτην ἅμ' ἐπεσθαι, ἵνα βλαφθεὶς ἀποτίσῃ.
 ἀλλ', Ἀχιλεῦ, πόρε καὶ σὺ (Διὸς κούρηισιν ἐπεσθαι

505

510

503. ὀφθαλμῷ HS: ὀφθαλμῶν ADTU Par. b c² j k, Vr. b: ὀφθαλμοῦς G: ὀφθαλμὸν Par. e: ὀφθαλμῷ... τέτριπται πλέον τοῦ ὀφθαλμῶν Eust. 506. φανέαι Zen. 507. ταί δ' Vr. b. 509. εὐχομένοιο Ar. HPQ: εὐχαμένοιο Ω. 510. δέ κ': δ' P. || τε στερεῶς: τι στερεῶς R: ἐκστερεῶς G. 512. ἀποτίνῃ P, γρ. A: ἀποτίσαι Q (supr. n). 513. κούραισιν P.

503. The epithets are transferred from the attitude of the penitent to his prayers. χῶλαί, because of his reluctance to go to ask pardon (*pede Poena claudo*, generally quoted here, is quite different); ῥυσαί, from his face wrinkled with the mental struggle; παραβλῶπες ὀφθαλμῷ, because he dares not look in the face him whom he has wronged.

504. καὶ belongs to the whole clause, and gives an additional touch to the picture. ἀλέγουσαι is best taken closely with κιοῦσαι, 'make it their business to go after Ate.' The construction is thus analogous to that of φθάνειν, etc., with the participle (so Nägelsbach on B 398).

505. I.e. man is swift to sin, but slow to repent; the wrong act is done and over long before any thought of penitence has time to arise in the mind.

506. ὑπεκπρόθεαι, lit. runs forward out from among them all. For φανέαι with long α, from φθάνει, see K 346, Φ 262, H. G. § 47.

508. αἰδέσεται, subjunctive. ἄσσον ἰούσας, when offered by the repentant offender.

509. It is not of course quite exact to say that Prayers hear a man's prayers; what is meant is that they, as representatives of the heavenly powers, ensure a man's prayers being heard. εὐχομένοιο seems best to give the sense *whenever he prays*. The vulg. εὐχαμένοιο is, however, more usual, cf. A 381, 453, II 236, 531, φ 211. εὐχομένοιο generally means *boast-*

ing, but there is no reason why it should be confined to this sense.

510. For κ' Monro would read τ', answering to μὲν τ' above, on the ground that κε is out of place in a general sentence (H. G. § 283 b).

512. τῷ is emphatic, 'that Ate may come upon him,' as before upon the man who had wronged him. This is exactly illustrated by the case of Achilles. He suffers Ate (i.e. puts himself in the wrong) by refusing Agamemnon's humiliation, and pays the penalty in the death of Patroklos.

513. Lit. *provide thou that honour may attend upon the prayers* (of Agamemnon). The respect due to the divine quality of repentance, rather than the mere prayer for forgiveness, is here made the motive which influences men to relent. Phoinix says, 'admit into thy soul that reverence which bends the minds even of the best.' Others translate 'grant to the request of these *λαοί* that recompense (i.e. Agamemnon's gifts) may be bestowed on thee.' This gives the usual Homeric meaning of τιμή, but the connexion of words is unnatural, as no σοί is expressed; it does not suit the drift of the allegory, and leaves no force in the emphatic antithesis καὶ σὺ . . . ἄλλων περ. The purely abstract use of τιμή is not so serious a consideration as it would be in an older portion of the poems (cf. note on A 158). But it must be admitted that von Christ's

τιμήν) ἢ τ' ἄλλων περ ἐπιγνάμπτει νόον) ἐσθλῶν.
 εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὅπισθ' ὀνομάζοι 515
 Ἀτρεΐδης, ἄλλ' αἰὲν ἐπιζαφελῶς χαλεπαῖνοι,
 οὐκ ἂν ἐγὼ γέ σε μῆνιν ἀπορρίψαντα κελοίμην
 Ἀργείοισιν ἀμυνέμεναι, χατέουσί περ) ἔμπης.
 νῦν δ' ἅμα τ' αὐτίκα πολλὰ διδοί, τὰ δ' ὅπισθεν ὑπέστη, ^{ραμίζεσθαι}
 ἄνδρας δὲ λίσσεσθαι ἐπιπρόεηκεν ἀρίστους 520
 κρινάμενος κατὰ λαὸν Ἀχαικόν, οἳ τε (σοὶ αὐτῶι)
 φίλτατοι Ἀργείων· τῶν μὴ σύ γε μῦθον ἐλέγξης
 μηδὲ πόδας· πρὶν δ' οὔ (τι νῆμῃσ' ἴσῃτον) κεχολῶσθαι.
 οὔτω καὶ τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν
 ἡρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἴκοι· 525
 δωρητοί τ' ἐπέλοντο παρὰ ῥήτοϊ τ' ἐπέεσσι.

514. ἐπιγνάπτει DGJ PQR Cant. Vr. b. || νόον: φρένας PQ Eust. || ἐσθλῶν J.
 515. εἰ γὰρ δὴ μὴ DRU. || φέροι Q: διδοί Schol. A on I 164. || ὀνομάζει G Cant.
 516. χαλεπαῖνη G. 517. οὐδ' ἂν P. 519. ὅπισθ' ὀνομάζει S Bar. 520.
 ἄνδρες G (p. ras.). || δέ: τε S. || ἐπὶ cē προέηκεν G. || ἀρίτω G (p. ras.). 521.
 ἀχαικόν CGHJP. 523. πρὶν γ' P. 524. ἐπευχόμεθα Q. 525. κέν τις P.

conj. αἶ τ' . . ἐπέγναμψαν gives a simpler sense.

515. γάρ implies 'you may do so without disgrace.' 'For if Atreides were not offering thee gifts and promising thee more hereafter' (i.e. in 135 sqq.) . . 'I would not be the one to bid thee,' etc. Agamemnon's liberal offerings not only guarantee his sincerity, but would make Achilles' change of attitude honourable by their publicity.

516. ἐπιζαφελῶς is referred by Ameis, Düntzer, etc., to root φελ- to swell, of δ-φελ-λω, etc.; the ζα = διά being intensive, see 525 ἐπιζάφελος χόλος = *very swelling anger*. The word occurs elsewhere only ζ 330, ἐπιζαφελῶς μενέεινεν.

517. The strong expression ἀπορρίψαντα recurs in the same sense in II 282.

519. διδοί, offers, like διδοῖς l. 164.

520. This is yet another proof of the sincerity of Agamemnon's penitence.

522. ἐλέγεις, dishonour, bring to shame; so φ 424, and the subst. ἐλεγχος = disgrace A 314 (where see note). After Homer this sense recurs only in the compound κατελέγειν (Pind. O. viii. 19, P. viii. 36, I. iii. 14).

523. πόδας, i.e. their journey hither. This, however, seems much rather a Tragic than an Epic use; e.g. Eur. Hipp. 661 σὺν πατρὸς μολὼν ποδί, Aisch. Sept. 374. Cf. 'How beautiful

are the feet of them that preach.' The whole of 523-8 looks very much like a joint marking the insertion of an alien passage. The episode of Meleager is very confused in detail, though it may be greatly simplified by leaving out two passages (see on 529), and only a disproportionately small part of it has any bearing upon Phoenix's argument—namely, the fact that Meleager's Atē was turned upon himself in that he had to run the risks of war without receiving the reward (597-9). It undoubtedly seems that a distinct Epic ballad, most interesting in itself, has been not very skilfully grafted into this already long speech on account of a general similarity between the relations of Achilles to Agamemnon and Meleager to Althaia; and then 523-8, 597-9 have been added to give a plausible connexion with the argument.

524. τῶν πρόσθεν is in apposition with ἀνδρῶν ἡρώων. Note the Attic use of the article. For κλέα cf. 189 and B 486. οὔτω, i.e. we have heard of *such conduct* on the part of heroes of the old time; a rather loose expression.

525. This is the only case in H. of ὅτε κέν with the opt. It is, however, sufficiently defended by the use of the opt. after εἰ κεν.

526. They were to be won by gifts and

μέμνημαι τόδε ἔργον· ἐγὼ πάλαι, οὗ τι νέον γε,
ὥς ἦν· (ἐν δ' ὑμῖν) ἔρέω πάντεσσι φίλοισι.

Κουρήτες τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι
ἀμφὶ πόλιν Καλυδῶνα καὶ ἀλλήλους ἐνάριζον,

530

Αἰτωλοὶ μὲν ἀμυνόμενοι Καλυδῶνος ἐραννῆς,

Κουρήτες δὲ διαπραθέειν μεμαῶτες Ἄρηϊ.

καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἄρτεμις ὤρσε,

χωσαμένη ὃ οἱ οὗ τι θαλύσια γουνῶι ἀλωῆς

Οἶνεὺς ἔρξ', ἄλλοι δὲ θεοὶ δαίνυνθ' ἐκατόμβας·

535

οἷνι δ' οὐκ ἔρρεξε Διὸς κούρηι μέγαλοιο·

ἥ λάθετ' ἥ οὐκ ἐνόησεν· ἀάσατο δὲ μέγα θυμῶι.

527. γε : τε Vr. A.

528. ἡμῖν Q Vr. c.

531. ἐρατεινῆς C¹ (?) GRU.

534. χωσαμένη H.

535. ἔρξ' A (supr. ε) DPQ Harl. a, Vr. b : ἔρξ' C¹ GJRTU :ῥέξ' C² H.

537. ἡ λάθ' ἡ οὐκ Par. d : ἐκλάσσετ' οὐδ' Zen. || δέ : γὰρ P.

persuasion. δωρητός is ἀπ. λεγ. in H. ; παράρρητος recurs only N 726, in the sense of *persuasive*.

527. μέμνημαι with accus., as Z 222. It is hard to see why Phoenix should adopt the confidential tone of 528.

529. Oineus the Aitolian, king of Kalydon, married Althaia, daughter of Thestios, king of the Kuretes. The two peoples combined to slay the wild boar that ravaged Kalydon, but fell out over the division of the spoils, which Meleager wished to assign as ἀριστεία to Atalanta ; but the sons of Thestios, indignant, had taken it from her, for which Meleager slew them, and was therefore cursed by his mother Althaia, their sister. It will be seen that the story as given in the text is only very partially told, although 533-49 and 557-64 (or rather 572) are inserted, to the damage of the connexion, to explain the circumstances out of which the quarrel had arisen. In any case the story must be read continuously thus: 529-32, 550-56, 573-99. It will be observed that the fire-brand with which Meleager's life was bound up is inconsistent with the present legend (see on 570 below) ; nor is Atalanta mentioned.

531. Καλυδῶνος (a sort of 'causal' gen.) after ἀμύνεσθαι, as M 155, 179, N 700. For the Aitolians see B 638-44. The Kuretes are said to be a tribe who first inhabited Aitolia side by side with the Aitolians proper, but were afterwards expelled by them and inhabited Akarnania. They do not appear in the

Catalogue. For the name cf. T 193. It may, however, be distinct from the substantive κουρήτες, and be related to the Italic *Curetes*, 'spearmen,' as Paley suggests. ἐραννῆς for ἐρατεινῆς, only here, 577, and η 18 in H.

533. τοῖσι, sc. the Aitolians. The story suddenly goes back to the *οἶνον*, and καὶ γὰρ = *for it must be known*, ὥρσε = *had raised up*.

534. θαλύσια, the harvest feast when the first fruits were offered to the gods in gratitude for the abundance (θάλλω) of nature. It has been remarked that this is the only mention of a public festival in the *I*. (see, however, B 550). γουνῶι ἀλωῆς (see Σ 57), *on the fat of the garden-land*. γουνός is generally considered to be for γονF-ος, a derived form of γόνυ, 'knee,' in the sense of 'the hill' or 'swell' of the 'garden ; that is, the part most exposed to the sun, and therefore the most fertile. But Hesych. explains γονίμωι τόπωι, as if from γεν- *to produce*, and this seems more reasonable.

536. Διὸς κούρηι of Artemis, ζ 151 ; elsewhere, when used by itself, it almost always means Athene.

537. οὐκ ἐνόησεν can hardly be distinguished from λάσσετ' (τὸ μὲν ἐλάθετο, ἐκὼν παρέπεμψεν, τὸ δὲ οὐκ ἐνόησεν, αὐτὴ τὴν ἀρχὴν κατὰ νοῦν ἔσχεν of the schol. is purely artificial). Zen.'s reading is apparently an attempt to evade this difficulty. Probably Brandreth and Platt (*J. P.* xix. 39) are right in omitting the οὐ altogether, so that the sense is

ἡ δὲ χολωσαμένη διὸν γένος ἰοχέαιρα
 ὤρσεν ἔπι χλούνην σὺν ἄγριον ἀργιόδοντα,
 ὃς κακὰ πόλλ' ἔρδεσκεν ἔθων Οἰνῆος ἀλωήν. 540
 πολλὰ δ' ὃ γε προθέλυμνα χαμαὶ βάλε δένδρεα μακρὰ
 αὐτῆισιν ῥίζησι καὶ αὐτοῖς ἄνθεσι μήλων.
 τὸν δ' υἱὸς Οἰνῆος ἀπέκτεινεν Μελέαγρος,
 πολλέων ἐκ πολίων θηρήτορας ἄνδρας ἀγείρας
 καὶ κύνας· οὐ μὲν γάρ κε δάμη παύροισι βροτοῖσι. 545
 τόσσος ἔην, πολλοὺς δὲ πυρῆς ἐπέβησ' ἀλεγεινῆς.
 ἡ δ' ἀμφ' αὐτῶι θῆκε πολὺν κέλαδον καὶ αὐτήν,
 ἀμφὶ συὸς κεφαλῇ καὶ δέρματι λαχνήεντι,
 Κουρήτων τε μεσηγὺ καὶ Αἰτωλῶν μεγαθύμων.
 ὄφρα μὲν οὖν Μελέαγρος ἀρηϊφίλος πολέμιζε, 550
 τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὐδὲ δύναντο

539. ὤρσεν : ὀρέσκειν Aristot. *Hist. An.* vi. 28. || ἀργιόδοντα : οὐδὲ ἐώκει
 ἀνδρὶ γε σιτοφάγῳ ἀλλὰ ῥίωι ὑλήεντι *ibid.* (cf. ι 191-2. The same variant is quoted
 as from Strabo by Eust.). 540. ἔρδεσκεν : ἔοργεν R : ἔδρασκεν Par. d :
 ἔ(ρ)ρεσκεν or ἔ(ρ)ρεσκεν Ammon. 541. δένδρεα : δούρατα Max. Tyr. *Diss.* 1. 3.
 542. ῥίζαια P. 546. τόσσον Cant. || δὲ πυρῆς ἐπέβησ' PR^m (-αικ') : δ' ἐπέβησε
 πυρῆς R^tU (πυρὸς). 550. πτολέμιζε G. 551. δὲ : μὲν οὖν RU : μὲν D. ||
 κακὸς T (γρ. ὥς *man. rec.*) U Vr. A. || οὐδὲ δύναντο : οὐδ' ἐτέλεσκον Aph.

whether he forgot, or knew what he was
 doing, i.e. neglected Artemis deliberately.
 The οὐ may have been inserted from
 motives of piety, see note on 453 ; in
 any case the synzesis is very suspicious.
 Perhaps we have here another legend
 of the struggle between the Dionysiac
 (Οἰνεύς = Wine-man : Apollod. i. 8. 1
 Οἰνεύς δὲ βασιλεύων Καλυδῶνος παρὰ
 Διονύσου φυτὸν ἀμπέλου πρῶτος ἔλαβε)
 and older religions, here represented by
 the savage Artemis Laphria of Kalydon
 (see Paus. vii. 18. 8 and note on Z 130).
 ἀάσατο : see note on Θ 237.

538. διὸν γένος seems to mean *child*
 of Zeus, Διὸν, as Eust. explains it, and
 so = Διὸς κοῦρη above. The same title
 is given to Bacchos in *Hymn.* i. 2.
 This, however, does not explain Hesiod's
 application of it to his bad brother, *Opp.*
 299. Others take it to mean the boar,
 a creature of the gods. But the order of
 the words and the use of διὸν are against
 this. Düntzer would read θεῖον γένος,
 which is applied to the Chimaera in Z 180.

539. χλούνην : a word of unknown
 meaning, explained by the ancients as
 entire (not castrated) or couching in grass
 (χλοή—εὐνάζεσθαι). Aristotle's quotation
 (see above) seems to be made up from a

reminiscence of ι 191 οὐδὲ ἐώκει ἀνδρὶ γε
 σιτοφάγῳ ἀλλὰ ῥίωι ὑλήεντι. We have
 no right to say that it is a mistake of
 memory in quoting ; the addition may
 well have been actually found in the
 corrupt popular copies ; see note on B 15.

540. κακὰ πόλλ' ἔρδεσκεν (with F
 neglected) is copied in *Hymn. Ap.* 303,
 355. ἔωον, *suo (suis) more*, like Π 260
 ἐριδμαίνωσιν ἔθοντες.

541. προέλυμνα, *by the roots*, lit.
 'from the foundations onwards,' like
 πρόρριζος. So K 15 ; and cf. τετρα-
 θέλυμνος, of a shield, *with four layers*
 of hide as foundation. In N 130, q.v.,
 it seems to mean *row upon row*, a sense
 which is possible here also.

542. ἄνεσσι μήλων, either *fruit-*
blossom, or *blooming fruits* ; a peri-
 phrasis like ι 449 ἀνθεα ποίης (so Ameis).

546. ἐπέβησε, *brought to the pyre*, just
 as we say 'brought to the grave.' So
 Δ 99 πυρῆς ἐπιβάντα, and cf. B 234.

547. She brought to pass great noise
 and battle-cry over his body (αὐτῶι, cf.
 A 4) as to the disposal of the spoils.

550. We now suddenly return to the
 war which arose out of the quarrel, in
 continuation of 532.

551. κακῶς ἦν : cf. H 424 χαλεπῶς ἦν.

τείχεος ἔκτοσθεν μίμνειν πολέες περ ἔοντες·
 ἀλλ' ὅτε δὴ Μελέαγρον ἔδυ χόλος, ὅς τε καὶ ἄλλων
 οἰδάνει ἐν στήθεσσι νόον πύκα περ φρονεόντων,
 ἦ τοι ὁ μητρὶ φίλῃ Ἀλθαίῃ χωόμενος κῆρ 555
 κεῖτο παρὰ μνηστῇ ἀλόχῳ, καλῇ Κλεοπάτρῃ,
 κούρῃ Μαρπήσσης καλλισφύρου Εὐηνίνης
 Ἰδεώ θ', ὅς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν
 τῶν τότε, καί ῥα ἄνακτος ἐναντίον εἴλετο τόξον
 Φοίβου Ἀπόλλωνος καλλισφύρου εἵνεκα νύμφης· 560
 τὴν δὲ τότε ἐν μεγάροισι πατὴρ καὶ πότνια μήτηρ
 Ἀλκυόνην καλέεσκον ἐπώνυμον, οὔνεκ' ἄρ' αὐτὴ

554. στήθεσφι *Ap. Lex.* 558. κάρτιστος : κάλλιστος HPQ. || ἐπιχθονίων J. : γένετ' : ἦν Antimachos *ap. Euseb.* : τράφεν H. 561. τὴν τε J. 562. αὐτὴ J (*supr.* ἡ αὐτῆς) : αὐτῇ ἢ αὐτῆς Eust. : αὐτῆς Ω.

It is a question if οὐδ' ἐθέλεσκον, the reading of Aph., is not original, and οὐδὲ δύναντο a gloss (so Bentley and Heyne); the scholia always explain in such cases that ἐθέλειν = δύνασθαι, e.g. in the exactly similar phrase in 353 (here evidently alluded to) and Φ 366.

552. *τείχεος ἔκτοσθεν* seems to imply that the Kuretes, so far from besieging Kalydon, were themselves at first shut up in their walls, and could not meet Meleager in the open plain. This is a clear allusion to the position of the Trojans so long as Achilles fought, and emphasizes the parallel between him and Meleager. But we are left to supply a great deal more than is usually left unexpressed in Epic poetry.

553. *ἔδυ χόλος* (T 16, X 94), on account of his mother's curse, as is explained later on, 566.

554. *οἰδάνει*, *makes to swell*. Cf. 646 (and *μελάνει*? H 64). For the second half of the line cf. Ξ 217.

555. *ἦ τοι*, *then*, begins the apodosis.

556. *κεῖτο*, *began to lie idle* at home. *ὅτε* above shews that this must be the meaning (Σ 178, etc.); but the writer of 565 evidently took it to mean 'lay in bed.'

557. From here to 565 we have a digression which grievously interferes with the narrative and savours strongly of the genealogical poetry of the Hesiodic age.

Idas the son of Aphareus had carried off Marpessa from her father Euenos (Εὐηνίη is a patronymic), but Apollo

wished to carry her off from Idas; so the two came to fighting until Zeus separated them, and bade Marpessa choose which of them she would have. And Marpessa chose Idas, the mortal, for fear the god should prove unfaithful. A scene from the story was represented on the chest of Kypselos (Paus. v. 18. 2). The whole legend, which is nowhere completely told, is pieced together from the scholia and Apollodoros (i. 7. 8) by Erhardt (p. 148).

561. *ἐν μεγάροισι* perhaps means 'when their troubles and wanderings were over.'

562. *They called her* (sc. Kleopatra) *Alkyone because her mother (Marpessa) herself wept with the plaintive voice of the Halcyon* (kingfisher: the female when separated from the male is said to utter continually a mournful cry. This has no foundation in fact; see Thompson *Gloss.* s.v.). The legend of Alkyone and Keyx, which sprang from the same source, is of course not referred to here. For the vulg. *αὐτῆς* I have taken *αὐτῇ* from one MS., *she herself* (namely) *the mother*. The pronoun is used to contrast the mother with the daughter, who might naturally be supposed to be the person described by her name. For children named from their parents' circumstances see note on Z 403. Either the gen. or dat. involves the weakest anaphoric use of the pronoun, which is especially bad in this emphatic place and could only be excused by the lateness of the whole passage

μήτηρ ἀλκυόνος πολυπενθέος οἶκτον ἔχουσα
 κλαῖεν, ὃ μιν ἐκάεργος ἀνήρπασε Φοῖβος Ἀπόλλων.
 τῇι ὃ γε παρκατέλεκτο χόλον θυμαλγέα πέσσω, 565
 ἐξ ἀρέων μητρὸς κεχολωμένος, ἧ ῥα θεοῖσι
 πόλλ' ἀχέουσ' ἡρᾶτο κασιγνήτοιο φόνοιο,
 πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἀλοία
 κικλήσκουσ' Ἀἶδην καὶ ἐπαινὴν Περσεφόνειαν,
 πρόχνηυ καθεζομένη, δεύοντο δὲ δάκρυσι κόλποι, 570
 παιδὶ δόμεν θάνατον· τῆς δ' ἡεροφοῖτις Ἑρινὺς
 ἔκλυεν ἐξ Ἑρέβεςφιν, ἀμείλιχον ἦτορ ἔχουσα.
 τῶν δὲ τάχ' ἀμφὶ πύλας ὄμαδος καὶ δούπος ὀρώρει

563. οἶκτον H: οἶτον Ω. 564. κλαῖεν, ὃ μιν Ar. LP (κλαῖε): κλαῖ' ὅτε
 μιν Zen. Ω. || ἀνήρπασε A (γρ. ἀνῆρπασε) R. 569. περσεφόνειαν A supr. (cf.
 457). 570. κασιγνήτοιο (P supr.) S. || κόλποι S (supr. οι). 571. ἡεροφοῖτις
 HJ, γρ. Schol. A. 572. Ἑρέβεςφιν JR¹: Ἑρέβεςφιν Ω (φιν om. U). || ἀμείλικτον
 CDJR^mU. 573. πολὺς J (γρ. πύλας). || ὀρώρη P¹.

563. On the authority again of one ms. only I have adopted the reading οἶκτον, originally conjectured by Heyne. The sense *plaintive wail* is not found in H., but is common in Trag. (see Lexx.). It is clearly what is wanted here (cf. Eur. I. T. 1090 ἀλκυῶν, ἔλεγον οἰκτρὸν αἰδεῖς). The vulg. οἶτον, *having the fate of the halcyon*, is very feeble. But it must be admitted that do what we may it is impossible to make anything but a most confused and clumsy piece of narration out of all this. It has all the air of a fragment of an old Epic interspersed with lines taken from other portions of the original story—aids to the memory, perhaps, of hearers who partly knew a not very common legend, but to us only darkening the obscurity.

565. The next eight lines seem intended to lead back from the digression to the main story while supplying some details which Phoenix had omitted. πέσσω, *digesting*, brooding over. Cf. A 81.

567. πολλά goes with ἡρᾶτο, φόνοιο as 'causal' gen. with ἀχέουσα. For κασιγνήτοιο others read κασιγνήτοιο as adj. 'fraternal slaughter'; for acc. to the common legend Althaia had several brothers killed by Meleagros. As nothing has been said above of this apparently essential matter, we cannot tell what is meant.

568. ἀλοία, *she beat the ground with her hands*, to call the attention of the gods below. So Hera appealing to Γαῖα

and the Τιτῆνες, χειρὶ καταπρηνέει ἔλασε χθόνα, and ἱμασε χθόνα χειρὶ παχείη, *Hymn. Apoll.* 333, 340.

569. See on 457. It will be seen that Ἀἶδης has taken the place of Ζεὺς καταχθόνιος, possibly a sign of different authorship.

570. πρόχνηυ is commonly explained as = *knee-forward*, i.e. falling on her knees. But the change of γ to χ in Greek is at least doubtful (see G. Meyer *Gr.* § 212), and the word nowhere else (Φ 460, ξ 69, and later Greek) conveys any distinct reference to knees; it means *utterly*. It must therefore be regarded as of uncertain meaning here. It will be seen that, so far as the story is told, the only result of the curse is to deprive Meleagros of the promised gifts. Pausanias, in an interesting excursus on the development of the Meleagros legend (x. 31. 2) says that 'according to Homer' M. did die through the curse (and perhaps that is a fair deduction from the ἔκλυεν of 572), but that the Ἡοῖαι and Μινυᾶς ascribed the death to Apollo. He adds that the familiar story of the firebrand was first adopted by Phrynichos in his Πλευρώνιαι.

571. δόμεν θάνατον, a phrase only paralleled by the doubtful δαίμονα δώσω of Θ 166. The infin. depends on the sense of *prayer* in 567–8, 570 being parenthetical. ἡεροφοῖτις, *walking in darkness*, here and T 87 only.

573. τῶν δέ, the Aitolians or Kuretes, according as we connect the gen. with

πύργων βαλλομένων· τὸν δὲ λίσσοντο γέροντες
 Αἰτωλῶν, πέμπουν δὲ θεῶν ἱερῆας ἀρίστους, 575
 ἐξελθεῖν καὶ ἀμῦναι, ὑποσχόμενοι μέγα δῶρον·
 ὅππῃθι πιότατον πεδίου Καλυδῶνος ἐραννῆς,
 ἔνθά μιν ἥνωγον τέμενος περικαλλές ἐλέσθαι
 πεντηκοντόγυον, τὸ μὲν ἥμισυ οἰνοπέδοιο,
 ἥμισυ δὲ ψιλὴν ἄροσιν πεδίοιο ταμέσθαι. 580
 πολλὰ δέ μιν λιτάνευε γέρων ἱππηλάτα Οἰνεύς,
 οὐδοῦ ἐπεμβεβαὼς ὑψηρεφές θαλάμοιο
 σείων κολλητὰς σανίδας, γουνούμενος υἱόν·
 πολλὰ δὲ τὸν γε κασίγνηται καὶ πότνια μήτηρ
 ἐλλίσσονθ'· ὁ δὲ μᾶλλον ἀναίνετο· πολλὰ δ' ἑταῖροι, 585
 οἳ οἱ κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων·
 ἀλλ' οὐδ' ὥς τοῦ θυμὸν ἐνὶ στήθεσσι ἐπειθον,
 πρὶν γ' ὅτε δὴ θάλαμος πύκ' ἐβάλλετο, τοὶ δ' ἐπὶ πύργων
 βαῖνον Κουρήτες καὶ ἐνέπρηθον μέγα ἄστυ.
 καὶ τότε δὴ Μελέαγρον εὐζωνος παράκοιτις 590
 λίσσετ' ὀδυρομένη, καὶ οἱ κατέλεξεν ἅπαντα
 κήδε' ὅσ' ἀνθρώποισι πέλει τῶν ἄστυ ἀλώη·

576. ὑπὲρσυνόμενοι Harl. b, Par. d g: ὑπὲρσυνόμενοι J: ὑπὲρσυνόμενοι Et. Maj.
 577. ἐρατεινῆς C¹J. 578. ἀνώγειον G. 579. πεντηκοντόγυιον DRU. 580.
 ψιλῆς (sc. γῆς) Ar. 582. ὑπερβεβαὼς PQ and ap. Eust. || ὑψηρεφές CR. 584.
 τόνδε HPQS. || κασίγνητοι JP Par. b d h, and ap. Did.: κασιγνήτη Schol. B
 (Porph.) on K 167. 586. κήδιστοι P (γρ. κεδνότατοι), γρ. R. 588. πύκα
 βάλλετο [GS]. || πύργον JR: πύργω(ι) Q Harl. d, Par. b j, and ap. Eust. 589.
 ἐνέπρηθεν J. 592-3. ὅσα κάκ' ἀνθρώποισι πέλει τῶν ἄστυ ἀλώη· λαοὶ μὲν
 φεινύουσι κτλ. Aristot. *Rhet.* i. 7.

πύλας or δμαδος: the latter is more Homeric, cf. Ψ 234. We suddenly return to the main incident, the siege of Kalydon.

575. What have the 'best priests' to do with the matter? It is not a religious question. The line looks like an interpolation for the sake of introducing the explanatory but needless word Αἰτωλῶν. It must, however, have been known to Soph., if Schol. A is right in saying that in consequence of it he made the chorus of his Μελέαγρος consist of priests.

578. τέμενος, a 'severalty' taken from the public land. Cf. Z 194, M 313, Σ 550; and for πεντηκοντόγυον, K 351.

580. ταμέσθαι is added pleonastically, repeating ἐλέσθαι. ψιλὴν ἄροσιν, i.e. arable land unencumbered by trees. So ι 134 ἄροσις λείη.

582. Standing on the threshold of the chamber where his son had locked himself in, and shaking the doors in his endeavour to force an entrance. γουνούμενος is here of course only metaphorical, beseeching, the literal act of clasping the knees being excluded by the circumstances, as in A 130, § 149.

584. The variant κασίγνητοι is supported in the schol. by a reference to B 641, where it appears that Meleagros had brothers besides Tydeus. The legend, however, knows also of his sisters, one of whom was Deianeira.

586. κεδνότατοι seems here to be equivalent to κήδιστοι (which P reads), nearest; cf. κηδεσταί. See κ 225 ὅς μοι κήδιστος ἐτάρων ἦν κεδνότατός τε.

588. πρὶν γ' ὅτε δὴ, until at last, as 488, M 437, and several times in Od.

ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,
 τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναῖκας.
 τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα, 595
 βῆ δ' ἰέναι, χροὺ δ' ἔντε' ἐδύσετο παμφανόωντα.
 ὥς ὁ μὲν Αἰτωλοῖσιν ἀπήμυνεν κακὸν ἦμαρ
 εἷξας ὦι θυμῶι· τῶι δ' οὐκέτι δῶρ' ἐτέλεσαν
 πολλά τε καὶ χαρίεντα, κακὸν δ' ἦμυνε καὶ αὐτως.
 ἀλλὰ σὺ (μή τοι ταῦτα νόει) φρεσί, μηδέ σε δαίμων 600
 ἐνταῦθα τρέψει φίλος· κάκιον δέ κεν εἴη
 νηυσὶν καιομένησιν ἀμυνέμεν· ἀλλ' ἐπὶ δώρων
 ἔρχεο· ἰσδὺν γάρ σε θεῶι τίσουσιν Ἀχαιοί·

593. ἀμαλύνει JQT. 594. τέκνα δὲ δῆιοι (sic) ἄγουσι Zen. || βαθυζώνους
 Lips. 595. ὠρίνετο S. 596. ἐδύσετο A (supr. α) CD (Harl. a supr.):
 ἐδύς(ς)ατο Ω. 597. ἀπήμυνε μηλεῖς Q. 599. ἀμυνε P. || οὕτως H. ||
 ἀμύνετο αὐτως Mor. 600. τοι: μοι PU Eust. 601. κάκιον: χαλεπὸν A
 (γρ. κάκιον) DHRU, γρ. Harl. a. 602. δώρων Ar. HPQ Harl. a (γρ. δώροις),
 Par. d h: δῶρον Harl. b, Par. c (supr. δώροις) g: δώροις Ω. 603. ἔρχεο PQ.

593. ἀμαλύνει, turns to dust, i.e. con-
 sumes, probably with a reminiscence of
 the commoner ἀμαλδύνειν: so Ap. Rhod.
 iii. 295, Aisch. Eum. 937. In Hymn.
 Merc. 140 it seems to mean scatter
 dust.

594. ἄλλοι, strangers, as Γ 301, Z 456.
 Zen.'s δῆιοι is needless. βαθυζώνους,
 only here and γ 154 in H. It occurs
 four times in Hymn. Cer., Aisch. Persae
 155, Pind. P. ix. 2 (of the Charites),
 O. iii. 35 (of Leda), and elsewhere. The
 idea of the schol. γ 154, that it applies
 only to barbarian women, is clearly
 wrong. Studniczka (Beitr. p. 120) sees
 in the word an allusion to the deep bend
 made in the full lines of the peplos by
 the girdle round a slim waist; so that we
 might almost translate slender-waisted.
 Cf. βαθύκολπος.

595. κακὰ ἔργα, the sad story (especially
 no doubt the fate of the captive women).

598. εἷξας ὦι θυμῶι, yielding to his
 own feelings (on hearing this appeal, and
 not to the λιταί of his mother, who had
 offended him). In this lies the point of
 the story. Meleager now has to pay for
 his stubbornness (512) inasmuch as he
 has to yield his point without the gifts
 which would have made his relenting
 honourable. (The context forbids us to
 take ὦι θυμῶι in the natural sense of 'his
 wrath'; Paley suggests οὐ θυμοῦ.)

599. καὶ αὐτως, even so, without
 recompense. Phoinix means of course

that Achilles' fate will be exactly the
 same if he persists in his refusal, 604-5.
 When the story was introduced, we were
 led to expect encouragement rather than
 warning (526); Meleagros cannot be
 called δωρητὴς. This is only one more
 of the awkwardnesses in this curious
 narrative.

601. ἐνταῦθα, in that way of thine;
 like all forms of οὗτος it regularly refers
 to the person addressed. The word does
 not recur in H. (ἐνταυθοῖ Φ 122, σ 105,
 υ 262, ἐντεῦθεν τ 568).

602. It seems that Phoinix does not
 take Achilles' threat to return seriously;
 he is justified in 650. ἐπὶ δώρων seems
 to be a sort of temporal use, in the time
 of gifts, i.e. while they may still be had;
 cf. B 797 ἐπ' εἰρήνης, E 637 ἐπὶ προτέρων
 ἀνθρώπων. This comes to nearly the
 same as Ar.'s interpretation of ἐπὶ as =
 μετὰ (cf. α 278 ὅσσα εἰκε φιλῆς ἐπὶ παιδὸς
 ἐπεσθαι). It gives a better connexion
 with the story of Meleagros than the
 vulg. ἐπὶ δώροις, on condition, in con-
 sideration, of the gifts, and the latter as
 the more familiar use is perhaps more
 likely to be the corruption. In so late
 a passage little weight can be given to
 the form -οις for -οισι, and of course it
 is possible that δώροις was altered to
 δώρων when the story of Meleagros was
 added.

603. For ἰσδὺν οὐδὲ see note on H
 298.

εἰ δέ κ' ἄτερ δῶρων (πόλεμον φθισήνορα) ^{μοναχὸς ἰσχυρῶς} δύησι,
οὐκέθ' ὁμῶς τιμῆσι ἔσεαι, πόλεμόν περ ἀλάλκων." 605

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"Φοῖνιξ, ἅττα γεραιέ, διοτρεφές, οὐ τί με ταύτης
χρεὼ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴσῃ,
ἢ μ' ἔξει παρὰ νηυσὶ κορωνίσιν, εἰς ὃ κ' αὐτμὴ
ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ' ὀρώρηι. 610
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆισι·
μή μοι σύγχει θυμὸν ὀδυρόμενος καὶ ἀχεύων,
'Ατρεΐδῃ ἥρωϊ φέρων χάριν· οὐδέ τί σε χρὴ
τὸν φιλέειν, ἵνα μή μοι ἀπέχθῃαι φιλέοντι.
καλὸν τοι σὺν ἐμοὶ τὸν κήδειν ὅς κ' ἐμὲ κήδῃ. 615
ἴσον ἐμοὶ βασίλευε καὶ ἥμισυ μείρεο τιμῆς·

604. δύοις T: δοίης D¹. 605. ἀνάλκων Lips. Vr. A. 607. διοτρεφές GH. || οὔτε L. 609. αὐτὴ R (αὐτῇ R^m). 610. μένη DL (συμπρ. οι) Q Vr. c. || ὀρώρη DQRU Vr. b²: ὀρώροι HL. 612. ὀδυρόμενος καὶ: ἐνὶ στήθεσσι Ar. JP Par. c g. || καὶ ἀχεύων: κινυρίζων Zen. 615. ὅς: ὡς P. || κήδῃ: κήδῃ DHJPQSU Vr. b¹.

605. τιμῆσι for τιμή-Feis, a late (Attic) form, supported by Σ 475 τιμῆντα, η 110 τεχνῆσαι (M 283 λωτοῦντα?). Ar. read τιμῆς, but the gen. can only be explained by great violence as dependent on ὁμῶς (as a sort of 'improper preposition,' *at the same point of price?*) or as a strict gen. of price; cf. Ψ 649 τιμῆς ἧς τέ μ' ἔοικε τετιμῆσθαι.

607. ἅττα, a primitive word for father, no doubt formed from the early efforts of childish lips, like our 'dada.' It is found in this identical form in Latin, Skt. (*attā* in fem.), and Gothic; and slightly altered in Slavonic, Albanian, and Erse, i.e. in every main branch of the Indo-European family. 'Attam pro reverentia seni cuilibet dicimus, quasi eum *avi* nomine appellemus,' Paul. *Epit.* 12. So P 561 and several times in *Od.*, where it is always used by Telemachos to Eumaios.

608. For χρεώ with gen. and acc. see on 75. αἴσῃ, *by the just measure*, cf. A 418.

609-10. This couplet, as Heyne remarks, would be better away. Achilles, who a few lines further doubts whether to depart or no, is here made to say that he will be among the ships so long as he lives. From εἰς ὃ κ' to ὀρώρηι is probably borrowed from K 89-90. ἔξει apparently = *will guard me*, cf. E 473

πόλιν ἐξέμεν. The analogy, however, is not very close, nor is that of the common phrases θάμβος, ὕπνος, γῆρας, κτλ., ἔχει τινα. Others, perhaps better, make φρονέω . . . αἴσῃ parenthetical, and τιμῆς the antecedent to ἢ, comparing P 143 κλέος ἔχει (so Schol. T etc.). In any case the expression is very awkward.

612. σύγχει, *confound*, our colloquial 'do not upset me.' Achilles acknowledges the effect which Phoinix's speech has had upon him.

613. φέρων χάριν, *out of complaisance* to A. So E 211, 874; and cf. A 572 ἥρα φέρειν.

616. This verse is expunged as meaningless by almost all recent editors (Heyne, Bekker, Dödl., Ameis, Düntzer, Fäsi, von Christ and van Leeuwen). But it is possible to explain it as a hyperbolical expression meant to be taken in irony rather than earnest: 'ask what you will, you shall have even the half of my kingdom (but do not expect me to change my mind)'; only for the last clause he substitutes 'these shall take my message,' i.e. I do not recall it. μείρουμαι does not occur again; but it would be a legitimate present of ἐμμορε, for μερ-γ-ομαι. Hes. *Theog.* 801, *Opp.* 578 has ἀπομείρουμαι. ἥμισυ must be taken as neut. acc. used adverbially, 'share my honour to the half.'

οὔτοι δ' ἀγγελεύουσι, σὺ δ' αὐτόθι λέξεο μίμνων
 εὐνῇ ἐνι μαλακῇ· ἅμα δ' ἡοῖ φαινομένηφι
 φρασσόμεθ' ἢ κε νεώμεθ' ἐφ' ἡμέτερ', ἢ κε μένωμεν."

ἢ καὶ Πατρόκλῳ ὃ γ' ἐπ' ὀφρύσι νεῦσε σιωπῇ 620

Φοῖνικι στορέσαι πυκινὸν λέχος, ὄφρα τάχιστα
 ἐκ κλισίης νόστοιο μεδοίατο. τοῖσι δ' ἄρ' Αἴας
 ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπε·

"διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 ἴομεν· οὐ γάρ μοι δοκείει μύθοιο τελευτῇ 625

τῇδὲ γ' ὁδῶι κρανέεσθαι· ἀπαγγεῖλαι δὲ τάχιστα
 χρὴ μῦθον Δαναοῖσι, καὶ οὐκ ἀγαθὸν περ ἔοντα,
 οἳ πού νῦν ἔαται ποτιδέγμενοι. αὐτὰρ Ἀχιλλεὺς
 ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμόν,

σχέτλιος, οὐδὲ μετατρέπεται φιλότητος ἐταίρων 630

τῆς ἥι μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων,
 νηλῆς· καὶ μὲν τίς τε κασιγνήτοιο φονῆος
 ποινὴν ἢ οὐ παιδὸς ἐδέξατο τεθνηῶτος·

καί ῥ' ὁ μὲν ἐν δήμῳ μένει αὐτοῦ, πόλλ' ἀποτίσας,
 τοῦ δέ τ' ἐρητύεται κραδίη καὶ θυμὸς ἀγῆνωρ 635

ποινὴν δεξαμένῳ. σοὶ δ' ἄλληκτόν τε κακόν τε

619. ἢ κε: ἢε GT Cant.: ἢ*ε A (supr. κ). 623. μετὰ: μέτα Q. || θυμὸν Lips. 625. τελευτῇ S. 626. γ': ε' G. 627. After this *add.* ἐπέμειν ἀτρεΐδης ἀγαμέμνονι καὶ μενελάῳ (=H 373) GJQST^m (Rhosos) Vr. A^m (ἀτρεΐδῃ GT^m). 628. ποτιδέγμενοι DU. 631. ἦι: ἦ T¹: ἦν PT². 632. τε: γε Ar. Harl. b, Par. d g. || φονῆος A (supr. οιο) T: φόνοιο Ω. 633. τεθνηῶτος Ar. PQ Vr. b: τεθνηῶτος A supr.: τεθνεῖωτος Ω. 636. δεξαμένῳ AC¹ D¹HT¹: δεκαμένῳ Ω.

617. λέξεο, i.e. λεχ-σ-εσο, from the 'mixed' aor. ἐλεξόμην of *λέχομαι, like ἐδυσόμην. The imper. of the non-thematic aor. (λέκτο) is λέξο (λεχσο) Ω 650, like δέξο T 10. So we have both ὄρσοο and ὄρσο.

620. ἐπὶ . . . νεῦσε ὀφρύσι, he nodded (*with*) his head *to* P. *in* silence . . . *for* Phoenix. Observe the four consecutive datives: instrumental, jussive, modal, and 'commodi.' ἐπὶ . . . νεῦσε, because he wishes to give a silent hint for departure to the envoys.

625. μύθοιο τελευτῇ, the fulfilment of our errand. μῦθος is 'a charge imposed,' as A 25.

629. ἄγριον, predicate with θέτο, has turned his heart savage. This use is common in the act. but there is no exact parallel in mid. The alternative which makes ἄγριον an epithet correlative to

μεγαλήτορα, has taken a savage high heart into his breast, is often adopted, but is obviously awkward; it, however, is the usual sense of ἐν στήθεσσι θέσθαι, cf. 637, 639.

632. τις, a man in general. Compare Ω 46 ff. φονῆος, though not strongly supported, gives rather the better sense, accepts the blood-price from the slayer of his brother. It is then more natural to go on to take παιδός as dependent directly on ποινὴν, for his son. The vulg. φόνοιο is of course defensible. The schol. suggest that κασιγνήτοιο is then an adj. (see on 567), and this avoids the awkwardness of the double gen. For the general question of the acceptance of blood-money in H. see Σ 498.

636. δεξαμένῳ: the change of case is rather harsh, but may be paralleled by

θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἵνεκα κούρης
οἷης. νῦν δέ τοι ἐπτά παρίσχομεν ἔξοχ' ἀρίστας
ἄλλά τε πόλλ' ἐπὶ τῇσι· σὺ δ' ἴλαον ἔνθεο θυμόν,
αἶδεσσαι δὲ μέλαθρον· ὑπωρόφιοι δέ τοί εἰμεν
πληθύος ἐκ Δαναῶν, μέμαμεν δέ τοι ἔξοχον ἄλλων
κῆδιστοί τ' ἔμεναι καὶ φίλτατοι, ὅσσοι Ἀχαιοί.”

640

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
“ Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
πάντά τί μοι κατὰ θυμὸν εἰσαο μυθήσασθαι.
ἀλλά μοι οἰδάνεται κραδίη χόλῳι, ὅππότε κείνων
μνήσομαι, ὥς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν
Ἀτρεΐδης ὥς εἴ τιν' ἀτίμητον μετανάστην.

645

637. οὔνεκα C. 638. παρίσχομεν PQ: παρίσχευεν U. 639. τοῖσι P (and
ap. Did. ?). || ἔνθεο: θεό J. 640. αἶδεσσαι S. || ἐμὲν G. 641. πληθύος:
ἀερόοι Zen. || ἐκ σπ. Q. || ἔξοχοι R (supr. σπ). 642. κῆδιστοι Q Lips. (supr. κ):
κῆδεστοι Vg. A. 644. κοίραν' ἀχαιῶν G. 645. εἰσαο Ar. (ἐν τισι τῶν ἱκο-
μνημάτων) PQ: εἰσῶ Ω. 646. ὅππότη' ἐκείνου G. 647. ὥς: ὅς Par. b (?), Et.
Mag. || ἔρεξεν: ἔθηκε Et. Gud.

Γ 300-1, K 187, T 413, ρ 555, ψ 205,
and other instances in *Il. G.* § 243. 3 d.

637. **θυμὸν**, here *anger*. **κούρης οἷης**,
just one single girl. Aias' numerical
argument is well suited to the not over-
subtle quality of his intellect.

639. **ἴλαον**, *placable*. **ἔνθεο** is ex-
plained by 629, and **θέσαν** 637. It is
a question if we should not adopt the
reading **θεό** of J; **ἴλαος** has *ā* in A 583,
Hymn. Cer. 204, and this quantity is
implied in the Ionic *ἴλεως*. But *ā* recurs
in T 178.

640. **μέλαθρον**, i.e. the obligation of
hospitality incurred by our reception
under your roof.

641. **πληθύος ἐκ Δ.**, we are selected
from the host of the Danaans, and there-
fore claim respect as representatives of
the whole body of the army.

642. **ὅσσοι Ἀχαιοί** (supply *εἰσὶ*) goes
closely with **ἄλλων**, *dearest of all
Achaians that there are*. So l. 55.

645. *Thou seemest to speak every word
almost after mine own soul*. Achilles
refers to the latter part of Aias' speech.
The **τι** modifies the sentence like our
colloquial 'much as I could wish.' Cf.
ι 11 *τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται
εἶναι*, leading on to a 'but' in the next line.
The use, however, is elsewhere almost
confined to negative sentences. Bentley
conj. **τά**, needlessly. The open form

εἰσαο is demanded alike by the rhythm
and by Homeric use.

647. **μνήσομαι**: aor. subj. **ἀσύφηλον**:
a word of unknown origin recurring only
in Ω 767. The meaning seems to be
degrading or vile, here *wrought vileness on
me*. The most obvious relation of the
word is with the equally obscure **σιφλός**,
for which see note on Ξ 142. It is at
least a curious coincidence that as the
meaning of that word exactly agrees with
the Arabic *safala*, *to fall low*, so **ἀσύφηλος**
should correspond with the Arabic super-
lative *asfal*, *most vile*, from the same
root. (For *υ* as a connecting vowel in
an Oriental word cf. the form **Τύμωλος**
by **Τμῶλος**.) But it is more orthodox to
refer the word to **σοφός** and explain it
foolish.

648 = Π 59. **μετανάστην**, one who has
changed his home. In the early stage
of society, in which religion as well as
polity is based entirely on family and
clan relations, the man who has had to
leave his home becomes contemptible,
an enemy of society, **ἀφρήτωρ ἀθέμιστος
ἀνέστιος**. Hence in most European
languages the name of *outcast* has be-
come a general word of contempt. So
with the **μέτοικος** at Athens; our own
wretch means no more than 'exile,'
Germ. *Elend* = *foreigner*, and so in other
cases (see Schrader *Handelsgesch.* p. 7).

ἀλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε·
οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἱματόεντος, 650
πρὶν γ' υἷον Πριάμοιο δαΐφρονος, "Ἐκτορα δῖον,
Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι
κτείνοντ' Ἀργείους, κατὰ τε σμῦξαι πυρὶ νῆας.
ἀμφὶ δέ τοι τῇ ἐμῇ κλισίῃ καὶ νηὶ μελαίνῃ
"Ἐκτορα καὶ μεμαῶτα μάχης σχήσεσθαι ὁτῶ." 655

ὥς ἔφαθ', οἱ δὲ ἕκαστος ἑλὼν δέπας ἀμφικύπελλον
σπείσαντες παρὰ νῆας ἴσαν πάλιν· ἦρχε δ' Ὀδυσσεύς.
Πάτροκλος δ' ἐτάροισιν ἰδὲ δμῶῃσι κέλευσε
Φοίνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα.
αἱ δ' ἐπιπειθόμεναι στόρεσαν λέχος ὥς ἐκέλευσε, 660
κῶεά τε ῥῆγός τε λίνιό τε λεπτὸν ἄωτον.

651. γ' υἷον : ὦρεαι U : ὄρεαι υἷον R (with dots under ὄρεαι). 652. μυρ-
μιδόνων δ' QR. 653. κυύσαι : φλέσαι Plato *Hipp. Min.* 371 c, and γρ. A :
οἶδε (sc. Ἀρίσταρχος) καὶ τὴν φλέσαι γραφήν Did. || ἀργείους τὲ κατακυύσαι P (surp.
τε over ac). 654. τοι : μιν Plato *Hipp. Min.* 371 c. || ἐμῇ : (')μῇ Ω. 655.
μάχη L (P p. ras. ?). || σχήσεσθαι G. 657. σπείσαντες : ἐν τῇ ἐτέρῃ τῶν
Ἀριστάρχου λείψαντες, καὶ ἐν πολλαῖς τῶν ἀρχαίων Did. 658. ἠδὲ HU. ||
κέλευε T. 659-60 om. G^t. 659 hab. G^m, with ὥς ἐκέλευε for ὅττι τάχιστα.
660. ὥς ἐκέλευε T Par. b k : ἐγκονέουσαι Zen.

ἀτίμων doubtless = *unpriced*, a man to whose life no blood-money is attached, so that he may be killed with impunity. Aristotle, however, took it to mean *excluded from office* (*Pol.* iii. 3 ὥσπερ μέτοικος γὰρ ἐστὶν ὁ τῶν τιμῶν μὴ μετέχων), a natural view in the fourth century in Athens. (But in *Rhet.* ii. 2 he makes it mean simply *despised*, which is of course possible.)

650. Achilles has apparently by this time abandoned his idea of returning home, though Odysseus in 682 reports only the original threat. This difficulty was a popular ἀπορία in the Alexandrian schools, and is not solved by expunging the present passage; see 601, 619.

653. The verb κυύειν recurs in H. only in X 411, in the pass. = *smoulder*. Here it seems to mean simply *burn*; it may perhaps be used in a contemptuous sense.

655. μάχης seems to go equally with μεμαῶτα (as E 732 and elsewhere) and σχήσεσθαι, *refrain from war though eager for it*. Compare note on P 181.

657. παρὰ νῆας, *along the line of ships*. The libation seems to mark the close of the meal, at which they were still sitting, at least nominally. So 712.

Cf. γ 334 ὄφρα . . σπείσαντες κοῖτοι μεδώμεθα.

660. For ὥς ἐκέλευε Zen. read ἐγκονέουσαι, a word specially used in this connexion. See Ω 648, η 340, ψ 291.

661. *Fleeces and sheet and fine flock of linen*. Cf. Ω 644 ff. ἄωτον is explained by Buttm. *Lexil.* as meaning 'floccus,' the flocculent knap on woven cloths. The original use was probably of wool only, οἶδς ἄωτον. The application here to linen is unique, and the word has retained only the sense of 'the most delicate fibre.' The later use of the word, a particular favourite with Pindar, is almost entirely metaphorical. The ῥῆγος itself seems to have been a sheet of linen, to judge from the ῥήγεα σιγαλόντα commonly mentioned in *Od.* (ζ 38, λ 189, etc.). πορφύρεα in Ω 645, δ 298, η 337 points in the same direction, for purple was the one dye used for linen. If so we ought apparently to take ῥῆγός τε λίνιό τε ἄωτον together by hendiadys; and so ν 73 στόρεσαν ῥῆγός τε λίνον τε (see also ν 118). The three constituents of the Homeric bed, δέμνια, ῥήγεα, and χλαῖναι (λ 189, etc.), then resolve themselves into mattress, sheets, and blankets.

ἴν σε φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν 680
 ὡς κεν νῆάς τε σόηις καὶ λαὸν Ἀχαιῶν·
 ἡ δ' ἠπεύλησεν ἄμ' ἡοῖ φαινομένηφι
 εὐσσέλμους ἄλλαδ' ἐλξέμεν ἀμφιελίσσας.
 δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθήσασθαι
 δ' ἀποπλείειν, ἐπεὶ οὐκέτι δήετε τέκμωρ 685
 νυ αἰπεινῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς
 α ἐὶν ὑπερέσχε, τεθαρσήκασι δὲ λαοί.
 ἔφατ'· εἰσὶ καὶ οἶδε τάδ' εἰπέμεν, οἳ μοι ἔποντο,
 καὶ κήρυκε δύω, πεπνυμένω ἄμφω.
 μὲξ δ' αὖθ' ὁ γέρων κατελέξατο· ὧς γὰρ ἀνώγει, 690
 ἵ οἱ ἐν νήεσσι φίλην ἐς πατρίδ' ἔπνηται
 ον, ἣν ἐθέλησιν· ἀνάγκη δ' οὐ τί μιν ἄξει."
 ἡ δ' ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
 ν ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσε.
 δ' ἄνεωι ἦσαν τετιηότες νῆες Ἀχαιῶν· 695
 δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 τρεῖδ' ἄναξ ἀνδρῶν Ἀγάμεμνον,
 ὄφελος λίσσεσθαι ἀμύμονα Πηλεΐωνα,

CÓNICS: CÓOIC Par. j. Vr. c. Mose. 3: CÓWOC Par. g: CÓN(Ι)C DRU Par. d: C. c' (CÓOIC Par. c' f): CÓN(Ι)C GJ Par. e: CÓNOC and CÁNOC Ar. διχῶς. res ἀβέβαιον Schol. T. 683. ἔΛΞΕΜΕΝ P: ἔΛΚΕΜΕΝ Ω. 684. παρα-
 ραι (Ar. f) T (suppl. παραμυθέσσεσθαι διὰ τοῦ ε). 688-92 áθ. Ar. Aph.
 : δὲ Lips.: δὲ καὶ JR. 689. κήρυκες HT. πεπνυμένοι P. 690.
 ὁ PU. παρελέξατο G. ἄνωγε Q. 692 áθ. Zen. 694 áθ. Ar.
 u. Zen. ἀγασσάμενοι: γρ. φρασσάμενοι A. || ἀγόρευε(ν) CT (suppl. c)
 Vr. A: ἀπέειπε G Cant., γρ. A: ἀπόειπεν S. 695. τετηκότες J. 698.
 id' Ar. CGJ Harl. a d.

óNIC: see note on 421. It will
 ed that Ar. hesitated between
 l the more correct σαῶς.

were rejected by some on the
 that they take no notice of
 a change of attitude after the
 threat was made: see on 650.

ΛΞΕΜΕΝ is clearly preferable to
 of vulg. Cf. on K 19.

117 turned into *oratio obliqua*,
 ing the only instance in II. of
 119 is the only instance of κ')
 m. καὶ ὁ κα Brundreth.

αὐτὸ καὶ οἶδε τάδ' εἰπέμεν κτλ.,
 as it is *supra* to confirm the s.
 e of the infm. is exactly like
 T 110 γ.ν. δῶρα δ' ἔχον ὁδὸν
 πρᾶτ' ἔειπεν.

ἔπνηται: subj. after a historical

tense, of an event that is still future; as
 A 158, 559.

Aristarchos obelized 688-92 as unusual
 (νεώτεροι) in sentiment and prosy in
 composition; adding that Odysseus
 should not call witnesses as though he
 were not believed. 691-2 are repeated
 from 428-9.

694. Rejected by Ar. and Aph., and
 omitted altogether by Zen., as interpolated
 from 431. Indeed several mss. read ἀπέει-
 πεν here also, though it gives no sense.

695-6=30-1. See note there.

698. μὴ (Ar. μηδ': but for the hiatus
 cf. P 686, Σ 19, X 481) goes closely with
 λίσσεσθαι both in sense and construction,
 not with ὄφελος. This inversion of the
 order of the words is perhaps natural,
 because the negative form of the sentence,
 the 'ought not,' is uppermost in the

μυρία δῶρα διδούς· ὁ δ' ἀγῆνωρ ἐστὶ καὶ ἄλλως·
νῦν αὖ μιν πολὺ μᾶλλον ἀγνηορίησιν ἐνήκας.

700

ἀλλ' ἢ τοι κεῖνον μὲν ἐάσομεν, ἢ κεν ἴησιν
ἢ κε μένη· τότε δ' αὖτε μαχήσεται, ὅππότε κέν μιν
θυμὸς ἐνὶ στήθεσσι ἀνώγει καὶ θεὸς ὄρσηι.

ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·

νῦν μὲν κοιμήσασθε τεταρπόμενοι φίλον ἦτορ
σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή·

705

αὐτὰρ ἐπεὶ κε φανῇ καλὴ ῥοδοδάκτυλος Ἥως,
καρπαλίμως πρὸ νεῶν ἐχέμεν λαόν τε καὶ ἵππους
ὀτρύνων, καὶ δ' αὐτὸς ἐνὶ πρώτοισι μάχεσθαι."

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες,
μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.

710

καὶ τότε δὴ σπείσαντες ἔβαν κλισίηνδε ἕκαστος,
ἐνθα δὲ κοιμήσαντο καὶ ὕπνου δῶρον ἔλοντο.

699. ἄλλως: ἄλλων Par. k: γρ. αὐτως A: γρ. αὐτός Lips. 700. ἀνήκας Ag. (ἐν τισι τῶν ὑπομνημάτων) P. 701. κακεῖνον R. || ἢ κ' ἀνίησιν U. 702. μένει J. 703. ἀνώγει (R¹?) T King's Vr. c, Mosc. 3: ἀνώγοι P Harl. b, Par. d: (στήθεσσι) κελεύοι L: ὀρίνει Q: ὀρίνη Eust. || ὄρσοι P. 704. ἐγὼν [A]Q. 710. ἐπή(ι)νεσαν DGHJPQRST. 711. ἀγασσάμενοι: γρ. φρασσάμενοι T. 712. κλισίην U: κλισίην C (γρ. κλισίηνδε).

speaker's mind; he begins, in fact, as though an ordinary μή with opt. were to follow.

699. καὶ ἄλλως, 'at the best of times,' in colloquial English. See T 99.

700. Thou hast the more set him on haughtinesses. For this use of ἐνήμι, 'to involve' a man in anything, see K 89 Ζεὺς ἐνέηκε πόνουσι, and ο 198 ὁμοφροσύνησιν ἐνήσει. So ψ 13 ἐπιβῆσαι: and for the plur. of the abstract noun A 205, K 122. The sense is, of course, acts of ἀγνηορίη, just as in the familiar

"mercies and forgivenesses," H. G. § 171 (4).

701. ἐάσομεν, we will leave him to go his own way; followed by ἢ . . ἢ with subj. as § 183.

705. τεταρπόμενοι redupl. aor. with the sense of 'sating,' is always, except § 244.

708. ἐχέμεν, for imper. array. The sudden change from the plur. (705) to the singular (αὐτός) is evidently a preparation for the ἀριστὰς of Agamemnon in A.

713. ὕπνου δῶρον: see οἱ H 482.

K

INTRODUCTION

φασὶ τὴν μυρμιδῶν ἑφ' Ὀμήρου ἰδία τετάχθαι καὶ μὴ εἶναι μέρος τῆς Ἰλιάδος, ὑπὸ δὲ Πεισιστράτου τετάχθαι εἰς τὴν ποίησιν. These noteworthy words of Schol. T, repeated with slight variations by Eustathios, though we have no means of tracing their source, correspond too closely with the probabilities of the case to allow us to treat them as a mere empty guess.

That the book forms no essential part of the story of the *Iliad* is obvious at once. There is no allusion to it in any form whatever in any of the subsequent books, even in places where such a mention would seem inevitable. For instance, in the races in Ψ the horses which Diomedes took from Aineias play a prominent part, but there is no mention of the much-lauded pair which the same hero here takes from Rhesos. Moreover the events recorded are crowded into the latter part of a night which began in Θ and has been already occupied by all the events related in I, the agora, the council, the embassy, the report of the envoys to the council, and several feasts.

The words of Agamemnon in 106-7 εἴ κε νῦν Ἀχιλλεὺς ἐκ χόλου ἀργαλίοιο μεταστρέψῃ φίλον ἦτορ are at least somewhat out of place at a moment when such a change has just been found impossible.

The composition of the book in some respects reminds us of I. Here, as in I, we have as a general background the story of the *Iliad*, with a defeat of the Greeks brought about by the secession of Achilles; neither I nor K can ever have existed independently of the *Mênis*. Here again, too, we have a brilliant episode, the expedition of Odysseus and Diomedes, introduced by a narrative marked by curious weakness and confusion. Amphinomus proposes to wake Nestor in order to devise some plan with him (10) as though Nestor had not just done his best, with some flourish of trumpets, in I; but the only outcome is the visit to the sentinels. Then the other chiefs, who would not be needed for such a purpose, are summoned in order to introduce the very un-Homeric meeting of the *βουλή* in the open plain. The author takes a quite peculiar delight in the minute description of arms and weapons; in order to be able to give a detailed account of the arms of the two spies, Odysseus is made to start a catalogue of arms, but a chapter of the *Iliad* has been quite out of proportion to the real story.

The whole book is marked by a notice

throughout a distinct effort to produce striking contrasts, such for instance as that between the way in which Nestor speaks of Menelaos and that hero's occupation at the moment; between the promise of Hector to give the horses of Achilles to Dolon and the loss through Dolon of the horses of Rhesos; between the exaggerated despondency at the beginning and hasty exultation at the end of the story. The result is that we have a series of vivid and effective pictures at the expense of the harmony and symmetrical repose of the Epic style.

The linguistic evidence points strongly in the same direction. The book abounds not only in curious ἀπαξ λεγόμενα, but in unusual and involved forms of expression. Such are the idea of "tearing out the hair to Zeus" (16), the curious phrase in 142, πολέμοιο στόμα in 8, ὄμιλος in the sense of "assembly," αὐδήσαντος in 47, ἐπιβωσόμεθα or ἐπιδωσόμεθα in 463, and many others. The cases of approximation to later Greek are also very numerous. The pronoun ὁ is continually used as a fully developed article; we find numerous "perfects in -κα from derivative verbs, βεβίηκεν, παρώιχωκεν, ἀδηκότες: the aor. θήκατο (for ἔθετο); the 3rd sing. pres. μεθιεί (121); the 2nd fut. pass. μιγήσεσθαι (the only instance of the tense in Homer); the form νῦν (105) in the sense of 'now'" (Monro). The place of particles in the sentence does not follow the strict Homeric rules (*H. G.* § 365 ad fin.).

In other cases we seem to have pseudo-archaisms—ἐγρηγόρθασι 419, κράτεσφι (156), σφίσιν = ὑμῖν (398), (παραφθαίησι 346 ?). With these must probably be classed the dressing of the heroes in the skins of wild animals; Agamemnon wears a lion's skin, Menelaos a pard's, Diomedes lies on an ox-hide and wears a lion's skin; he puts on a helm of bull's hide, while Odysseus takes one of leather; Dolon has a helmet of ferret-skin, and a wolf-skin over his shoulders. The only similar case of such dress is in Γ 17, where the pard-skin distinguishes the archer Paris from the hoplite Menelaos. It has been suggested by Erhardt that this peculiarity may be due to the same age as the lion-skin of Herakles, an attribute which was only given him by Peisandros of Kameiros in the second half of the 7th century, and was doubtless meant to mark him as a hero of the very olden times.

Everything points, in fact, to as late a date as this for the composition of the book. It must, however, have been composed before the *Iliad* had reached its present form, for it cannot have been meant to follow on I. It is rather another case of a parallel rival to that book, coupled with it only in the final literary redaction.

In two other respects, both possibly pointing to the 7th century, the book is peculiar. First, it gives us the only known case of an epic story closely followed in a tragedy. The (pseudo?) Euripidean *Rhesos* is in parts a close paraphrase of Homer—a curious exception to the rule of the free hand claimed by the Greek artist in the treatment of his subject. Secondly, it is treated in much the same way in vase-paintings. These are rarely actual illustrations in our sense of Homeric scenes, but the Doloneia is an exception. It was a favourite subject for vases as early as Euphronios and is represented with unusual fidelity—sometimes in a comic spirit. These two facts may both indicate that in the 6th century the story was still fresh and popular,

and was treated as public property in a different way from the consecrated older legends.

Two episodes in the *Odyssey* (δ 240 ff., ξ 468 ff.) bear a certain resemblance to the Doloneia; and the close relation of Athena to Odysseus, not elsewhere recognised in the *Iliad*, suggests that the author had the *Odyssey* rather than the *Iliad* in his mind. Numerous words and phrases recur only in *Od.*, e.g. δόσις, φήμη, δόξα, δαίτη, ἄωτέω, τοῖσδεσσι, πουλὺν ἐφ' ὑγρὴν, ἀδηκότες, ἀσάμινθος, and for whole lines cf. 214 with α 245, 243 with α 65, 279 and 291 with ν 293, 292-4 with γ 382-4, 324 with λ 344, 384 (also in Ω) *passim* in *Od.*, 457 = χ 329, 534 = δ 140, 540 cf. π 11, 560 cf. π 251.

A corollary from the late origin of the book is that it is probably preserved very nearly in its original form. Conjectural emendations, and assumptions of interpolation, are less admissible here than in those portions of the poems which must have run risks for much longer periods before being finally settled in an official form.

ΙΛΙΑΔΟΣ Κ

Δολώνεια.

ἄλλοι μὲν παρὰ νηυσὶν ἀριστῆες Παναχαιῶν
εὖδον παννύχιοι, μαλακῶι δεδμημένοι ὕπνῳ·
ἀλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονα ποιμένα λαῶν
ὕπνος ἔχε γλυκερός, πολλὰ φρεσὶν ὀρμαίνοντα.
ὥς δ' ὅτ' ἂν ἀστράπτῃ πόσις Ἥρης ἠυκόμοιο,
τεύχων ἢ πολὺν ὄμβρον ἀθέσφατον ἢ χάλαζαν
ἢ νιφετόν, ὅτε πέρ τε χιῶν ἐπάλυνεν ἀρούρας,
ἢ ποθὶ πτολέμοιο μέγα στόμα πευκεδανοῖο,

1. ἄλλοι: ὦλλοι Zen. || ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνθρωποι εὖδον παννύχιοι
Aristot. *Poet.* 25 followed by l. 11 (confusion with B 1). 5. ἀστράπτῃ Q. || ἦρας
H. 7. ὅτε πέρ τε: ὅτε περ PQ: πολλὰς δὲ Schol. Ar. *Nubes* 261. 8.
πολέμοιο R.

1. Compare the opening lines of B, and Ω 677 ff., o 7. The inappropriateness of the lines here is more marked than in B, for they contradict not only what precedes but what follows; see 26. As a matter of fact none of the principal chiefs of the Achaeans can have had more than a snatch of sleep during this portentous night. The lines 1-2 are in short used as a merely formal tag. Παναχαιῶν: see B 404.

5. The simile is so confused as to be practically unintelligible. From 9 it would seem that the frequency of Agamemnon's groans is compared to the frequency of flashes of lightning—a singularly pointless comparison. It would perhaps be possible to take ἀστράπτῃ as implying thunder, so that Agamemnon is made to groan like a thunderstorm; but this is turgid and tasteless. ἠυκόμοιο is nowhere else applied to Hera.

7. ἐπάλυνεν is of course aor. It would seem that we must understand πολὺν and ἀθέσφατον to apply also to νιφετόν, or else the picture of a snowstorm merely 'sprinkling' the fields appears a very insignificant phenomenon compared to those which precede and follow it. ὅτε πέρ τε (a combination recurring only Δ 259) should by Homeric analogy bring in some new concomitant circumstance. Here it seems to mean 'in consequence of which.' Compare the very different treatment of the snowstorm simile in M 278 ff. It is hardly necessary to add that the combination of thunder and snow is too strange to serve as a mere subordinate part of a comparison.

8. The simile runs on as though 'the mighty mouth of war' were a natural phenomenon, differing about as much from a snow-storm as a snow-storm from a hail-storm. The idea may be that if

ὥς πυκίν' ἐν στήθεσσι νειόθεν ἐκ κραδίας, τρομέοντο δέ οἱ φρένες ἐντός. 10
 ἦ τοι ὅτ' ἐς πεδίον τὸ Τρωϊκὸν ἀθρήσειε,
 θαύμαζεν πυρὰ πολλά, τὰ καίετο Ἰλιόθι πρό,
 αὐλῶν συρίγγων τ' ἐνοπὴν ὄμαδόν τ' ἀνθρώπων·
 αὐτὰρ ὅτ' ἐς νῆας τε ἴδοι καὶ λαὸν Ἀχαιῶν, 15
 πολλὰς ἐκ κεφαλῆς προθελύμνους ἔλκετο χαίτας
 ὑψόθ' ἐόντι Δίί, μέγα δ' ἔστενε κυδάλιμον κῆρ.
 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
 Νέστορ' ἐπὶ πρῶτον Νηληϊὸν ἐλθέμεν ἀνδρῶν,
 εἴ τινά οἱ σὺν μῆτιν ἀμύμονα τεκτῆναιτο, 20
 ἦ τις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο.
 ὀρθωθείς δ' ἔνδυε περὶ στήθεσσι χιτῶνα,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἔπειτα δαφαινὸν ἔεσσατο δέρμα λέοντος
 αἰθωνος μεγάλοιο ποδηνεκές, εἴλετο δ' ἔγχος.

9. ἀνεστονάχιζ' QR Harl. d, Par. c², Eust. 10. τρομέοντο : φοβέοντο Zen.
 12. καίετο : καίοντ' Cant. 13. τινὲς κυρίγγων (om. τ') T. || κυρίγγων ὄμαδον
 Aristot. *Poet.* 25. 14. τε ἴδοι : τ' ἀπίδοι D : τ' εἴδοι L. 15. πολλὰς δ'
 Vr. b. || χαίτας : τρίχας U (γρ. χαίτας). 19. κυματῖν CDHPT, and τινὲς Schol.
 A : κυματῖν R¹. || ἀμείνονα C (γρ. ἀμύμονα). 21. ἔντυνε P. 22. ὑπαὶ LS,
 γρ. Harl. a. || ἐδύσατο U (supr. c over c) Cant. 23. δαφαινὸν PQ. || ἔεσσατο GPC²S.

the lightning is not accompanied by (1) rain, (2) hail, or (3) snow, it must be a portent of war. This seems to place a high importance on 'summer-lightning.' But it is hopeless to criticise such an incompetent piece of expression. For the phrase **πολέμοιο στόμα** compare T 313, T 359. The origin of the metaphor is perhaps a comparison of the two lines of battle to the jaw of a wild beast, crushing what comes in between them. But the feeling of this origin has evidently died out and left a mere phrase. In Attic (e.g. *Rhesos* 491, Xen., etc.) **στόμα** means the 'fighting line' of the army—a sense evidently unsuitable here.

10. **νειόθεν** : cf. Z 295, I 153, Φ 317. For **τρομέοντο** Zen. read **φοβέοντο**, which was disapproved by Ar. on the ground that **φοβέσθαι** in Homer means *flee*, not *fear*.

11. The poet does not seem to have a very vivid picture of the situation, as Agamemnon is presumably lying in bed in his hut, with a high wall between him and the plain. Various prosaic 'solutions' of the difficulty are given in the scholia.

12. **Ἰλιόθι πρό** : see on Γ 3.

13. The asyndeton is very harsh ; it can be explained only by taking **αὐλῶν κυρίγγων** as virtually a compound word = *flute-pipes*, on the analogy of *ἰρηξ κίρκος*, etc. Some edd. reject the line, but this is arbitrary. **κύριτες** recur only in Σ 526 (and *Hymn. Merc.* 512), **αὐλοὶ** in Σ 495, and are an evident anachronism. The reference is clearly to the scene in the Trojan camp at the end of Θ.

15. **προελύμνους** : cf. I 541. Here again the poet shews a tendency to exaggeration.

16. **ἔστενε**, acc. to Fulda, here shews a trace of its primitive meaning, 'made his heart full to bursting,' cf. **στείνεσθαι** Ξ 34, σ 386. But of course **κῆρ** may be equally well taken as nom. The dat. **Δίί** seems to be an extension of the phrase **Διὶ χεῖρας ἀνασχεῖν**.

19. It is ambiguous whether the direct expression was **εἰ τεκτῆναιτο σὺν ἐμοί**, or **εἰ τεκτῆναιμην σὺν οἱ, μῆτιν**. In the former case we ought perhaps to read **οἱ**, the pronoun referring reflexively to the subject of the principal sentence.

21. Cf. B 42 ff.

ὥς δ' αὐτως Μενέλαον ἔχε τρόμος, οὐδὲ γὰρ αὐτῶι 25
 ὕπνος ἐπὶ βλεφάροισιν ἐφίζανε, μή τι πάθοιεν
 Ἀργεῖοι, τοὶ δὴ ἔθεν εἵνεκα πουλὺν ἐφ' ὕγρην
 ἤλυθον ἐς Τροίην πόλεμον θρασὺν ὀρμαίνοντες.
 παρδαλέηι μὲν πρῶτα μετάφρενον εὐρὺ κάλυψε
 ποικίλῃ, αὐτὰρ ἐπὶ στεφάνῃν κεφαλῇφιν αἰείρας 30
 θήκατο χαλκείην, δόρυ δ' εἴλετο χειρὶ παχείῃ.
 βῆ δ' ἴμεν ἀνστήσων ὃν ἀδελφεόν, ὃς μέγα πάντων
 Ἀργείων ἤνασσε, θεὸς δ' ὥς τίετο δήμῳι.
 τὸν δ' εὐρ' ἀμφ' ὤμοισι τιθήμενον ἔντεα καλὰ
 νηὶ πάρα πρυμνῇ· τῶι δ' ἀσπᾶσιος γένετ' ἐλθών. 35
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Μενέλαος·
 “τίφθ' οὕτως, ἡθεῖε, κορύσσεαι; ἢ τιν' ἐταίρων
 ὀτρύνεις Τρώεσσιν ἐπίσκοπον; ἀλλὰ μάλ' αἰνῶς

25. ὡσαύτως H. || αὐ τῶι Ptol. Asc. AG. 26. πάθοιεν : ἐν ἄλλῳι πάσων
 A. 27. πουλῆν G : πολλῆν C¹ (?) DQ : πουλῆν RTU. 28. ἤλεον T. 29.
 εὐρὺ : ὀπὺ R (εὐρὺ R^m). 32. ἀναστήσων P : (ἀσστήσων? ap. Did.). 33.
 ἤνασσε G. 34. τιθέμενον JT Mor. : τιείμενον G. 35. ἀσπᾶσιος Q. 38.
 ὀτρυνέαις Ar.

25. αὐτῶι is sufficiently in place here, as the emphatic pronoun gives the contrast; but the variant αὐ τῶι is possible.

26. μή is to be taken with ἔχε τρόμος, οὐδὲ . . ἐφίζανε being parenthetical.

27. πουλὺν ἐφ' ὕγρην recurs δ 709. For πουλὺν as fem. see E 776, and for ὕγρην as subst. Ξ 308, Ω 341. Schulze (Q. E. 445 ff.) points out that the simple πουλὺς occurs only nine times in H., and in five of these is feminine. He concludes that where it is masc. we should read a form of πολλός, and suggests that the original fem. form is ποῦλαν from *πόλφα, cf. πρέσβ(F)α from πρέσβυς. The form πουλὺς was accepted from the analogy of the compounds Πουλυδάμας, Πουλυβότειρα, where it is due to metrical necessity alone.

30. στεφάνῃν : see H 12.

31. θήκατο, the only form of the mid. aor. in -κα- which is found in H.; it recurs Ξ 187.

32. μέγα, as A 78. For the next line cf. H 298.

34. τιείμενον, here only; but cf. Ψ 83, 247 τιθήμεναι. The lengthening is due to metrical necessity; the forms in η (τίθημι, etc.) naturally gave the preference to τιθήμενος over τιθέμενος,

which would be the more regular form. Schulze Q. E. p. 16.

37. ἡεῖε: a word of address specially used between brothers; Z 518, X 229, 239, and see also Ψ 94, ξ 147 ἀλλὰ μιν ἡθείον καλέω καὶ νόσφιν ἐόντα. Aristonikos calls it a προσφώνησις νέου πρὸς πρεσβύτερον.

38. It is indifferent whether we read ὀτρύνεις with MSS. or ὀτρυνέεις with Ar. ἐπίσκοπον : so Ar. and MSS.; there was a variant ἐπι σκοπόν, which Döderlein and others have preferred. Both σκοπός (χ 396) and ἐπίσκοπος (X 255, Ω 729, θ 163) are used in the sense of *oucrseer*, so they may doubtless be both used in the sense of *spy*. It is quite possible to take Τρώεσσιν without a preposition as a sort of *dat. ethicus*, though the construction with ἐπι seems more natural. Again, while σκοπός is the regular word for 'spy' or outpost (B 792, etc.), the addition of ἐπι in composition gives more force, as implying one who goes to spy out the foe, rather than a passive outpost; the form may be compared with ὑφηνόχος beside the commoner ἡνόχος (Z 19). In this equally balanced uncertainty, which recurs in l. 342, we follow the best tradition.

δίδω μὴ οὐ τίς τοι ὑπόσχηται τόδε ἔργον,
 ἄνδρας δυσμενέας σκοπιαζέμεν οἷος ἐπελθὼν 40
 νύκτα δι' ἀμβροσίην· μάλα τις θρασυκάρδιος ἔσται."
 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 "χρεὼ βουλῆς ἐμὲ καὶ σέ, διοτρεφὲς ὦ Μενέλαε,
 κερδαλέης, ἣ τίς κεν ἐρύσσεται ἠδὲ σαώσει
 Ἀργείους καὶ νῆας, ἐπεὶ Διὸς ἐτράπετο φρήν. 45
 Ἐκτορέοις ἄρα μᾶλλον ἐπὶ φρένα θῆχ' ἱεροῖσιν·
 οὐ γάρ πω ἰδόμην οὐδ' ἔκλυον αὐδήσαντος
 ἄνδρ' ἓνα τοσσάδε μέρμερ' ἐπ' ἡματι μητίσασθαι,
 ὅσσ' Ἐκτωρ ἔρρεξε διίφιλος υἱας Ἀχαιῶν,
 αὐτῶς, οὔτε θεᾶς υἱὸς φίλος οὔτε θεοῖο. 50
 ἔργα δ' ἔρεξ' ὅσα φημὶ μελησέμεν Ἀργείοισι
 δηθά τε καὶ δολιχόν· τόσα γὰρ κακὰ μήσατ' Ἀχαιοῦς.
 ἀλλ' ἴθι νῦν, Αἴαντα καὶ Ἰδομενῆα κάλεσσον

40. ἀνδράσι δυσμενέεσσι DR. || ἐλεῶν U. 41. μάλα: εἰ μὴ R. || τις: τοι H Harl. b, Par. k: κεν Eust. || ἔσται: εἴη (A *supr.*) DR Eust.: ἐστί Dem. Ixion: γρ. ἔστιν A^m. || μάλα . . ἔσται: ὅτε θ' εὐδουσι βροτοὶ ἄλλοι Q (=83). 43. χρεὼ P. || διοτρεφὲς GH. 44. κερδαλέης J. || κεν: μὲν J. 46. φρένα θῆχ': φρένας εἶχ' Ar. ἐν τισι τῶν ὑπομνημάτων. 48. ἐπ': ἐν Ar. GJSTU Lips. Vr. A, Mosc. 3, Par. c d g h j. 50. φίλος υἱὸς GJU. 51-2 ἀθ. Ar. Aph. 52 om. U¹, add. U². || κακὰ om. U². || μητίσατ' P. 53. αἴαντε Ar. ? (G¹?) Eust. (ὁ μὲν Δίδυμος τὴν Ἀριστάρχειον γραφὴν λέγει Αἴαντε διυικῶς, ὁ δὲ Τήλεφος λέγει κακῶς εἰρηκέναι τὸν Δίδυμον, Schol. A).

39. This is the only case of μὴ οὐ after a verb of *fearing* in H.; no other instance is found till Euripides (*M. and T.* §§ 264, 365). Cf. note on A 26.

40. The pres. infin. after verbs of promising is excessively rare (cf. however on Θ 246). In I 683, T 85 the fut. should be read. But here the construction is made easier by the fact that the infin. is epeexegetic of ἔργον, so that ὑπόσχηται = *undertake* rather than *promise*, though in N 366 we have ὑπέσχετο δὲ μέγα ἔργον . . ἀπώσμεν.

44. ἐρύσσεται, fut. (as T 311?); see on A 216. Others, however, take it as aor. subj. In that case σαώσει should be written for σαώσαι, or the change of constr. will be harsh. We have fut. εἰρύσσονται in Σ 276; but all other future forms belong to ἐρύω, *draw*; ἐρύσσεσθαι Φ 176, φ 125, ἐρύεσθαι Ξ 422. κερδαλέης, *cunning*, cf. Z 153.

46. Did. mentions a variant which seems to have been recognized by Ar., φρένας εἶχ'. This must mean the same as the text, *paid attention to*. Neither

ἐπέχειν nor ἐπιτιθέναι φρένα recurs in Homer.

47. αὐδήσαντος, *by word of mouth*; whereas by the usual Homeric practice it should mean, 'I never heard any one speaking,' see Π 76, γ 337, δ 505, ι 497. In the Tragedians, however, αὐδᾶσθαι means 'to be noised abroad' (e.g. Soph. *O. T.* 731), which is correlative to the present use.

48. ἐπ' ἡματι, *in a day's space*, as T 229, β 284 ἐπ' ἡματι πάντα ὀλέσθαι, μ 105, ξ 105, and Θ 529 ἐπὶ νυκτί. Ar. ἐν ἡματι, followed by a few mss. There is much to be said for the conj. of Schrevelius, ἐν' (= ἐνί), as we should expect the idea *one* to be expressed. There is no antithesis between μητίσασθαι and ἔρρεξε: this would require an οὐδέ in the former sentence, and practically in Homeric language μητίσασθαι implies ῥέξαι, like μήσατο in 52.

50. αὐτῶς, 'just as he is,' without extraneous aid.

51-2. Athetized as tautological, not without some reason.

53. Whether or no Ar. read Αἴαντε we

ρίμφα θεῶν παρὰ νῆας· ἐγὼ δ' ἐπὶ Νέστορα δῖον
 εἶμι, καὶ ὄτρυνέω ἀνστήμεναι, αἳ κ' ἐθέλησιν 55
 ἐλθεῖν ἐς φυλάκων ἱερὸν τέλος ἡδ' ἐπιτεῖλαι.
 κείνου γάρ κε μάλιστα πιθοίατο· τοῖο γὰρ υἱὸς
 σημαίνει φυλάκεσσι καὶ Ἰδομενῆος ὀπάων
 Μηριόνης· τοῖσιν γὰρ ἐπετράπομέν γε μάλιστα."
 τὸν δ' ἡμείβετ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος· 60
 "πῶς τάρ μοι μύθωι ἐπιτέλλεαι ἡδὲ κελεύεις;
 αὖθι μένω μετὰ τοῖσι δεδεγμένος εἰς ὃ κεν ἔλθῃς,
 ἦε θέω μετὰ σ' αὖτις, ἐπὴν ἐὺ τοῖς ἐπιτείλω;"
 τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "αὖθι μένειν, μή πως ἀβροτάξομεν ἀλλήλοιν 65

54. παρὰ Ar. DGJL: ἐπὶ Ω. || δῖον: σεῖον P. 55. κ' ἐθέλησιν: κε
 πῖονται A (γρ. αἳ κ' ἐθέλῃσι) DHU. 56. ἐπιτεῖλαι R. 57. κείνω(ι) GHJ
 (supr. ου) QU Cant. || πιθοίατο H (supr. ῖ) P Lips.¹ 61. τάρ U (τ' ἄρ): γάρ
 Ω. || μοι: τοι H (supr. μοι). || μύθωι S (supr. ον). 62. μετὰ: παρὰ S. 63.
 αὖτις G. || ἐὺ τοῖς: αὐτοῖς G: τοῖς C¹: αὐ τοῖς C². || ἐπιτέλλω G: ἐπιπέλλω
 Bar. 65. ἀβροτάξομεν HK.

cannot say. In any case only the greater Aias is actually summoned. He and Idomeneus were stationed at the extremity of the camp; see 112.

56. *ιερόν*, in virtue of the dignity of so important an office; see note on A 366, and compare Ω 681 *ιεροὺς πιλαωρούς*, ω 81 *Ἀργείων ιεροῦ στρατός*. Frazer suggests (*Ency. Brit.* s.v. 'Taboo') that the word indicates something of the nature of a 'war-taboo' imposed for the protection of such important persons. *τέλος*: cf. 470 *Θρηικῶν ἀνδρῶν τέλος*. The various senses of the word often correspond closely to our *post*, by which it can be translated in both these passages, as well as in the phrase A 730, etc. *κατὰ στρατὸν ἐν τελέεσσι*. The connexion seems to be *end—final decision—authority—office—post* (occupied by soldiers)—*post* (the soldiers occupying it). All the steps will be found fully exemplified in the Lexica. The Homeric use seems to have stopped at the last stage but one, which with its suggestion of dignity well suits the word *ιερόν*. It is not clear why or what orders are to be given to the sentinels, who have been appointed only a few hours, I 80; nor as a matter of fact are any given in the sequel.

57. *κείνου*: so all the best mss.; a few give *κείνωι*, which (like the variant

πιθοίατο, here meaningless) is evidently a change to the more familiar construction. So in α 414 the right reading is probably *ἀγγελίης* (not *-ης*) *πειθομαι*. The constr. with gen. is sufficiently attested in Herod. (i. 126, v. 29, 33, vi. 12), Thuk. vii. 73, Eur. *I. A.* 726. It is doubtless analogous to the gen. with *ἀκούειν*.

61. *τάρ* (see on A 8) was conj. by Cobet for the vulg. *γάρ*, and has now found ms. support. *γάρ* would express a certain amount of surprise, which is out of place here; what is wanted is the simple continuative particle. The asyndeton in the next line is thus natural, as it merely continues this question; but if we read *γάρ*, and thus refer the question to what precedes instead of what follows, the sudden transition in 62 is very harsh. *μύθωι* is not elsewhere found with *ἐπιτέλλεσθαι* and seems superfluous.

62. *αὖτις*, sc. at the outposts, as appears from Agamemnon's answer and the sequel. The words would more naturally mean 'at the huts of those whom I wake.' *μετὰ τοῖσι*, sc. the sentinels. *δεδεγμένος*: cf. Δ 107, Θ 296; generally *δεδεγμένος ὁππότε*. This perfect always means *αιῶνι*.

65. *ἀβροτάξομεν* stands to *ἀμβροτεῖν* much as *ἀβρότη* to *ἀμβρόσιος* (see *πλάττω*

έρχομένω· πολλὰ γὰρ ἀνὰ στρατόν εἰσι κέλευθοι.
φθέγγεο δ' ἦι κεν ἴηισθα, καὶ ἐγρήγορθαι ἄνωχθι,
πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον,
πάντας κυδαίνων· μηδὲ μεγαλίζεο θυμῶι,
ἀλλὰ καὶ αὐτοὶ περ πονεώμεθα· ὧδέ που ἄμμι
Ζεὺς ἐπὶ γεινομένοισιν ἴει κακότητα βαρεῖαν.”

70

ὥς εἰπὼν ἀπέπεμπεν ἀδελφεὸν εὖ ἐπιτείλας.
αὐτὰρ ὁ βῆ ῥ' ἰέναι μετὰ Νέστορα ποιμένα λαῶν·
τὸν δ' εὗρεν παρά τε κλισίῃ καὶ νηϊ μελαίνῃ
εὐνῇ ἐνι μαλακῇ· παρὰ δ' ἔντεα ποικίλ' ἔκειτο,
ἄσπις καὶ δύο δοῦρε φαεινὴ τε τρυφάλεια·
πὰρ δὲ ζωστήρ κεῖτο παναίολος, ὧι ῥ' ὁ γεραιὸς
ζώννυθ', ὅτ' ἐς πόλεμον φθισήνορα θωρήσσοιτο
λαὸν ἄγων, ἐπεὶ οὐ μὲν ἐπέτρεπε γήραϊ λυγρῶι.

75

66. ἐρχόμενοι G (J *supr.*). 67. εἴ κεν Q. || ἐγρήγορε PT¹. 71. γιγνο-
μένοισιν HL: γινομένοισιν DGPQS: γεινομένοισιν J. 72. ἀπέπεμπεν P Lips.
74. τὸν ῥ' Cant. 75. παρ GS. || ποικίλα κεῖτο CPQS Harl. a, Vr. b¹. 76.
δοῦρα S. 77. ὧι: ὄν U, γρ. J Par. a, Lips. 78. ἐς: εἰς H. || εωρήσαντο
U. 79. οὐ μιν T. || ἐπέτρεπε Ar. (A *supr.*) CPT King's Par. a: ἐπέτραπε Ω.

on B 19, 651), the nasal having disappeared after generating the β. The suffix -άζω, however, is very peculiar, and should imply a noun-stem *ἀβρότη = ἀμαρτία. Possibly this may point to an old interpretation of νύξ ἀβρότη as 'the bewildering night,' which would suit the passage where the phrase occurs (Ξ 78). Cf., however, νευστάζω by νεύω, ἀλυσκάζω by ἀλύσκω.

67. ἐγρήγοραι: the 'Aeolic' accent is traditional, and vouched for by Herodotus. The word is evidently a perf. mid., with the 2nd plur. ἐγρήγορθε H 371, Σ 299; but ἐγρηγόρθασι K 419 must then be a false archaism founded on a misunderstanding of these forms.

68. πατρόθεν ἐκ γενεᾶς go together in a single phrase, 'by his father's, that is, his family name.' This is actually done in every case, see 87, 144, 159.

69. κυδαίνων seems to mean 'using the full complimentary title,' such as διογενές, μέγα κῦδος Ἀχαιῶν, etc. μεγαλίζεο, do not be too proud to do a herald's work.

71. It will be seen that Ms. authority—though in such a matter of little weight—is in favour of γεινομένοισιν rather than γινομένοισιν. The former is the aor. participle γενομένοισιν, with the lengthening by metrical licence without which it could not be used at all in

hexameters. The aor. is evidently the proper tense to express 'at the moment of birth.' The form is found again in mss. in the same sense in Υ 128, Ψ 79, Ω 210, δ 208, η 198, and γεινόμεθ' (α) for the equally impossible γενόμεθα in X 477. See Schulze Q. E. 182-90 (where he would in this place write γινομένοισιν. But the distinction he draws between γινόμενος = nascens and γε(ι)νόμενος = natus is erroneous. The real meaning of γινόμενος, becoming, is shewn in δ 417, the only place where it is found in H.). The aor. γεινασθαι (bear, beget) is of course quite different.

74. παρὰ: it would seem that Nestor, like Odysseus, l. 151, is sleeping outside his hut, perhaps ὑπ' αἰθούσῃ, as Ω 644, where the construction of a 'soft bed' is described.

76. τρυφάλεια: Γ 372.

77. ζωστήρ: App. B. The omission of the θώρηξ among the pieces of armour named is curious in so late a book; the silence is consistent throughout, and is the more notable among the other elaborate descriptions of armament.

79. ἐπέτρεπε, yielded to; this intrans. use occurs only here in Homer, cf. Herod. iii. 36' μὴ πάντα ἡλικίῃ καὶ θυμῶι ἐπίτραπε, Plato Legg. 802 B, and for the mid., Z 336 προτραπέσθαι.

ὀρθωθεῖς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαείρας, 80
 Ἀτρεΐδην προσέειπε καὶ ἐξερεείνετο μύθῳ.
 “ τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεαι οἶος
 νύκτα δι' ὀρφναίην, ὅτε θ' εὖδουσι βροτοὶ ἄλλοι;
 ἢέ τιν' οὐρήων διζήμενος ἢ τιν' ἐταίρων;
 φθέγγεο, μηδ' ἀκέων ἐπ' ἔμ' ἔρχεο· τίπτε δέ σε χρεώ;” 85
 τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων.
 “ ὦ Νέστορ Νηληϊάδη, μέγα κῦδος Ἀχαιῶν,
 γνῶσσαι Ἀτρεΐδην Ἀγαμέμνονα, τὸν περὶ πάντων
 Ζεὺς ἐνέηκε πόνοισι διαμπερές, εἰς ὃ κ' αὐτμῇ 90
 ἐν στήθεσσι μένηι καί μοι φίλα γούνατ' ὀρώρηι.
 πλάζομαι ὦδ', ἐπεὶ οὐ μοι ἐπ' ὄμμασιν ἦδυμος ὕπνος
 ἰζάνει, ἀλλὰ μέλει πόλεμος καὶ κήδε' Ἀχαιῶν.
 αἰνῶς γὰρ Δαναῶν περιδείδια, οὐδέ μοι ἦτορ
 ἔμπεδον, ἀλλ' ἀλαλύκτῃμαι, κραδίη δέ μοι ἔξω
 στηθέων ἐκθρώϊσκει, τρομέει δ' ὑπὸ φαίδιμα γυῖα. 95
 ἀλλ' εἴ τι δραίνεις, ἐπεὶ οὐδὲ σέ γ' ὕπνος ἰκάνει,

80. ὑπαγκῶνος PU¹ (corr. U¹). || ὑπαείρας Q. 81. ἀτρεΐδην P. || ἐπερέσανέ τε Q: ἐπερέσανε PRU. 82. δ' om. J. || οὕτως Vr. A (supr. ο): οὕτω J. || ἔρχεται DGPR. 83. ὀρφναίην: γρ. ἀμβροσίην Vr. b. || θ': γ' G. 84. ἀθ. Ag. 85. δέ σε χρεώ: σε χρεώ G: δέ χρεώ L. 86. ἡμείβετ' ἔπειτα: αὐτε προσέειπεν PQ Vr. b supr. 88. γνῶσσαι: εἴσαι PQ Vr. b (γρ. γνῶσσαι?), Eust.: γνῶθαι Par. a (supr. σαι). || τὸν: ὃν Q. 89. ἐνέηκε A (T.W.A.) H. 90. ὀρώρηι Q (supr. η). 91. ὄμμασιν ἦδυμος: ὄμμασι νήδυμος Ag. Ω. 94. ἀλύκτῃμαι GH¹JPQRU Vr. b c. 95. ἐκθρώσκει R. || τρομέω J. 96. τι: τοι G. || γ': τ' J.

84. This line was athetized by Aristarchos on account of the word οὐρεὺς, which he took to mean φύλαξ, a longer form of οὔρος, *guardian*. So also Fäsi, Düntzer, and others, comparing πομπεύς by πομπός, ἀριστεύς by ἀριστος. But this is hardly tenable; οὐρεὺς in the sense of *mule* is too common a word to admit of homonyms which might lead to ambiguity. And there is something peculiarly graphic in the idea of the suddenly awakened sleeper asking the intruder if he wants to find a friend or a strayed mule—of which there were many in the Greek camp, A 50, Ψ 111. Schwartz has compared Xen. *Anab.* ii. 2. 20, where a night alarm occurs owing to an ass straying among some armour. If there is something of a burlesque tone about the question, it is only in harmony with the rest of the book.

88. γνῶσσαι, *you shall know*, a mild imper.; as we say 'you must know.'

The variant εἴσαι may perhaps be defended on the ground that it means 'thou must know *that it is Ag.*' but οἶδα with a personal object is very rare (cf. ζ 176 τῶν δ' ἄλλων οὐ τίνα οἶδα, T 203 ἴδμεν τοκῆας, τ 501 φράσσομαι καὶ εἴσομ' ἐκάστην: B 409 ἤιδεε . . ἀδελφεὸν ὥς ἐπονείτο is of course different), and γνῶναι is the regular word for *recognition*; A 199 etc.

89. ἐνέηκε: see I 700.

93. περιδείδια must be read in one word, or the caesura disappears; but Herodianos preferred πέρι δείδια here, and in P 240 takes the same view, ἀναστρεπτέον τὴν πρόθεσιν. Compare note on Δ 97. In N 52 the preposition must go with the verb.

94. ἀλαλύκτῃμαι: ἀπαξ λεγόμενον, from *ἀλυκτέω, standing to ἀλύω in the same relation as ὑλακτέω to ὑλάω. We have ἀλυκτάζω in Herod., ἀλύσσω in X 70.

96. δραίνεις: again ἀπ. λεγ., from

δεῦρ' ἐς τοὺς φύλακας καταβήομεν, ὅφρα ἴδωμεν·
 μὴ τοὶ μὲν καμάτῳ ἀδηκότες ἡδὲ καὶ ὕπνῳ
 κοιμήσονται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται·
 δυσμενέες δ' ἄνδρες σχεδὸν εἵαται, οὐδέ τι ἴδμεν· 100
 μή πως καὶ διὰ νύκτα μενοινήσωσι μάχεσθαι."
 τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
 "Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 οὗ θην Ἐκτορι πάντα νοήματα μητίετα Ζεὺς
 ἐκτελέει, ὅσα πού νυν ἐέλπεται· ἀλλὰ μιν οἷω 105
 κήδεσι μοχθήσειν καὶ πλείοσιν, εἴ κεν Ἀχιλλεὺς
 ἐκ χόλου ἀργαλέοιο μεταστρέψῃ φίλον ἦτορ.
 σοὶ δὲ μάλ' ἔψομ' ἐγώ· ποτὶ δ' αὖ καὶ ἐγείρομεν ἄλλους,
 ἡμὲν Τυδεΐδην δουρικλυτὸν ἡδ' Ὀδυσῆα
 ἡδ' Αἴαντα ταχὺν καὶ Φυλῆος ἄλκιμον υἱόν. 110
 ἀλλ' εἴ τις καὶ τούσδε μετοιχόμενος καλέσειεν,

97. εἰς ADGH. || μεταβείομεν T. || ὅφρ' εἴδωμεν DJ. 98. ἀδδηκότες (P
 supr.) S. || ἡδὲ καὶ : ἡδέϊ Zen. 99. κοιμήσονται J (supr. ω) SU Mosc. 3. ||
 λάθονται U. 100. ἴδμεν P. 105. ἐκτελέει DJRS. || NUN om. PQ. || ἔλπεται
 GH¹ Cant. Harl. a, Mosc. 3, Par. k : ἐέλπεται A (supr. ὃ over π). 106. εἵπερ Q.
 107. μεταστρέψαι P Harl. a : μεταστρέψοι Mor. Bar. : μετατρέψῃ U. 108.
 ποτὶ CP. || ἀγείρομεν JT. 111. μετοιχόμενος : ἐποιχόμενος JQ.

δράω, here apparently in a desiderative sense.

98. ἀδδηκότες recurs outside this book (312, 399, 471) only in μ 281 (always in the same connexion), with α 134 ἀδήσειεν. In the last case the word means *feel disgust*, and we should probably read ἀηδήσειεν with Wackernagel (cf. *H. G.* p. 25). But this does not explain the present phrase. Nor is any satisfactory sense to be got from ἀδην or ἀδδην E 203, where the ā is equally puzzling. Schulze (*Q. E.* p. 454), comparing ζ 2 ὕπνῳ καὶ καμάτῳ ἀρημένος, would read ἀρηότες, cf. τετιηώς beside τετιημένος, βεβαρηώς, κεκορηώς. This gives the required sense, *worn out* (see note on Σ 435), but there is no particle of evidence for it. It is simpler to say that though the meaning of the word is obvious, its affinities are unknown. ὕπνῳ, *drowsiness*, cf. Horace's *ludo fatigatumque somno*, Juvenal's *somno fumeque urguntur* (vi. 424), and Aisch. *Eum.* 127 ὕπνος πόνος τε κύριοι συνωμόται. The variant of Zen., which brings ὕπνῳ into connexion with κοιμήσονται, looks like a conjecture.

100. The punctuation of this line is doubtful. The colon is generally put at εἵαται, and the comma at ἴδμεν, but the real connexion of μὴ is not with ἴδμεν, but with the whole thought of the preceding three lines; it is really correlative with μὴ in 98, and neither depends upon ἴδωμεν. Rather both are almost independent sentences, i.e. 'we know nothing (of their designs); *I hope* they do not intend to fight' (see *M. and T.* § 366, *H. G.* § 281. 2; in both of these the subordination is regarded as virtually complete, which gives a less satisfactory sense. See also note on A 26). The force of the aorist μενοινήσωσι must be 'lest a desire come upon them.'

105. For the enclitic NUN = νῦν, *now*, cf. Ψ 485, the only other instance in H. It is of course possible to read νῦν ἔλπεται with slight ms. support, but the text gives the better rhythm.

110. Φυλῆος υἱόν : Meges, B 627.

111. εἰ with optative expresses a wish, as O 571, Π 559, Ω 74. It is commoner with γάρ (20 times). See *M. and T.* § 723, *H. G.* § 312.

ἀντίθεόν τ' Αἴαντα καὶ Ἰδομενῆα ἄνακτα·
 τῶν γὰρ νῆες ἕασιν ἑκαστάτω οὐδὲ μάλ' ἐγγύς.
 ἀλλὰ φίλον περ εἶντα καὶ αἰδοῖον Μενέλαον
 νεικέσω, εἴ πέρ μοι νεμεσήσεται, οὐδ' ἐπικεύσω,
 ὥς εὔδει, σοὶ δ' οἴωι ἐπέτρεψεν πονέεσθαι.
 νῦν ὄφελεν κατὰ πάντας ἀριστῆας πονέεσθαι
 λισσόμενος· χρεῖῳ γὰρ ἰκάνεται οὐκέτ' ἀνεκτός.”

115

τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

“ὦ γέρον, ἄλλοτε μὲν σε καὶ αἰτιάσθαι ἄνωγα·

120

πολλάκι γὰρ μεθιεῖ τε καὶ οὐκ ἐθέλει πονέεσθαι,

οὔτ' ὄκνωι εἴκων οὔτ' ἀφραδίηισι νόοιο,

ἀλλ' ἐμέ τ' εἰσορόων καὶ ἐμὴν ποτιδέγμενος ὀρμήν.

νῦν δ' ἐμέο πρότερος μάλ' ἐπέγρετο καί μοι ἐπέστη·

τὸν μὲν ἐγὼ προέηκα καλήμεναι οἷς σὺ μεταλλᾷς.

125

ἀλλ' ἴομεν· κείνους δὲ κιχησόμεθα πρὸ πυλάων

ἐν φυλάκεσσ', ἵνα γάρ σφιν ἐπέφραδον ἡγέρεσθαι.”

τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·

“οὕτως οὐ τίς οἱ νεμεσήσεται οὐδ' ἀπιθήσει

Ἀργείων, ὅτε κέν τιν' ἐποτρύνῃ καὶ ἀνώγῃ.”

130

112. τ' *om.* JLR. 115. νεικέω H. || εἴ πέρ Ar. Ω: αἴπερ Par. b: others *cl* καί. || νεμεσῇσεται GP (R *supr. man.* 1?) Par. d, γρ. A. 118. ἀνεκτός C (γρ. ἀνεκτός *man. rec.*). 120. αἰτιάσασθαι JQ Bar. 123. ἐμέ γ' JR. 124. μάλ': μέγ' Dem. Ixion, *Et. Mag.*: καὶ μήποτε ἡ Ἀριστάρχειος οὕτως εἶχεν Did. || ὑπέστη Q. 127. φυλάκεσσιν T. || σφιν: μιν Zen. || ἡγέρεσθαι Ar.: ἡγέρεσθαι Ω. 129. οἱ *om.* P: σοι C (γρ. οἱ) QT: τοι L, γρ. A: τι Harl. b. || νεμεσῇσεται R. 130. ἐποτρύνει (*supr. η*) καὶ ἀνώγει (*supr. η*) Q (χωρὶς τοῦ σ ἐποτρύνει καὶ ἀνώγει Schol. A, so that some must have written ἐποτρύνῃς καὶ ἀνώγῃς).

116. ὥς=ὅτι οὕτως (the explanation of this use is given in *H. G.* § 267. 3 α). Nikanor, however, thinks it may be taken as a paratactic exclamation, 'how he sleeps!' (καθ' ἑαυτὸ ἀναγνωστέον τὸ “ὥς εὔδει” ἐν θαυμασμῶι ἢ τοῖς ἀνω συναπτέον).

120. For *ce* Nauck conj. ἐ; but we can easily supply αὐτόν after αἰτιάσασθαι.

121. μεθιεῖ: see E 880.

124. ἐμέο for ἐμεῖο occurs only here in H. It is, however, a genuine form occurring in Ionic prose, and is a transitional stage towards ἐμεῦ, corresponding to the genitive in -oo between -οιο and -ου. μάλᾳ must be taken with πρότερος. ἐπέστη, *came to me*.

127. ἵνα γάρ, a phrase which has caused some trouble. We have perhaps to recognize a relic of the primitive use

of γ' ἄρ (which Brandreth writes) before the words had coalesced in the sense of our *for*. Compare δ γάρ (=δ γ' ἄρ) M 344, Ψ 9, α 286, ω 190; *H. G.* § 348. 3. But in the case of δς, δ the pronoun may be demonstrative, and the use of γε immediately after a rel. is very rare (only η 214, ξ 198 ὅσσά γε, τ 511! ὀντινά γε). Hence various conjectures: Bentley τ' ἄρ (and γάρ has probably in many cases supplanted τ' ἄρ, see on 61; but ἵνα τε is used only in *general* sentences, I 441 etc.); περ G. Hermann; φυλάκεσσιν, ἵνα σφιν Barnes. Peppmüller's ἵν' ἄρα is as likely as any, cf. ξ 322 ἵν' ἄρ' ἔξετο, but there is no obvious cause for the corruption. ἡγέρεσθαι is the regular Homeric form—ἡγέρεσθαι of mss. is not found elsewhere.

ὥς εἰπὼν ἔνδυσε περὶ στήθεσσι χιτῶνα,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἄρα χλαῖναν περονήσατο φοινικέεσσαν,
 διπλὴν ἐκταδίην, οὔλη δ' ἐπενήνοθε λάχνη.
 εἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξείῃ χαλκῶι, 135
 βῆ δ' ἰέναι κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 πρῶτον ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον
 ἐξ ὕπνου ἀνέγειρε Γερήνιος ἱππότα Νέστωρ
 φθεγξάμενος· τὸν δ' αἶψα περὶ φρένας ἤλυθ' ἰωή,
 ἐκ δ' ἤλθε κλισίης καὶ σφεας πρὸς μῦθον ἔειπε· 140
 “τίφθ' οὔτω κατὰ νῆας ἀνὰ στρατὸν οἶοι ἀλάσθε
 νύκτα δι' ἀμβροσίην; ὅτι δὴ χρειῶ τόσον ἵκει;”
 τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς· 145

131. ἐνέδυσε S: ἔδυσε LQ. 132. ὑπαὶ LRS, γρ. C. || ἐθύσατο HQ Cant.
 134. ἐπενήνοθε P: ἐπενήνετο L. 137. ἔπειτ': μέν ρ' JR. 141. οὔτω
 κατὰ: οὕτως ἐπὶ A (γρ. κατα) DHU Vr. b². || νῆας ἀνὰ: νῆα κατὰ Lips. || ἀλά-
 ασε P (om. οἶοι). 142. ἀμβροσίην: γρ. ὀρφναίην A. || ὅτι: ὅτε S supr. ||
 ἵκει supr. Y JP: ἵκοι Mor.: ἱκάνει Q.

133. φοινικέεσσαν, two spondees (-οῦσ-
 σαν), a late form, cf. Θ 116, whence Nauck
 conjectured σιγαλόεσσαν here; Brandreth
 better φοινῆεσσαν, cf. M 202. For the
 buckle of a cloak cf. τ 225, Helbig *H. E.*²
 274 ff., Studniczka p. 75.

134. διπλῆν: so τ 226, elsewhere
 δίπλακα (Γ 126 q.v.) or δίπτυχον (ν 224).
 ἐκταδίην, apparently 'capable of being
 spread out'; the mantle, like a Scotch
 plaid, is commonly worn double round
 the body, but can be spread out so as
 entirely to cover the body as a coverlet at
 night. οὔλη = woolly (as II 224, Ω 646,
 and several times in *Od.*) by etymology
 as well as sense (for *Fol-no-s*, Goth. *vulla*,
 Lat. *vellus*, etc.). ἐπενήνοθε: see B 219,
 whence the phrase is evidently copied.

139. The idea of a sound coming round
 a person is not uncommon in Homer, cf.
 B 41 θείη δέ μιν ἀμφέχυτ' ὀμφή, τ 444
 (π 6) τὸν . . περὶ κτύπος ἤλθε ποδοῖν,
 and ρ 261 περὶ δέ σφεας ἤλυθ' ἰωή. For
 the φρένες as the organ in which sleep is
 situated cf. Ξ 164 τῶι δ' ὕπνον . . χεύη
 ἐπὶ βλεφάροισιν ἰδὲ φρεσὶ (Fulda). ἰωή:
 see Δ 276.

142. It is doubtful whether there
 should be a note of interrogation, or
 only a comma, after ἀμβροσίην. In the
 former case we must understand 'is it
 because so great need has come?' or else
 we must read ὅτι, and take it to be an
 indirect, virtually equivalent to a direct,
 question, owing to an ellipse of the words
 'tell me,' which is not possible. So
 Schol. A ἀντὶ τοῦ “τί δὴ χρειῶ τόσον
 ἵκει,” comparing α 171 ὀπποίης τ' ἐπὶ
 νηὸς ἀφίκεο, where, however, κατάλεξον
 has preceded at an interval of only one line.
 If we put a comma after ἀμβροσίην we
 may assume a curious inversion of ex-
 pression, instead of 'what need has
 come on you that you wander'; but
 this (La Roche's) explanation is very
 harsh. It is better to read ὅτι and
 explain it as an accusative of relation,
 'on what account do you thus wander,
 in respect of which need has so much
 come?' So Monro, comparing Δ 32
 τί . . τόσσα κακὰ ῥέζουσιν, ὅ τ' ἀσπερχές
 μενεαίνεις; Our choice seems to lie
 between the first and the last of these
 alternatives. For ἀμβροσίην as an epithet
 of night see B 19.

ἀλλ' ἔπε', ὄφρα καὶ ἄλλον ἐγείρομεν, ὃν τ' ἐπέοικε
βουλὰς βουλεύειν, ἢ φευγέμεν ἢ μάχεσθαι."

ὥς φάθ', ὁ δὲ κλισίηνδε κιὼν πολύμητις Ὀδυσσεὺς
ποικίλον ἀμφ' ὤμοισι σάκος θέτο, βῆ δὲ μετ' αὐτούς.

βὰν δ' ἐπὶ Τυδεΐδην Διομήδεα· τὸν δ' ἐκίχανον

150

ἐκτὸς ἀπὸ κλισίης σὺν τεύχεσιν· ἀμφὶ δ' ἑταῖροι
εὗδον, ὑπὸ κρασὶν δ' ἔχον ἀσπίδας· ἔγχεα δέ σφιν

ὄρθ' ἐπὶ σαυρωτῆρος ἐλήλατο, τῆλε δὲ χαλκὸς

λάμφ' ὥς τε στεροπὴ πατρὸς Διός· αὐτὰρ ὃ γ' ἦρως

εὗδ', ὑπὸ δ' ἔστρωτο ῥινὸν βοὸς ἀγραύλοιο,

155

αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός.

τὸν παρστὰς ἀνέγειρε Γερήνιος ἱππότα Νέστωρ,

λὰξ ποδὶ κινήσας, ὠτρυνέ τε νείκεσέ τ' αὐτήν·

"ὄρσεο, Τυδέος υἱέ· τί πάννυχον ὕπνον ἀωτέϊς ;

οὐκ αἶεις ὡς Τρῶες ἐπὶ θρωσμῶι πεδίοιο

160

εἵαται ἄγχι νεῶν, ὀλίγος δέ τε χῶρος ἐρύκει ;"

ὥς φάθ', ὁ δ' ἐξ ὕπνοιο μάλα κραιπνῶς ἀνόρουσε.

146. ἔπε' Ar. T (supr. ἀνευ τοῦ υ ἔπεο) : ἔπευ Ω. || ἐπέοικε G. 147. οἷα B.
148. ἔφασ' GRU. || κλισίην γε D. 149. θέτο σάκος Q. 153. σαυρωτῆρ
Aph. 154. ὥστ' ἀστεροπὴ DQST : ὡς ἀστεροπὴ P. 155. εὗδεν ὑπὸ δ'
(supr. αι over ο). || ῥινὸς PR. 156. τετάνυστο JP. 157. παρστὰς DPQT.
158. ὠτρυνέ PQT. 159. ὄρσεο ADGHJU Harl. a, Vr. b : ἔγρεο Ω, Ar. διχῶς. ||
The line μή τις κοὶ εὗδοντι μεταφρένωι ἐν δόρυ πήκηνι in Diog. Laert. vi. 2.16,
quoted as though following this line by Eust., is apparently only a parody of Θ 95.
161. δέ τε Ar. PT Vr. b, Par. b : δέ τοι Q Harl. a, Par. g : δέ τις Vr. c, Mosc. 3 :
δ' ἐπὶ or δέ τι Ω. || γρ. ὀλίγος δ' ἀπὸ χῶρος ἐέργει Did. || ἐρύκοι Harl. a. 162.
ἔφασ' GRU. || ὕπνου RT. || κραιπνῶς : σφοδρῶς C. || ἀνόρουε H.

147. This line, as Heyne remarked, is almost undoubtedly spurious, interpolated from 327, with the intention of supplying an infin. to ἐπέοικε, which does not need one. The question of fighting or flying is not one which has to be discussed at all now ; it has already been settled in the Agora at the beginning, and the council at the end, of the preceding book. It will be seen that one ms., R, omits the line.

151. ἐκτὸς ἀπὸ seem to go together and to mean simply 'outside.' The modern Greek idiom happens to be precisely the same, έξω ἀπὸ τοῦ σπιτί = 'outside the house.'

153. σαυρωτῆρ, the spike at the butt-end of the spear—not elsewhere named ; οὐρίαχος seems to mean butt only (N 443 etc.). Aristotle *Poet.* 25, quoting these words, speaks of the custom of thus standing the spear upright as characteristic of

the Illyrians. Apparently, therefore, was unknown to the classical Greeks.

155. ὑπέστρωτο ῥινόν, like περικεῖσθαι τελαμῶνα, ξίφος, etc., in Herod., ἀπὸ ἐπιειμένος ἀλκῆν.

156. κράτεσφι, a form which can only be explained as an artificial coinage on the false analogy of στήθεσφι and the like ; there is no stem κρατεσ- (κρατί σφι ?). κρασὶν in 152, though it does not recur in Homer, is sufficiently defended by the common κρατί.

158. λὰξ ποδὶ κινήσας : cf. ο 45. There the phrase seems less suitably used of one sleeper arousing another.

159. ἀωτέϊς only here and κ 548 in H. ; and in the famous Danaë ode, Simon. 50. 6. Schulze refers it to the root of λαύειν (ἀφ-ωτεῖν), comparing ἐρωτᾶν εἶρομαι. Connexion with the subst. ἄωτος is very doubtful. Cf. I 661.

160. For θρωσμῶι πεδίοιο see A 56.

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“σχέτλιός ἐσσι, γεραιέ· σὺ μὲν πόνου οὐ ποτε λήγεις.

οὐ νῦ καὶ ἄλλοι ἔασι νεώτεροι υἱες Ἀχαιῶν, 165

οἳ κεν ἔπειτα ἕκαστον ἐγείρειαν βασιλῆων

πάντηι ἐποιχόμενοι ; σὺ δ' ἀμήχανός ἐσσι, γεραιέ.”

τὸν δ' αὖτε προσέειπε Γερήνιος ἱππότα Νέστωρ·

“ναὶ δὴ ταῦτά γε πάντα, φίλος, κατὰ μοῖραν ἔειπες.

εἰσὶν μὲν μοι παῖδες ἀμύμονες, εἰσὶ δὲ λαοὶ 170

καὶ πολέες, τῶν κέν τις ἐποιχόμενος καλέσειεν·

ἀλλὰ μάλα μεγάλη χρεὼ βεβίηκεν Ἀχαιοῦς·

νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς,

ἣ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς ἢ βιῶναι.

ἀλλ' ἴθι νῦν, Αἴαντα ταχὺν καὶ Φυλῆος υἱὸν 175

ἄνστησον, σὺ γάρ ἐσσι νεώτερος, εἴ μ' ἐλεαίρεις.”

ὥς φάθ', ὁ δ' ἀμφ' ὤμοισιν ἔεσσατο δέρμα λέοντος

αἰθωνος μεγάλοιο ποδηνεκές, εἴλετο δ' ἔγχος.

βῆ δ' ἰέναι, τοὺς δ' ἔνθεν ἀναστήσας ἄγεν ἥρως.

οἳ δ' ὅτε δὴ φυλάκεσσιν ἐν ἀγρομένοισιν ἔμιχθεν, 180

166. ἀγείρειαν Lips. 168. αὖτε προσέειπε : ἀμείβετ' ἔπειτα Par. b j, ἐν ἄλλωι A. 169. φίλος (Aph. ?) Ω : τέκος Ar. ? (see Ludw.) : γέρων Bar. || ἔαπας CG. 171. ἐποιχόμενος : ὑποσχόμενος Ambr. 172. χρεὼ Q. || βεβίακεν J. 173. ἀκμή U. 176. ἄνστησον Ar. Ω (others ἄσστησον ?). 177. ἔφαθ' GRU. 180. ἀγρομένοισι γένοντο CG Lips. (γρ. ἔμιχθεν), ἐν ἄλλωι A.

164. *σχέτλιος*, *hard, tough*, here in the physical sense, full of endurance, and so μ 279 *σχέτλιός εἰς, Ὀδυσσεῦ, περί τοι μένος οὐδέ τι γυῖα κάμνεις*. Hence the derived sense 'hard of heart,' full of resistance to entreaty.

166. *ἔπειτα*, *then or therefore*, i.e. because they are younger. There is no exactly similar use of the adverb in H.

167. *ἀμήχανος*, not to be dealt with, *unmanageable* ; a half playful reproach from a younger to an elder man.

173. The proverbial expression is a common one in Greek, occurring in Herod. vi. 11, Theognis 557, Simonides 99; cf. Eur. *Her.* 630 (with von Wilamowitz's note), Soph. *Ant.* 996 *φρόνει βεβῶς αὖ νῦν ἐπὶ ξυροῦ τύχης*, and perhaps Aisch. *Cho.* 883. The idea is that of balancing on an edge so thin that a fall to one side or the other must soon happen. Neither *ἀκμή* nor *ξυρόν* recurs in Homer, nor is the practice of shaving mentioned. This, however, is not an argument against the antiquity of this passage, as razors

of very high antiquity have been found among remains of the bronze period in Italy, and perhaps Greece ; and it was the practice at Mykene to shave the upper lip (Schuchh. p. 253, Tsountas-Manatt, pp. 166-7). In fact the Skt. *kshurā* = *ξυρόν* shews that the practice may even date from Indo-European days (cf. Schrader, *S. und U.* p. 53).

174. For the use of the infinitive here cf. I 230 ; *ἴσταται* is really an impersonal verb, and the substantive *ὄλεθρος* is not added in a very strict construction. Logically, the idea is 'the state of all is on the razor's edge (balancing) between destruction and safety.' But the juxtaposition of *ὄλεθρος* and *βιῶναι* is a curious instance of the process by which the infin. in later Greek came to be used as a noun.

179. *τούς*, sc. Aias and Meges ; *ἔνεον*, from their huts.

180. See I' 209, of which this line is not a very happy reminiscence ; as there it alludes to an assembly to which the

οὐδὲ μὲν εὖδοντας φυλάκων ἡγήτορας εὖρον,
 ἀλλ' ἐγρηγορτὶ σὺν τεύχεσιν εἶατο πάντες.
 ὥς δὲ κύνες περὶ μῆλα δυσωρήσονται ἐν αὐλῇ
 θηρὸς ἀκούσαντες κρατερόφρονος, ὅς τε καθ' ὕλην
 ἔρχεται δι' ὄρεσφι· πολὺς δ' ὀρυμαγδὸς ἐπ' αὐτῶι 185
 ἀνδρῶν ἡδὲ κυνῶν, ἀπὸ τέ σφισιν ὕπνος ὀλώλει·
 ὥς τῶν ἡδυμος ὕπνος ἀπὸ βλεφάροιιν ὀλώλει
 νύκτα φυλασσομένοισι κακὴν· πεδίονδε γὰρ αἰεὶ
 τετράφαθ', ὅππότε ἐπὶ Τρώων ἀτοίεν ἰόντων.
 τοὺς δ' ὁ γέρων γήθησεν ἰδὼν θάρσυνέ τε μύθωι 190
 [καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα].
 "οὔτω νῦν, φίλα τέκνα, φυλάσσετε· μηδέ τιν' ὕπνος
 αἰρείτω, μὴ χάρμα γενώμεθα δυσμενέεσσιν."
 ὥς εἰπὼν τάφροιο διέσσυτο· τοὶ δ' ἄμ' ἔποντο
 Ἀργείων βασιλῆες, ὅσοι κεκλήατο βουλήν. 195

182. ἐγρηγορτὶ Lips. 183. δυσωρήσονται Harl. b: δυσωρήσονται Par. k: δυσωρήσων Ar. Lex. [H?]. 184. ὥστε D. 185. ἔρχεται DJT. || ὀρυμαγδὸς CGHJPRU. || ἐπ': ἐν JQ: ὑπ' DRU. || ὀρώρει ὑπ' αὐτοῦ H. 187. ἡδυμος: κήδυμος Ar. Ω. || βλεφάρων GP: βλεφάροιιν QU. 188. φυλασσομένων γε G. || αἰεὶ J. 189 om. R¹. || τέτραφε' T Lips. 191 om. AD¹PR¹TU Harl. a. 194. τοὶ δ': τόνδ' J. 195. βουλή J (supr. ἦν).

Trojans were called, whereas in the case of the sentinels there is nothing of the sort. The ἐν is superfluous, see E 134 etc. Hence Bentley conj. συναγρομένοισιν. οὐδέ: an unusual form of the common δέ in *apodosis*.

182. ἐγρηγορτὶ: a strange form, cf. ἐγερτί *Rhesos* 524, Soph. *Ant.* 413. These adverbs in -τὶ are generally negative (ἀναιμωτὶ, ἀκοντὶ, etc., see *H. G.* § 110, and Jebb on Soph. *O. C.* 1251).

183. δυσωρήσονται: so MSS.; almost all edd., however, give δυσωρήσων, from Apoll. *Lex.*, on the ground that the form in -σονται cannot stand in a simile, being a future. It would of course be easy to emend -σωνται, but it is a question if this is necessary. The rule which our texts follow, that the long vowel in subjunctive forms is written whenever the metre admits (*H. G.* § 80), is simply an attempt to reduce the Homeric forms as far as possible to the analogy of later Greek. δυσωρήσονται is an almost unique survival of the evidently original rule by which the subj. in the non-thematic conjugation is formed by the thematic vowel unlengthened. In other places we find an occasional -ονται in MSS. for -ωνται,

but generally in so small a minority as to shew that the variation is accidental, 99 above, Θ 511, N 745, etc. See, however, M 168. The verb itself seems to come from ὦρα, and to mean 'keep painful watch.' The use of the middle may be supported by forms like εὐλαβεῖσθαι, εὐθηνεῖσθαι, εὐωχεῖσθαι, etc., though the act. is certainly more usual.

188. φυλασσομένοι: for the change of case after τῶν see *H. G.* § 243 (3 d); it is perhaps made easier by σφισιν in 186.

189. ὅππότε: not 'whenever,' for the Trojans are not attacking; but like B 97 εἰ ποτε, ξ 522 ὅτε, against the time when they should hear, i.e. expecting to hear, this idea being implied in the preceding words. The full phrase δέγμενος ὅππότε occurs B 794, etc., cf. Δ 334. ἐπὶ may go either with ἀτοίεν or ἰόντων, but better with the last; ἐπατῶ does not occur in Homer.

194. The sentinels are in the space between wall and moat, I 87. The chieftains now go out into the open plain.

195. βουλήν: acc. of the *terminus ad quem*, only here with καλεῖν, and rarely with any verbs except those which

τοῖς δ' ἄμα Μηριόνης καὶ Νέστορος ἀγλαὸς υἱὸς
 ἦϊσαν· αὐτοὶ γὰρ κάλεον συμμητιάσθαι.
 τάφρον δ' ἐκδιαβάντες ὀρυκτὴν ἐδριόωντο
 ἐν καθαρῳι, ὅθι δὴ νεκύων διεφαίνετο χῶρος
 πιπτόντων, ὅθεν αὐτὶς ἀπετράπετ' ὄβριμος Ἴκτωρ 200
 ὁλλὺς Ἀργείους, ὅτε δὴ περὶ νύξ ἐκάλυψεν·
 ἔνθα καθεζόμενοι ἔπε' ἀλλήλοισι πίφασκον.
 τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
 “ὦ φίλοι, οὐκ ἂν δὴ τις ἀνὴρ πεπίθοιθ' ἐῷ αὐτοῦ
 θυμῳι τολμήεντι μετὰ Τρῶας μεγαθύμους 205
 ἐλθεῖν, εἴ τινά που δήϊων ἔλοι ἐσχατόωντα,
 ἢ τινά που καὶ φῆμιν ἐνὶ Τρώεσσι πύθοιτο,
 ἄσσά τε μητιόωσι μετὰ σφίσιν, ἢ μεμάασιν
 αὐθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἢε πόλινδε

197. γὰρ κάλεον : δ' ἐκάλεον Q. || συμμητιάσθαι P. 198. ἐκδιαβάντες :
 γρ. εὐ διαβάντες T. 200. αὐθις CHJ (συγγρ. τις). || ἀπετράπετ' C. || ὄβριμος
 CGHPQ. 202. πίφασκον GJQR : πέφασκον H : ἀλλήλοισιν ἐπίφασκον P.
 203. μύθων ἦρχε : ἐν ἄλλωι καὶ μετέπειτα A. 204. πεπίθοι G. || αὐτῷ P.
 206. ἔλοι : γρ. ἴδοι J. || ἐσχατόωντα R (συγγρ. ω). 207. εἴ τινα JRT Cant.
 Harl. a. || φῆμιν CGH¹PQU Harl. a (συγγρ. ι) Vr. b c, γρ. T. 209. ἀποπρόει P.

imply *reaching* a point (*H. G.* § 140. 4). Cf. Z 87 ξυνάγουσα γεραιὰς νηόν. For the regular members of the βουλή see on B 194.

199. See Θ 491, where the line is used of quite another place, νόσφι νεῶν.

200. ΠΙΠΤΟΝΤΩΝ is hardly to be explained; it implies that men were still falling. Von Christ conjectures πεπτεόντων (Φ 503, χ 384), Renner τεθνεώτων.

204. There is considerable doubt as to the punctuation of the whole of this speech of Nestor's, the note of interrogation having been variously put after ἐλθεῖν (206), Ἀχαιοῦς (210), and ἀσκηθῆς (212). The true explanation is mainly due to Lange (*EI* p. 382). In 206 εἴ goes immediately with ἐλθεῖν, to go 'in the hope that'; and ἔλοι and πύθοιτο are co-ordinate. Then ἄσσα is explanatory of φῆμιν, as expressing the contents of the supposed rumour, and is again divided into the two alternatives ἢ—ἢε. The optatives in 211 resume that after οὐκ ἂν in 204; in form they are a wish, in reality they are only a suggestion in form of a hope, 'I should like him to find out'—a shade of meaning which we express by 'he might.' If we read κε for τε in 211 (see note there), the expression would be more

confident, 'he would'; but this is better reserved till 212, where κεν indicates a result which in that case is asserted to follow upon the assumed condition, being virtually equivalent to the future ἔσσεται. We may in fact regard the clause μέγα κεν . . εἴη as an apodosis to the sentence ταῦτα . . ἀσκηθῆς, which in effect, though not in form, is a protasis. A similar use of the opt. to express a condition, followed by an apodosis with κεν, occurs in α 265, the difference being that there the opt. resumes a wish introduced by εἰ (255); here the wish is put in the form of a question with οὐκ ἂν. So also σ 366–70, where, however, the apodosis is postponed till 375. (So in the main Hentze.)

207. ΦΑΜΙΝ recurs only in *Od.* Schol. A illustrates it by a well-known story: Λακεδαιμονίων βουλευομένων ποῖον χῶρον ἐπιτειχίσουσι τῆς Ἀττικῆς, Ἀλκιβιάδης συνεβούλευσε πέμπειν εἰς Ἀθήνας κατασκόπους, οἵτινες παραγενόμενοι ἤκουσαν αὐτῶν τῶν Ἀθηναίων διαλεγομένων ὅτι τὴν Δεκέλειαν μέλλουσιν ἐπιτειχίζειν οἱ πολέμοι· καὶ οὕτως Λακεδαιμόνιοι ἐπετείχισαν τὴν Δεκέλειαν. (The tale is not, however, known to Thuk., vi. 91.)

209. ἀπόπροθεν, i.e. far from the city; the ellipse is filled up by πόλινδε

ἄψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς ; 210
 ταῦτά τε πάντα πύθοιτο, καὶ ἄψ εἰς ἡμέας ἔλθοι
 ἀσκηθῆς· μέγα κέν οἱ ὑπουράνιον κλέος εἶη
 πάντας ἐπ' ἀνθρώπους, καὶ οἱ δόσις ἔσσεται ἐσθλή·
 ὅσοι γὰρ νήεσσιν ἐπικρατέουσιν ἄριστοι,
 τῶν πάντων οἱ ἕκαστος ὅϊν δώσουσι μέλαιναν 215
 θῆλυν ὑπόρρηνον· τῇι μὲν κτέρας οὐδὲν ὁμοῖον·
 αἰεὶ δ' ἐν δαίτησι καὶ εἰλαπίνησι παρέσται."
 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
 τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 "Νέστορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ 220
 ἀνδρῶν δυσμενέων δῦναι στρατὸν ἐγγὺς ἑόντα,

210. γ' om. GJ (-cant'): τότ' P.
 Vr. b (*in ras.*) Harl. a: γε Q: κε Ω.
 Lips. 221. ἑόντα (A *supr.*) JP (S

211. τε A (*supr.* κ) GHPRT Ambr. Cant.
 216. ὑπόρρηνον Ag. || τῇι: ταῖς P: τῆς
 T (ἐγγὺς ἑόντα δῦναι στρατὸν):
 ἑόντων Ω.

immediately succeeding. It is a question if we should not read ἀπόπροθι with P, as more likely to be changed; but the variant does not recur in 410 (208-10 = 409-11).

211. The ms. evidence is fairly divided between τε and κε. The reason for preferring the former has been given above. The clause being a resumption of what precedes, τε goes with καί, and means 'both.'

212. ὑπουράνιον, i.e. over all the earth, virtually identical with πάντας ἐπ' ἀνθρώπους.

214. The phrase νήεσσιν ἐπικρατέουσιν is unusual; the line is borrowed from α 245 (= π 122, τ 130), νήσοισιν being changed into νήεσσιν.

215. πάντων, as we should say 'without exception'; but the phrase is a rather awkward one, and so is ἕκαστος immediately followed by the plural. The omission of the F of ἕκαστος too is very rare. In 216 τῇι . . ὁμοῖον is an obvious exaggeration, as a dozen ewes with their lambs would be of ridiculously little value to the great chiefs concerned, with their wealth of gold, silver, and slaves, besides horses and cattle. Probably the author of the book thought that he was introducing a touch of heroic simplicity. So too 217, if we take it as a mere standing invitation to royal feasts, would be no inducement to the

members of the council present, who, with the exception perhaps of Meriones and Thrasymedes, are elsewhere in the *Iliad* regarded as attending as a matter of course (B 53, Δ 259). But Peppmüller suggests that as 215-6 represent the δόσις, so 217 answers to the κλέος, the real meaning being 'he shall be present in the songs sung at feasts and banquets,' ἀνθρώποισιν ἀοιδίμοις ἔσσομένοισιν. This is clearly the sense of the similar words in Theognis 237 ff. σοὶ μὲν ἐγὼ πτέρ' ἔδωκα . . θοῖνης δὲ καὶ εἰλαπίνησι παρέσση ἐν πάσαις, πολλῶν κείμενος ἐν στόμασιν. καὶ σε σὺν αὐλίσκοισι λιγυφθόγγοις νέοι ἄνδρες . . δισσονται . . πᾶσι γὰρ οἷσι μέμηλε καὶ ἔσσομένοισιν ἀοιδῇ ἔσσηι ὁμῶς, κτλ. But here there is no mention of song, so that the expression, if this is the meaning, is barely intelligible. Yet the resemblance to Theognis can hardly be a coincidence; possibly both are quoting a well-known phrase. Clearly Theognis has the more original form, and is not borrowing from K. The alternative is to suppose that 214-7 are a latter addition, and contain an imitation of Theognis; but the theory of interpolation explains nothing.

221. ἑόντα, though not largely supported by mss., is evidently superior to the vulg. ἑόντων, as it breaks the ponderous succession of genitives.

Τρώων· ἀλλ' εἴ τίς μοι ἀνὴρ ἄμ' ἔποιτο καὶ ἄλλος·
μᾶλλον θαλπωρὴ καὶ θαρσαλεώτερον ἔσται.

σύν τε δὺ' ἐρχομένω, καί τε πρὸ ὅ τοῦ ἐνόησεν,
ὅπως κέρδος ἔη· μῶνος δ' εἴ πέρ τε νοήσῃ, 225
ἀλλὰ τέ οἱ βράσσων τε νόος λεπτή δέ τε μῆτις."

ὥς ἔφαθ', οἱ δ' ἔθελον Διομήδεϊ πολλοὶ ἔπεσθαι·
ἠθελέτην Αἴαντε δὺω, θεράποντες ἼΑρηος,
ἠέλε Μηριόνης, μάλα δ' ἠέλε Νέστορος υἱός,
ἠέλε δ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος, 230
ἠέλε δ' ὁ τλήμων Ὀδυσσεὺς καταδῦναι ὄμιλον
Τρώων· αἰεὶ γάρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα.
τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
"Τυδεΐδῃ Διόμηδες, ἐμῶι κεχαρισμένε θυμῶι,

223. θαρσαλεώτερος P. || ἐστὶ P Mor. Vr. a¹ (and A *supr.*, T.W.A.). 224. ἐρχομένω Ar. Ω: ἐρχομένων (G *supr.*) U: ἐρχομένωι T. || καί τε: καί τοι P. || καί ὁ ἕτερος πρὸ τοῦ J (γρ. καί τε πρὸ δ, τοῦ ἐνόησεν) (In Plato *Symp.* 174 D, where the passage is quoted, the best MSS. give ὁδοῦ for ὁ τοῦ, but not in *Protag.* 348 B). 225. κέρδιον G. || εἴη DGJPRU. || τε Ar. Ω: τι GPQU Par. c d g. || νοῆσαι CQ: νοῆσαι L. 226. τέ οἱ: γέ οἱ J *supr.* 228. θεράποντες GL. 230 *om.* S Mosc. 3. || δουρικλειτὸς (A *supr.*) CD (-ρυκλ-) GQRTU. 231. καδδῶναι R: θῶναι S. 232. ἀεὶ GL.

222. As Nikanor remarks, we may put either a comma or a colon at the end of this line; it is impossible to say whether the clause εἴ . . . ἔποιτο is a wish or a regular conditional protasis.

224-6. The recurrence of τε six times in these three lines is remarkable; it seems to be an instance of the primitive use in which it was simply a mark that the two clauses in which τε . . . τε occur are correlative; from this the use as a conjunction strictly speaking has been developed. Thus εἴ περ, the condition, is correlative to the apodosis which is stated paratactically by ἀλλὰ, while in the other two clauses containing τε . . . τε the co-ordination in pairs is obvious. The connexion of this use with the gnomic τε (almost=τοι) is not clear; the two are possibly quite distinct. The gnomic τε would of course be in place in such a sentence as the present, but it is not used in pairs. ἐρχομένω, a *nom. pendens*, like Γ 211 ἄμφω δ' ἐξομένω, γεραρώτερος ἦεν Ὀδυσσεύς: or we might perhaps more properly call it a sort of 'distributive apposition' not completely expressed; compare M 400. The old vulgate ἐρχομένων, evidently a correction, is found only in one or two inferior mss.

πρὸ ὅ τοῦ: for this order of words cf. E 219 ἐπὶ νῶ τῶιδ' ἀνδρί. The meaning is of course that sometimes one, sometimes the other, is quickest to mark. Brandreth conj. πρὸς for πρὸ.

226. βράσσων: the comp. of βραχύς, for βραχίων, though the adj. is not found elsewhere in H. The sense will be, 'his mind does not reach so far,' he is 'shorter of sight' as we should say. It has generally been referred to βραδύς, which gives a better sense, as quickness of perception is the point in 224; but βραδ-ίων could only make βράζων. It was probably the knowledge of this which led Aristarchos to the strange idea that βράσσων is a participle meaning 'confused,' 'perturbed,' ταρασσόμενος. Λεπτή: only here and Ψ 590 (the same phrase) in a metaphorical sense. I means *thin*, *narrow*, cf. ζ 264 λεπτή εἰσέθμη, and is very different from the familiar Attic sense *subtle*. Even if one alone does mark, his ideas are 'short and thin' compared with those of a pair of men.

231. τλήμων: cf. 498, E 670 (see note), Φ 430, the only instances in Homer, all in the sense of 'enduring.' The use of the article ὁ is post-Homeric.

τὸν μὲν δὴ ἔταρόν γ' αἵρήσεται, ὃν κ' ἐθέλησθα, 235
 φαινομένων τὸν ἄριστον, ἐπεὶ μεμάασί γε πολλοί.
 μηδὲ σύ γ' αἰδόμενος σῆισι φρεσὶ τὸν μὲν ἀρείῳ
 καλλεῖπεν, σὺ δὲ χεῖρον' ὀπάσσεαι αἰδοῖ εἶκων,
 ἐς γενεὴν ὀρόων, μηδ' εἰ βασιλεύτερος εἴη."

ὥς ἔφατ', ἔδδεισεν δὲ περὶ ξανθῷ Μενελάῳ. 240
 τοῖς δ' αὖτις μετέειπε βοὴν ἀγαθὸς Διομήδης·
 "εἰ μὲν δὴ ἔταρόν γε κελεύετε μ' αὐτὸν ἐλέσθαι,
 πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,
 οὐ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγῆνωρ 245
 ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἐ Παλλὰς Ἀθήνη.
 τούτου γε σπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο
 ἄμφω νοστήσαιομεν, ἐπεὶ περίοιδε νοῆσαι."

τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
 "Τυδεΐδῃ, μήτ' ἄρ με μάλ' αἶνεε μήτέ τι νείκει· 250
 εἰδόσι γάρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις."

235. Τὸν: τῶν H(S Harl. a, Vr. A (Lips. *supr.*), γρ. C (*man. rec.*). 236. πολλοί: πάντες H. 238. ὀπάσσει H (*supr.* c over z). 239. βασιλεύτατος H Mor. || εἴη P: ἐστίν Ω. 240 ἀθ. Ar., om. Zen. 241. αὖτις C. || προσέειπε P. 246. γε om. GU¹: δ' R. || γε σπομένοιο Ptol. Ask.: γ' ἐπομένοιο JQ Harl. a: γ' ἐσπομένοιο Ω. 247. περίοιδε G. 249. τι: γε G. 250. τοι ταῦτα: τοιαῦτα H. || ἀγορεύοις H.

235. αἵρήσεται, 'you shall choose,' which may be taken either as a permission or as a modified imperative. Cf. Z 71.

236. φαινομένων, a curious use which must mean 'as they present themselves.' Döderlein conj. φαινόμενον, to which Paech has added τοι for τόν. But the later use of the article is common in this book.

237. αἰδόμενος, from a feeling of respect; as ζ 329 αἰδετο γάρ ῥα πατροκασίγνητον.

238. σὺ δέ, repeated to enforce the opposition of clauses, not of persons. This is common enough when the pronoun has not been expressed before, but is very rare in cases like this where an emphatic σύ γε precedes. ὀπάσσει: aor. subj., as regularly after μή: some have taken it as a 'jussive' future, but this does not seem in place here.

239. εἴη seems demanded by the context for the vulg. ἐστίν, as the case of the person chosen being βασιλεύτερος is purely hypothetical, and not assumed to happen.

240. Omitted by Zen. and athetized by Ar. as superfluous. It clearly gives the meaning which is meant to lurk in the preceding line; and it is more in the Epic style that this should be openly expressed than left to be understood. Thus if it be rejected 239 should probably go with it; Agamemnon's remarks are then quite general in their application.

243=a 65. The ἔπειτα is more suitable in this passage than in a.

246. σπομένοιο: see note on E 423. As between γε σπ- and γ' ἐσπ-, MS. authority is nil.

247. νοστήσαιομεν without δν, see H. G. § 299 (f), M. and T. § 240, and note on E 303. The sense is clearly potential.

249. μήτε τι νείκει is superfluous according to our ideas; we can express it by saying 'there is no more need of praise than of blame.' It is really an instance of the tendency which we find in Latin as well as in Greek to emphasize a word by means of its contrary; as in phrases like *fas nefasque*, etc., where the second member is often superfluous.

ἀλλ' ἴομεν· μάλα γὰρ νύξ ἄνεται, ἐγγύθι δ' ἡώς,
ἄστρα δὲ δὴ προβέβηκε, παρώιχηκεν δὲ πλέων νύξ
τῶν δύο μοιράων, τριτάτη δ' ἔτι μοῖρα λέλειπται."

ὥς εἰπόνθ' ὅπλοισιν ἐνι δεινοῖσιν ἐδύτην.

Τυδείδῃ μὲν δῶκε μενεπτόλεμος Θρασυμήδης
φάσγανον ἄμφηκες, τὸ δ' ἐὼν παρὰ νηὶ λέλειπτο,
καὶ σάκος· ἀμφὶ δέ οἱ κυνέην κεφαλῇφιν ἔθηκε
ταυρείην, ἄφαλόν τε καὶ ἄλλοφον, ἣ τε καταῖτυξ
κέκληται, ῥύεται δὲ κάρη θαλερῶν αἰζηῶν.

Μηριόνης δ' Ὀδυσῇ δίδου βιὸν ἠδὲ φαρέτρην

255

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251. ἄνεται G. 252. παρώιχωκεν or παροίχωκεν Ar. (see Ludwich): παρώ-
χωκεν Vat. 1319 (Allen *C.R.* xiii. p. 113): παρώχετο Q. || πλέω ACG¹JST Lips.
Harl. a d, King's, Par. d e j, Vr. b¹: πλέων R¹ Porphy. (*J sup.*). 253 ἀθ. Ar.
Aph., om. Zen. || τριτάτης δέ τι τινές αρ. Porphy. *ad loc.* || δ' ἔτι: δέ τι LQT:
δέ τοι HP. 255. ἔδωκε G. 258. ἄλλοφον Ar. 259. κάρην GH².

252. προβέβηκε: cf. μ 312 τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει. Of the alternative forms of the verb παρώιχηκεν has almost unanimous ms. authority. The Ionic form is οἴχωκα (Herod. ix. 98). In Attic (Aisch. *Pers.* 13, Soph. *Aias* 896) editors generally read ὠίχωκα, but against the mss. which have οἴχωκα. It is likely that Ar. read παροίχωκεν here; the scholia are contradictory, and mss. cannot be depended on to distinguish between ω and ο. ὠίχηκα is not found again till late prose (Polybios); but it is noteworthy that the mss. of Aristotle, who quotes the line in *Poet.* xxv., have παρώιχηκεν without variant. It is probably a genuine form, compare the fut. οἴχῃσομαι. The principal ms. of Aristotle has πλέω, the others πλέον. Aristotle ends his quotation with νύξ, citing the phrase as an instance of ambiguity in the word πλέω. He did not, however, reject the next line, as Porphyrios mentions his explanation of it (see next note).

253. This puzzling line was rejected, presumably as unintelligible, by the Alexandrian trio. The long commentary of Porphyrios in Schol. B gives a collection of 'solutions,' only two of which deserve serious consideration. None of those which adopt the reading πλέω are satisfactory. The best explanation is the most obvious; the words mean 'more of the night than two (of the three) watches has gone, and the third only remains.' The objection to this is not really serious; it is pedantic

to say that if more than two-thirds have gone, a third cannot remain, for the words imply only that there is nothing but the third watch left to act in; there is no assertion that the *whole* of the third is left. In other words λέλειπται means rather 'is left us' than 'remains intact.' There is nothing absurd in saying 'we have let more than eleven hours slip by, and only the twelfth is left us,' though the words are not of course those of a mathematician. This is the way in which Chrysippos took the passage; the explanation of Aristotle seems to have been in effect the same as that of Ameis, 'the greater part of the night, consisting of two-thirds, is gone, and only one-third is left.' But this is excessively complicated and unnatural even if possible. For the threefold division of the night cf. μ 312 ἥμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει. The scholiast compares the threefold division of the day Φ 111 ἔσσεται ἡ ἡώς ἡ δειλὴ ἡ μέσον ἡμαρ. Δύο is indeclinable in Homer, but the only other instances of its use, except in nom. or acc., are κ 515 (gen.), N 407 (dat.).

254. ὄπλα = *armour* only occurs four times in H.; see note on Θ 55.

258. ταυρεῖην with κυνέην seems to be a contradiction in terms, if κυνέην means 'a helmet of dogskin' (cf. 335), though such a phrase can easily be justified (v. A 598). See, however, App. B vii.; and for ἄφαλος, ἄλλοφος, *ibid.* καταῖτυξ: a word of unknown origin and meaning, except for what we are told here.

καὶ ξίφος, ἀμφὶ δέ οἱ κυνέην κεφαλῇφιν ἔθηκε
 ῥινοῦ ποιητήν· πολέσιν δ' ἔντοσθεν ἱμάσιν
 ἐντέτατο στερεῶς, ἔκτοσθε δὲ λευκοὶ ὀδόντες
 ἀργιόδοντος ὑὸς θαμέες ἔχον ἔνθα καὶ ἔνθα
 εὖ καὶ ἐπισταμένως, μέσσηι δ' ἐνὶ πῖλος ἀρήρει. 265
 τήν ῥά ποτ' ἐξ Ἑλεῶνος Ἀμύντορος Ὀρμενίδαο
 ἐξέλετ' Αὐτόλυκος πυκινὸν δόμον ἀντιτορήσας,
 Σκάνδειαν δ' ἄρα δῶκε Κυθηρίω Ἀμφιδάμαντι·
 Ἀμφιδάμας δὲ Μόλῳ δῶκε ξεινήϊον εἶναι,
 αὐτὰρ ὁ Μηριόνηι δῶκεν ὦι παιδὶ φορῆναι. 270
 δὴ τότε Ὀδυσσῆος πύκασεν κάρη ἀμφιτεθεῖσα.
 τὼ δ' ἐπεὶ οὖν ὅπλοισιν ἐνὶ δεινοῖσιν ἐδύτην,
 βάν ῥ' ἰέναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους.

264. ἀργιόδοντος G. :: κυδς RU. 268. σκανδαία G : σκάνδεια J (supr. n. :
 τινὰ τῶν νεωτέρων ἀντιγράφων σκανδαίαι Eust. 269. κυνήϊον GP. 271.
 κάρην GH²U². 273. κατ' : παρ' G.

263. ἐντέτατο should mean *was stretched tight*, cf. E 728. In this case the thongs could not have been 'inside' the hollow, i.e. next the head. Possibly it is meant that there was a leather cap (ῥινοῦ 262) padded with felt (πῖλος) inside, and wound round outside for the sake of strength with thongs; while outside these again came an outer covering of boar's tusks. The **λυάντες** are then **ἐντοσθεν** because they form the middle one of three layers. The tusks may possibly be a relic of the origin of the helmet from the wild beast's head, a form which is very commonly found in primitive headgear; see App. B, vii. 2.

264. ἔχον, *clasped*, surrounded; X 322 ἔχε χροῖα χάλκεα τεῖχην, ι 301 φρένες ἦπαρ ἔχουσι. There is no need for either Bentley's *τρέχον* or Nauck's *θέον*.

265. πῖλος, *felt*, one of the most rudimentary and primitive clothing products. The word is 'proethnic,' Schrader *Sprachv.* 401. Felt was used in Greece for both shoes and caps in Hesiod's time (*Opp.* 542 πέδιλα . . πῖλοις ἐντοσθε πυκάσας, 546 κεφαλῇφι . . πῖλον ἔχειν ἀσκητόν); in Thuk. iv. 34 for cuirasses, Herod. iv. 23, 73, 75 for Scythian tents and rugs. The felt cap, πῖλον or πῖλος, came from this passage to be the conventional mark of Odysseus in later (but not in archaic) Greek art; acc. to Pliny xxxv. 36 it was first introduced by the painter Nikomachos, acc. to Eust. by Apollodoros.

266. Ἑλεῶν (or Ἑλεών) in Boiotia, B 500. For the migration southwards of the legend of Amyntor—doubtless in consequence of the displacement of the Boiotians through the Thessalian invasion—see I 447. Ptolemy of Askalon held that this Eleon was a Thessalian town, distinct from the Boiotian; but this is a mere figment to explain the obvious discrepancy. Ἀμύντορος: gen. with δόμον.

267. Autolykos was the maternal grandfather of Odysseus, see λ 85, τ 395; he was an arch-thief, ἀνθρώποις ἐκέκαστο κλεπτοσύνηι θ' ὀρκῳ τε. Hence in the later legends he was made the son of Hermes. ἀντιτορήσας, so *Hygin. Merc.* 178 μέγαν δόμον ἀντιτορήσων. The force of the preposition is not clear, and Döderlein (*Gloss.* § 672) is perhaps right in reading ἀντετορήσας, from the reduplicated aor. ἀν-τετορήσαι. The real form will then have been forgotten at the time of the composition of the hymn; see note on E 337.

268. Σκάνδειαν: acc. of the *terminus a quo*, cf. 195 κεκλήατο βουλήν. Ar. read Σκάνδειανδ', as H 79 σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ο 367 Σάμηνδε δόσαν. Skandeia was the port of Kythera; Paus. iii 23. 1, with Frazer's note.

269. For Molos, the brother of Idomeneus, cf. N 249.

273. It is doubtful if we should read κατ' αὐτόθι as one word or as two. The preposition in tmesis rarely stands after

τοῖσι δὲ δεξιὸν ἤκεν ἐρωδιὸν ἐγγὺς ὁδοῖο
 Παλλὰς Ἀθηναίη· τοὶ δ' οὐκ ἴδον ὀφθαλμοῖσι 275
 νύκτα δι' ὀρφναίην, ἀλλὰ κλάγξαντος ἄκουσαν.
 χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς, ἠρᾶτο δ' Ἀθήνη·
 “κλῦθί μοι, αἰγιόχοιο Διὸς τέκος, ἥ τέ μοι αἰεὶ
 ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω
 κινύμενος, νῦν αὖτε μάλιστά με φῖλαι, Ἀθήνη, 280
 δὸς δὲ πάλιν ἐπὶ νῆας εὐκλείας ἀφικέσθαι,
 ῥέξαντας μέγα ἔργον, ὃ κε Τρώεσσι μελήσει.”
 δεύτερος αὖτ' ἠρᾶτο βοὴν ἀγαθὸς Διομήδης·
 “κέκλυθι νῦν καὶ ἐμεῖο, Διὸς τέκος, ἀτρυτώνη·
 σπεῖό μοι, ὥς ὅτε πατρὶ ἄμ' ἔσπεο Τυδεΐ δίωι 285
 ἐς Θήβας, ὅτε τε πρὸ Ἀχαιῶν ἄγγελος ἦιαι.
 τοὺς δ' ἄρ' ἐπ' Ἀσωπῷ λίπε χαλκοχίτωνας Ἀχαιοὺς,
 αὐτὰρ ὁ μειλίχιον μῦθον φέρε Καδμείοισι
 κεῖσ'· ἀτὰρ ἄψ ἀπιὼν μάλα μέρμερα μήσατο ἔργα

275. παλλὰς: Ζώπυρος πελλὸν γράφει Schol. BT. 276. κλάξαντος T.
 277. ὄρνιθ': ἐκ πλήρους ὄρνιθι Ar. 278. μοι A (supr. ευ) CDHRU: μευ Ω
 (cf. E 115). 280. φῖλαι (φίλαι) AD Lips.: φίλ' J (λ in ras.: γρ. φίλει): φίλε' Ω.
 281. ἐφικέσθαι A. 282. μελήσει C (Q supr.): μελήσοι L supr. 283.
 δεύτερον T. || αὖθ' U. 284. ἐμοῖο JPB Mor. 286. τε om. DGJPQR Lips. ||
 πρὸ: πρὸς J (γρ. πρὸ). || ἦιαι: εἶη JP¹ (ἦη P²) Q: ἦλες DRU. 289. αὐτὰρ
 DGQ. || ἀπιὼν: λιπὼν P.

its verb (see, however, B 699), and here the rhythm throws it forward. In Φ 201, φ 90 κατ' αὐτόθι λείπεν, λιπόντε, where the verb follows, it seems most natural to take it with κατά. The same question arises with κατ' αὐθι, N 653, P 535, Ω 470; for παραυτόθι or παρ' αὐτόθι see on M 302.

274. The ἐρωδιός is perhaps the night heron, *Ardea Nycticorax* L., which is abundant in the Troad (Thompson *Gloss.* s.v.). The common heron was called πελλός, grey; hence Zopyros in his *History of the Foundation of Miletos* read πελλόν for Παλλὰς in the next line. The heron appears as a symbol of Athene on coins of Ambrakia and Corinth, and is mentioned as a bird of good omen by Aelian, Plutarch, and Pliny. Schol. B has a lengthy excerpt from Porphyrios dealing with various difficulties, mostly imaginary, discussed by the ancient critics.

278–80. Cf. E 115–7 and ν 300–1. ΚΙΝΥΜΕΝΟΣ, apparently ‘no movement of mine escapes thee.’ But this is hardly

a Homeric view of the gods, whose omniscience does not extend to details unless their attention is called.

285. σπεῖο, for σπέο, according to Schulze (*Q. E.* 404) a case of lengthening due to the first arsis (see App. D); no satisfactory explanation on any other ground has ever been given. There is no reason to doubt that both it and ἔσπεο (or ἔσπεο, see on E 423) have stood together in the text from the first. For the favourite story of Tydeus and the Kadmeians see Δ 376 ff., E 802 ff.

286. To avoid the hiatus Barnes conj. παρ' for πρό, Bentley πρός (and so one ms.). ἦιαι recurs N 247, θ 290 only. It is probably a mere mistake for the regular ἦι (= ἦι), as it always comes at the end of the line.

289. μέρμερα ἔργα, the slaying of the ambush, Δ 396. κεῖς in the emphatic place contrasts, rather violently perhaps, but in the style of this book, the different moods of the two journeys, brought about by the treacherous reply of the Kadmeians to the friendly message.

σὺν σοί, δῖα θεά, ὅτε οἱ πρόφρασσα παρέστης. 290
 ὥς νῦν μοι ἐθέλουσα παρίστασο καί με φύλασσε.
 σοὶ δ' αὖ ἐγὼ ῥέξω βοῦν ἥνιν εὐρυμέτωπον,
 ἀδμήτην, ἣν οὐ πω ὑπὸ ζυγὸν ἤγαγεν ἀνὴρ.
 τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχέυας."
 ὥς ἔφην εὐχόμενοι, τῶν δ' ἔκλυε Παλλὰς Ἀθήνη. 295
 οἱ δ' ἐπεὶ ἠρήσαντο Διὸς κούρηι μέγαλοιο,
 βάν ῥ' ἵμεν ὥς τελέοντε δύω διὰ νύκτα μέλαιναν,
 ἄμ φόνον, ἄν νέκυας, διὰ τ' ἔντεα καὶ μέλαν αἶμα.
 οὐδὲ μὲν οὐδὲ Τρῶας ἀγήνορας εἶασεν Ἐκτωρ
 εὔδειν, ἀλλ' ἄμυδις κικλήσκετο πάντας ἀρίστους, 300
 ὅσσοι ἔσαν Τρώων ἡγήτορες ἠδὲ μέδοντες.
 τοὺς ὃ γε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν.
 "τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειε
 δώρῳ ἐπὶ μέγαλῳ; μισθὸς δέ οἱ ἄρκιος ἔσται.
 δώσω γὰρ δίφρὸν τε δύω τ' ἐριαύχενας ἵππους, 305
 οἳ κεν ἄριστοι ἔωσι θοῆις ἐπὶ νηυσὶν Ἀχαιῶν,

291. παρίσταο Ar. Zen. καὶ αἱ πλείους. || με φύλασσε: πόρε κῶδος Zen.: με φύλαττε Par. h. 292. αὖ: ἄν J: ἄρ' Vr. b. || ἥνιν Tyrannio: ἥνιν Ptol. Oroandae. 293. ἀδμήτην PU. || ἥν: τήν PQST. || οὐ πω: οὔποτε J: οὔποσ' R: οὔποτ' U ("the second ο covering an ω"). 294. τοι: σοι Q. || περιχέυας GHJQTU Cant. (Harl. a *supr.*). 296. ἐπεὶ οὖν PR. 298. ἄν (ἄν) φόνον GRQ. 299. εἶασεν Ω (incl. A, T.W.A.): εἶας' D Vr. b. 300. ἄμυδις T. 301. ἔσαν: ἔασι DRU: ἥσαν P. 305. γὰρ: γάρ οἱ P. 306. ἄριστοι ἔωσι Ar. GJ Par. c d: ἄριστοι ἔασι PR: ἀριστεύωσι Ω (U has c *supr.* over υ), γρ. JR. || αὐτοὺς (καλοὺς Aph.) οἳ φορέουσιν ἀμύμονα Πηλεΐωνα Zen. Aph. (cf. 323).

290. πρόφρασσα, also Φ 500 and three times in *Od.*, a fem. of πρόφρων: for the formation see *H. G.* § 114* (5).

291. For παρίσταο, the reading of Zen. and Ar., compare the imperatives O 475 μάρναο, σ 171 φάο, κ 333 θέο. The usual rule is that the σ is preserved in the imperat. but omitted in the imperf.; *H. G.* p. 4.

292-4 = γ 382-4, to which place only they probably belonged originally. The tools for gilding the horns of the sacrifice are there described (432-8). See Helbig *H. E.* p. 267, who points out that the process consisted in beating gold into thin leaves and laying these round the horns—not in anything like casting the gold. Cf. also ζ 232. For ἥνιν see on Z 94. The usual accentuation ἥνιν must be wrong, as the word could not stand here unless the last vowel were long by nature. Sitzler would read

ἥνιδα here and ἥνιδας in Z; but cf. *H. G.* § 116. 3, and note on A 36.

299. εἶασεν: a clear false quantity; but the rhythm is equally impossible if we read εἶασ'. P. Knight's εἶαεν is no doubt right. Heyne's εἶασεν ἀγήνορας Ἐκτωρ has the forbidden caesura in the 4th foot. We may, however, admit the possibility that εἶασεν is original, as a false archaism based on the co-existence of ἡτίμασεν and ἡτίμησεν (see on A 11), and φ 297 ἄδασεν beside κ 68 ἄδασαν (see note on Θ 237).

304. ἄρκιος, certain, see note on B 393, and cf. O 502, σ 358. But it must be admitted that in this place the sense *sufficient, ample* (ἀρκεῖν) is more natural; so also Hes. *Opp.* 370 μισθὸς δ' ἀνδρὶ φίλῳ εἰρημένος ἄρκιος ἔστω, and 351, 507, 577. Ap. Rhod. and the later Epic imitative poets seem to have taken it in the same way.

ὅς τις κε τλαίῃ, οἳ τ' αὐτῶι κῦδος ἄροιτο,
 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν ἔκ τε πυθέσθαι,
 ἢ φυλάσσονται νῆες θοαὶ ὥς τὸ πάρος περ,
 ἢ ἤδη χεῖρεσσιν ὑφ' ἡμετέρηισι δαμέντες 310
 φύξιν βουλεύουσι μετὰ σφίσιν, οὐδ' ἐθέλουσι
 νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶι."

ὥς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 ἦν δέ τις ἐν Τρώεσσι Δόλων Ἑυμήδεος υἱὸς
 κήρυκος θείοιο, πολύχρυσος πολύχαλκος· 315
 ὃς δὴ τοι εἶδος μὲν ἔην κακός, ἀλλὰ ποδώκης·
 αὐτὰρ ὁ μῦθος ἔην μετὰ πέντε κασιγνήτησιν.
 ὃς ῥα τότε Τρωσὶν τε καὶ Ἑκτορι μῦθον ἔειπεν·
 "Ἑκτορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ
 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν ἔκ τε πυθέσθαι. 320
 ἀλλ' ἄγε μοι τὸ σκῆπτρον ἀνάσχεο, καὶ μοι ὄμοσσον
 ἢ μὲν τοὺς ἵππους τε καὶ ἄρματα ποικίλα χαλκῶι
 δωσέμεν, οἳ φορέουσιν ἀμύμονα Πηλεΐωνα.
 σοὶ δ' ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι οὐδ' ἀπὸ δόξης·
 τόφρα γὰρ ἐς στρατὸν εἶμι διαμπερές, ὅφρ' ἂν ἴκωμαι 325
 νῆ' Ἀγαμεμνονέην, ὅθι που μέλλουσιν ἄριστοι
 βουλὰς βουλεύειν, ἢ φευγέμεν ἢ μάχεσθαι."

ὥς φάθ', ὁ δ' ἐν χερσὶ σκῆπτρον λάβε καὶ οἳ ὄμοσσαν·
 "ἴστω νῦν Ζεὺς αὐτός, ἐρίγδουπος πόσις Ἥρης,

307. οὗτις P¹ (*surpr.* ὅς τις P²). 308. ὠκυπόρων PU. || ἐλαεῖν RU. 311.
 βουλεύουσι J: βουλεύονται G. 312. ἀδμηκότες PRS. 316. ποδώκης G
 (L *surpr.*): ποδώκης Cant. 317. κασιγνήτοις Zen. 318. μῦθον ἔειπεν:
 εἶπε παραστὰς RU. 321. "ἀνάσχεο διὰ τοῦ ο" Ar. (others ἀνάσχευ? More
 probably ἀνίσχεο, when we must read διὰ τοῦ α with Cobet). 322. ἡμῶν DLT,
 γρ. Harl. a. 323. φορέουσι ποδώκεα J Par. a f g, γρ. A. 325. εἰς H. 328.
 ἔφαθ' GL: ἔφε' P.

307. οἳ τ' αὐτῶι κῦδος ἄροιτο is of course parenthetical.

311. φύξιν, a word peculiar to this book; see 398, 447.

312. νύκτα as a temporal accus. only occurs in H. in this book of the *Iliad* (188, 399) and in the *Odyssey*. ἀδμηκότες: cf. 98.

314. For this introduction of a new character cf. E 9. κήρυκος θείοιο, as holding a sacred office, v. A 334, Δ 192. πολύχρυσος, εἰκότως, λαβὼν πέντε θυγατέρων ἔδνα, humorously remarks Schol. T. Bentley conj. πολυχρύσου πολυχάλκου, with some probability.

316. δὴ τοι, Thomas (*J. P.* xxiii. 98)

would read δ' ἦται, on the ground that δὴ in H. always has the temporal sense, *now*.

317. μῦθος, *an only son*. Zen. read κασιγνήτοισιν, understanding it to mean the only *survivor* among five brethren.

321. Cf. H 412. Dolon offers to Hector the staff which he is holding as the speaker 'in possession of the house.' See 328. Thus τό means *this*, not *thine*.

324. ἄλιος σκοπός, the phrase ἀλαοσκοπιὴν ἔχειν (see 515) suggests that ἀλαός may be the right reading here. ἀπὸ δόξης, far from what you expect. The phrase recurs only in λ 344. Cf. ἀπὸ γνώμης, θυμοῦ (A 562), etc.

μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος 330
 Τρώων, ἀλλὰ σέ φημι διαμπερές ἀγλαϊεῖσθαι.”
 ὥς φάτο καί ῥ' ἐπίορκον ἐπώμοσε, τὸν δ' ὀρόθυνεν.
 αὐτίκα δ' ἀμφ' ὤμοισιν ἐβάλλετο καμπύλα τόξα,
 ἔσσατο δ' ἔκτοσθεν ῥινὸν πολιοῖο λύκοιο,
 κρατὶ δ' ἐπὶ κτιδέην κυνέην, ἔλε δ' ὄξυν ἄκοντα, 335
 βῆ δ' ἰέναι ποτὶ νῆας ἀπὸ στρατοῦ· οὐδ' ἄρ' ἔμελλεν
 ἐλθὼν ἐκ νηῶν ἀψ' Ἑκτορι μῦθον ἀποίσειν.
 ἀλλ' ὅτε δὴ ῥ' ἵππων τε καὶ ἀνδρῶν κάλλιφ' ὄμιλον,
 βῆ ῥ' ἀν' ὁδὸν μεμαώς· τὸν δὲ φράσατο προσιόντα
 διογενὴς Ὀδυσσεύς, Διομήδεα δὲ προσέειπεν· 340
 “οὗτός τοι, Διόμηδες, ἀπὸ στρατοῦ ἔρχεται ἀνὴρ,
 οὐκ οἶδ', ἣ νήεσσιν ἐπίσκοπος ἡμετέρησιν,
 ἣ τινὰ συλήσων νεκύων κατατεθνηώτων.
 ἀλλ' ἐῷμέν μιν πρῶτα παρελθεῖν πεδίοιο
 τυτθόν· ἔπειτα δέ κ' αὐτὸν ἐπαΐξαντες ἔλοιμεν 345

332. ἐπεὶ ὄρκον HT. || ἐπώμοσε Ar. AQ¹ Mosc. 3 (and *surpr.* H Par. k), γρ. C²: ἀπώμοσε(ς)ε(ν) Ω. 333. ὤμοισιν P. 334. ἔκτοσθαι P. || πολιοῖο: πελιοῖο ar. Cram. *Erim.* 334, *Et. Mag.* 680. 336. ποτὶ RTU²: ἐπὶ A^t (T.W.A.) HJ Vr. c, Harl. a: γρ. κατὰ Harl. a, γρ. ποτὶ νῆας A^m, and extra marg. ποτὶ νῆας (T.W.A.). 341. τοι: τις Ar. (ὡμολόγουν καὶ αἱ πλείους Did.). 342. ἦ: εἰ A *surpr.* 343. κατατεθνηώτων Ar. (J *surpr.*) L Lips.¹ Vr. b²: κατατεθνηώτων Ω. 345. ἔλωμεν A *surpr.*

330. This line seems almost like an intentional irony, in view of Hector's coming fate at the heels of Achilles' horses. For the construction of μή with the indic. in an oath cf. O 41 ἴστω νῦν . . μὴ δι' ἐμὴν ἰότητα Ἰοσειδᾶων ἐνοσίχθων πημαίνει Τρώας. So *Hymn. Merc.* 275-6 ὁμοῦμαι, μὴ μὲν ἐγὼ . . ὑπίσχομαι, μήτε τιν' ἄλλον ὀπωπα, Theognis 659 ὁμόσαι ὅτι μήποτε πρῆγμα τόδ' ἐσται, Ar. *Aves* 194-5 μὰ γῆν κτλ., μὴ ἔγω νόημα κομψότερον ἤκουσά που, *Lys.* 917, *Eccl.* 1000; and a few other examples in *M. and T.* § 686. See also *H. G.* § 358.

332. ἐπώμοσε, apparently *swore to his bidding*, or *added an oath* to the original promise (cf. the frequent ἐπὶ δὲ μέγαν ὄρκον ὁμοῦμαι). It may be questioned if the ἀπώμοσε of most mss. is not right; the oath he has just sworn is negative, and is therefore properly expressed by ἀπομνύναι. The positive promise is only an asseveration, φημί. In o 437, however, ἐπώμνυον is clearly needed, though

ἀπώμνυον is a well-supported variant. ἐπώμνυμι does not imply a *false* oath as ἐπίορκον does; though here the perjury is not intentional.

335. ἐπὶ κτιδέην: many divided ἐκ' ἱκτιδέην, but, as Ar. remarks, the question is settled by 458. The only form of the subst., however, is ἱκτίς: κτίς seems never to occur. The animal meant is one of the weasel tribe, a polecat or marten. Cf. note on 258.

338. Aristarchos noted that elsewhere in the *Iliad* ὄμιλος means only 'the battle-throng,' the sense of 'assembly' being peculiar to the *Odyssey*.

342. ἐπίσκοπος: see note on 38.

344. παρελθεῖν πεδίοιο: *to pass by us out upon the plain*. Brandreth and von Christ conj. ἀλλά F' ἐῷμεν πρῶτα. Rather, if an ancient form is to be imported, ἀλλ' ἐάωμεν πρῶτα. The position of μιν is irregular; *H. G.* p. 338. For the synizesis of ἐᾶν see on E 256.

καρπαλίμως· εἰ δ' ἄμμε παραφθάνησι πόδεσσιν,
αἰεὶ μιν ἐπὶ νῆας ἀπὸ στρατόφι προτιειλεῖν
ἔγχει ἐπαΐσσων, μή πως προτὶ ἄστν ἀλύξει."

ὥς ἄρα φωνήσαντε παρέξ ὁδοῦ ἐν νεκύεσσι
κλινθήτην· ὁ δ' ἄρ' ὦκα παρέδραμεν ἀφραδίησιν. 350
ἀλλ' ὅτε δὴ ῥ' ἀπένν ὅσσόν τ' ἐπὶ οὔρα πέλονται
ἡμιόνων, αἱ γάρ τε βοῶν προφερέστεραί εἰσιν
ἐλκόμεναι νειοῖο βαθείης πηκτὸν ἄροτρον,
τὼ μὲν ἐπεδραμέτην, ὁ δ' ἄρ' ἔστη δοῦπον ἀκούσας·
ἔλπετο γὰρ κατὰ θυμὸν ἀποστρέψοντας ἐταίρους 355

346. παραφθάνησι PR^m: παραφθένησι T: παραφθαίν(ι)σι Ar. (καὶ σχεδὸν αἱ πᾶσαι Did.) Ω. 347. μιν: μὲν J (γρ. μιν). || ἐπὶ Ar. [G]PR[S]: προτὶ CDHJU Par. b c d e g j k: ποτὶ AQT (συγγρ. ἐπὶ νῆας οὐ ποτὶ νῆας) Harl. a d, King's Par. a f h. || ποτιειλεῖν HS: προτὶ Ἰλιον Q. 348. ποτὶ GS. 349. ὥς ἔφατ', οὐδ' ἀπίηκε βοὴν ἀγαθὸς διομήδης· ἐλθόντες δ' ἐκάτερες παρέξ ὁδοῦ κτλ. Aph. ("and others," Did.). 351. πέλονται R: φέρονται C. 353. ἐλκόμεναι JR. 354. ἐπεδραμέτην Ar. CRTU: ἐπιδραμέτην Ω. 355. ἀποστρέψοντας GP.

346. παραφθάνησι with long *a* in *thesi*, as I 506, Φ 262, probably from φθάνω, H. G. § 47. The vulg. παραφθαίν(ι)σι, half opt. half subj., is a hybrid monster such as one would hardly dare to impute even to the author of K. It is usually explained as an opt. with -σι added on the analogy of the epic subj. -ησι by the commoner -ηι. But this is quite unnecessary.

349. φωνήσαντε is curious, as Odysseus only has spoken. Didymos compares the similar instance Φ 298 ὥς εἰπόντε after a speech from one only. There seems to be a sort of attraction to the number of the principal verb. The variant of Aph. was apparently meant to evade this difficulty.

351. This phrase must be compared with θ 124 ὅσσόν τ' ἐν νειῶι οὔρον πέλει ἡμιόνων, τόσσον ὑπεκπροθέων κτλ. An ingenious explanation is given by Ridgeway in J. H. S. vol. vi. He shews that the length of a furrow was commonly a fixed and recognized standard of length; with us it is the *furlong* (furrow-long), which was, in fact, the length and breadth of the common field, theoretically regarded as a square of ten acres. Now the unit of area was a day's work of plough (γῆς), as the German *Morgen* and Gallic *journal* denote the patches in the common fields, and a 'day's work,' or 'daymath' (see *New English Dict.*) was a local name in England for a measure of about an acre. If mules ploughed more swiftly than oxen,

but with the same length of furrow, then in a day's work they would plough a wider piece of land. The *width* which they would thus cover (πλέθρον) is expressed by the distance between the οὔρα or side limits (whilst τέλσον = end-limit, 'headland'); and the οὔρον of mules will form an absolute standard of distance, as we see that it does in θ 124. We may also compare Ψ 431 δίσκου οὔρα, 523 δίσκουρα. οὔρα is generally considered a heteroclite plur. of οὔρος = ὄρος, but so far as the Homeric evidence goes the old form of the singular may have been οὔρον, as Ridgeway remarks. ἐπὶ goes with ὅσσον: the accent, according to the rule, is not thrown back, because τε intervenes. Cf. B 616 and note. For the use of mules in ploughing cf. Soph. *Ant.* 341.

353. νειοῖο: gen. of movement within a space; like πεδίοιο, etc. ΠΗΚΤΩΝ (also N 703, ν 32), acc. to Hesiod, *Opp.* 433, means the plough made of several parts, opposed to the αὐτόγυον where the body was composed of a single suitably shaped piece of wood. Hesiod advises that one of each sort should be kept in case of accident.

355. ἔλπετο does not in itself imply that Dolon *hoped* that he was to be fetched back; though this is probably meant, from the whole description of his cowardly nature. ἔλπομαι is often simply 'to expect,' 'fancy,' even of things which are dreaded; e.g. II 281, P 404.

ἐκ Τρώων ἰέναι, πάλιν Ἴκτορος ὀτρύναντος.
 ἀλλ' ὅτε δὴ ῥ' ἄπεςαν δουρηνεκές ἦ καὶ ἔλασσον,
 γνῶ ῥ' ἄνδρας δῆιους, λαιψήρὰ δὲ γούνατ' ἐνώμα
 φευγέμεναι· τοὶ δ' αἶψα διώκειν ὀρμήθησαν.
 ὥς δ' ὅτε καρχαρόδοντε δύω κύνε εἰδότε θήρης
 ἦ κεμίδ' ἦε λαγῶν ἐπείγεται ἐμμενὲς αἰεὶ
 χῶρον ἂν' ὑλήενθ', ὁ δέ τε προθέησι μεμηκώς,
 ὥς τὸν Τυδεΐδης ἦδ' ὁ πτολίπορθος Ὀδυσσεὺς
 λαοῦ ἀποτμήξαντε διώκετον ἐμμενὲς αἰεὶ.
 ἀλλ' ὅτε δὴ τάχ' ἔμελλε μιγήσεσθαι φυλάκεσσι
 φεύγων ἐς νῆας, τότε δὴ μένος ἔμβαλ' Ἀθήνη
 Τυδεΐδῃ, ἵνα μή τις Ἀχαιῶν χαλκοχιτώνων
 φθαίῃ ἐπευξάμενος βαλέειν, ὁ δὲ δεύτερος ἔλθοι.

356. ἰέναι : ἰέναι J. 357. ἄπεςαν : ἀπέην Harl. a (γρ. ἀπέσαν) : ἀπ P. 358. ῥ' om. G : δ' Q : δ' ἄρα S (om. ἄνδρας). || δέ : τε G. 359. α γρ. ὦκα A. || ὀρμήθησαν Ar. AH : ὠρμήθησαν Ω. 360. κύνες DPU. εἰ οἱ τ' ἐπὶ [Plut.] Vit. Hom. 86. 362. ὑλήεντα Ar.? || ὁ δέ τε : ὁ δέ Ar. d : δ τε Harl. b. : μεμηκώς (R supr.) Vr. c Mosc. 3 : μεμηκώς Mor. : με Harl. a (γρ. μεμηκώς). 363. ἦδ' ὁ : ἦδὲ GL. 365. μιγήσεσθαι (i. ἔλθον(i)) ACPQS.

356. But for the rhythm it would be more natural to put the comma after πάλιν with Ar. (τὸ πάλιν συναπτόν τῶι ἀποστρέφοντα An.). But the division of the line into two equal halves is hardly tolerable. Nikanor punctuates after Τρώων, but then 355 cannot be construed.

357. δουρηνεκές, as we talk of a spear 'carrying' a certain distance (ἄπ. λεγ.). Cf. O 358 and note on E 752 κεντρήνεκας.

361. ἐπείγεται would seem from the following προθέησι to be meant for a subjunctive. If so, it is a false archaism, as the subj. with a short vowel is only found in non-thematic tenses. There is of course the alternative possibility that the author of K regarded προθέη(ι)σι as an indic. But as both indic. and subj. are used in similes, it does not seem necessary here to assume that both verbs are in the same mood. The rule is, however, for the subjunctive to come first, and the indicative to follow after the δέ τε.

362. ὁ τέ σύνδεσμος οὐκ ἦν ἐν τοῖς Ἀριστάρχου, Did. We must either read ἐν ταῖς Ἀρ., the editions of Ar., or understand τὰ Ἀρ. to mean the ὑπομνήματα, which were regarded as of inferior

authority. In one or other Ar. have read ὑλήεντα, ὁ δέ, which probably the best reading, the latter as often causing the change. For conjecture (approved by Curtius) ὁ δέ τε, though it would fully explain the subjunctive, is not quite like H 62, ρ 518, which he quotes, are in point, as the relatives there refer to the main subject of the simile, not to the subordinate action, as here. In case the passage cannot be brought into complete harmony with Homeric usage.

363. The use of the article ὁ is not Homeric; but cf. B 278. It is enough to read ἦδὲ for ἦδ' ὁ, but doubtful if, in this book, the change should be made.

364. διώκετον : on this form of the 3rd pers. dual in a historical tense. H. G. § 5 ad fin.; Curtius Vb. i. 75. Only other instances are N 346, Σ 346, cf. N 301, and notes on Θ 448, Λ 7.

365. μιγήσεσθαι : the only instance in Homer of a fut. from the (passive) stem in -η. But it will be seen that the sense here is not passive but *to mingle with*. There is no passive clearly distinguished from the middle. Cf. on E 653.

368. For δεύτερος = too late, cf. N

δουρὶ δ' ἐπαΐσσων προσέφη κρατερὸς Διομήδης·
 “ ἤε μὲν, ἤέ σε δουρὶ κιχήσομαι, οὐδέ σε φημι
 δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλύξειν αἰπὺν ὄλεθρον.” 370

ἦ ῥα καὶ ἔγχος ἀφῆκεν, ἐκὼν δ' ἡμάρτανε φωτός.
 δεξιτερὸν δ' ὑπὲρ ὤμον εὖξου δουρὸς ἀκωκὴ
 ἐν γαίῃ ἐπάγη· ὁ δ' ἄρ' ἔστη τάρβησέν τε
 βαμβαίνων, ἄραβος δὲ διὰ στόμα γίνετ' ὀδόντων, 375
 χλωρὸς ὑπὸ δείους. τὼ δ' ἀσθμαίνοντε κιχήτην,
 χειρῶν δ' ἀψάσθην· ὁ δὲ δακρύσας ἔπος ηὔδα·

“ ζωγρεῖτ', αὐτὰρ ἐγὼν ἐμὲ λύσομαι· ἔστι γὰρ ἔνδον
 χαλκὸς τε χρυσὸς τε πολύκμητός τε σίδηρος·
 τῶν κ' ὕμιν χαρίσαιο πατὴρ ὑπερείσι' ἄποινα, 380
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.”

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ θάρσει, μηδέ τί τοι θάνατος καταθύμιος ἔστω·
 ἀλλ' ἄγε μοι τόδε εἶπε καὶ ἀτρεκέως κατάλεξον·
 πῇ δ' οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἶος 385
 νύκτα δι' ὀρφναίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι;
 ἦ τινα συλήσων νεκύων κατατεθνηώτων;
 ἦ σ' Ἐκτωρ προέηκε διασκοπιᾶσθαι ἕκαστα
 νῆας ἔπι γλαφυράς; ἦ σ' αὐτὸν θυμὸς ἀνῆκε;”

369. δ': ε' J. 370. ἢ μένε G. 371. ὑπὸ A *supr.* || ἀλύξαι R. 372. ἐφῆκεν A *supr.* || ὅτι θέλοντες ζήτημα ποιεῖν μεταγράφουσι τὸ ἡμιστίχιον οὕτως· καὶ βάλεν οὐδ' ἀφάμαρτεν, ἐκὼν δ' ἡμάρτανε φωτός An. 373. εὖξου AGST¹ Vr. b: εὐξόου Ω. 376. ὑπὸ Q: ὑπαὶ Ω (ὑπαῖδδείους T). 380. χ' ὕμιν DGJQT Vr. b: χ' ὕμῖν HPU. 384. κατάλεξον: ἀγόρευσον P, γρ. L. 385. πῇ: ποῖ Harl. a, γρ. C: τίφθ' S: γρ. ποῦ A. || ἔρχεο P. 386. ὀρφναίην: γρ. ἀμβροσίην Vr. b. || ε': γ' G. 387 ἀθ. Ar. Aph. || κατατεθνηώτων Ar. [AC]H (*supr.* α) P: κατατεθνειώτων Ω. 389. ἔπι: ἀνὰ DJRU Vr. b (*in ras.*). || ἀνῆκε: ἀνώγει P.

373. εὖξου comes apparently from a nom. εὐξος: cf. δορυξός for δορυξός Ar. *Pax* 447.

375. βαμβαίνων, either *staggering* from βα-ν (βαίνω), like παμφαίνω from φαν: or *stammering*, uttering inarticulate sounds, an onomatopoetic word like βάρβαρος, *balbus*. Both interpretations were recognized in antiquity, and there is no ground but the taste of the individual for deciding between them. In late Greek the word is used to mean *stammering* only; e.g. Bion *Id.* 4. 9 βαμβαίνει μεν γλώσσα. ἄραβος . . ὀδόντων is parenthetical.

378-81. See Z 48-50. εἰμὲ for ἐμ'

αὐτόν is unusual; but other instances occur, see H 195, Θ 289, Ω 773, π 385, and cf. N 269.

383. καταθύμιος, *present to thy spirit*, as P 201; cf. Ω 152 μηδέ τί οἱ θάνατος μελέτω φρεσί.

384. This is an Odyssean line (thirteen times), recurring once again in this book, and twice in Ω, but not elsewhere in the *Iliad*.

385. δ' here seems to stand for δῆ, which most edd. write. See A 340.

387 was athetized here as wrongly repeated from 343. It is not obviously out of place, though of course the question is included in the last half of 389.

τὸν δ' ἡμείβετ' ἔπειτα Δόλων, ὑπὸ δ' ἔτρεμε γυῖα· 390
 “πολλῆισιν μ' ἄτησι παρέκ νόον ἤγαγεν” Εκτωρ,
 ὃς μοι Πηλεΐωνος ἀγαυοῦ μώνυχας ἵππους
 δωσέμεναι κατένευσε καὶ ἄρματα ποικίλα χαλκῶι,
 ἡνώγει δέ μ' ἰόντα θοὴν διὰ νύκτα μέλαιναν
 ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν ἔκ τε πυθέσθαι, 395
 ἢ φυλάσσονται νῆες θοαὶ ὥς τὸ πάρος περ,
 ἢ ἤδη χεῖρεσσιν ὑφ' ἡμετέρησι δαμέντες
 φύξιν βουλεύοιτε μετὰ σφίσιν, οὐδ' ἐθέλοιτε
 νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶι.”

390. ὑπὸ . . γυῖα: εὐμήδεος υἱὸς Q. 391. ἤγαγεν: ἤπαφεν Aph.
 397-9 ἀθ. Ar. (? see below) Aph. 397. ἦ: εἰ Ar. (?) (see Ludwich). 398.
 βουλεύουσι . . ἐθέλουσι Ar. GP Harl. a b, Par. a², γρ. C², ἐν ἄλλῳ A: βουλεύοις
 . . ἐθέλοιτε Par. h: βουλεύονται . . ἐθέλῃτε Par. j (supr. οι). 399. ἀδαικότες
 PRS.

391. ἄτησι is so far peculiar here that it is used of 'blinding,' deception, of a purely human origin; ἄτας ἔφη τὰς ἐπὶ κακῶι ὑποσχέσεις, Schol. BT. In every other instance it conveys the idea of some divine or mysterious blindness. παρέκ νόον: see on Ω 434.

394. εὐήν as an epithet of night is not very easy to explain. To an inhabitant of a northern climate the twilight of the south of Europe seems comparatively short; but we can hardly suppose, as some have done, that the Aryan immigration, if it came from the North, was sufficiently rapid to allow of such a contrast being felt; nor should we *a priori* have supposed that even in Greece darkness was felt as *absolutely* swift, either in approach or in duration. Nitzsch refers it to the sense 'sharp,' and understands 'the keen night air.' The phrase recurs in 468, Ω 366, 653, μ 284.

395-9: compare 308-12, whence they are repeated.

398. The critical questions raised by this line are very important. It will be seen that the text involves taking σφίσιν = *yourselves*. There is no other case of this in H., the 'free' use of the stem *sva* being confined to the possessive ἐός, ὅς: see App. A. καὶ γραπτέον οὕτως (sc. -ουσι) καὶ ἀθετητέον τοὺς τρεῖς στίχους (397-9) εἴ τι χρὴ πιστεύειν Ἀμμωνίῳ τῷ διαδεξαμένῳ τὴν σχολὴν (the successor of Aristarchos in the School at Alexandria) ἐν τῷ περὶ τοῦ μὴ γεγονέναι πλείονας (sc. more than two) ἐκδόσεις τῆς Ἀρισταρχείου διορθώσεως τοῦτο φάσκοντι.

καὶ παρὰ Ἀριστοφάνει δὲ ἠθετοῦντο, Didymos. ὅτι οὕτως γραπτέον “βουλεύουσι” καὶ “ἐθέλουσι.” τὸ γὰρ “σφίσιν” ἐν τῷ περὶ τινῶν ἐστὶ λόγῳ (sc. belongs to the third person), ἀντὶ τοῦ αὐτοῖς, ὡς ἀκόλουθα δεῖ εἶναι τὰ ῥήματα, Aristou. Other later scholia quote statements that there was no explanation to be found in the ὑπομνήματα of Ar. of the obelos which he put against these lines. Ammonios is further stated to have said that Aristarchos first marked the lines with στιγμαί—apparently a sign of hesitation—and afterwards obelized them. The question is an important one from the light which it throws on the tradition of the Aristarchean school. With regard to the reading of the line, it seems to shew that the tradition in favour of the second person was so strong that Ar. was prepared to reject the line altogether rather than read the third. There can be little doubt that the text is original and σφίσιν = ὑμῖν by a false archaism, the extension to the personal pronoun of the free use still traditionally surviving in the possessive—an extension very common in the later imitative poets. It is a mere accident that this use should in fact be a reversion to the older stage, apparently forgotten in Greek before the Epic period, when the personal pronoun was used as freely as the possessive adjective. There is no serious internal objection to be raised against βουλεύουσι and ἐθέλουσι: it is natural enough for Dolon to speak in the third person to Odysseus and Dio-

τὸν δ' ἐπιμειδήσας προσέφη πολύμητις Ὀδυσσεύς· 400
 “ ἦ ῥά νύ τοι μεγάλων δώρων ἐπεμαίετο θυμός,
 ἵππων Αἰακίδαο δαΐφρονος· οἱ δ' ἀλεγεινοὶ
 ἀνδράσι γε θνητοῖσι δαμήμεναι ἢ δ' ὀχέεσθαι,
 ἄλλωι γ' ἢ Ἀχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· 405
 ποῦ νῦν δεῦρο κιὼν λίπες Ἴκτορα ποιμένα λαῶν ;
 ποῦ δέ οἱ ἔντεα κεῖται ἀρήϊα, ποῦ δέ οἱ ἵπποι ;
 πῶς δαὶ τῶν ἄλλων Τρώων φυλακαί τε καὶ εὐναί ;
 ἄσσά τε μητιόωσι μετὰ σφίσιν, ἢ μεμάασιν
 αὖθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἢ πόλινδε 410
 ἄψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς.”
 τὸν δ' αὖτε προσέειπε Δόλων Ἐυμήδεος υἱός·
 “ τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως καταλέξω.
 Ἴκτωρ μὲν μετὰ τοῖσιν, ὅσοι βουληφόροι εἰσὶ,
 βουλὰς βουλεύει θεῖου παρὰ σήματι Ἴλου, 415
 νόσφιν ἀπὸ φλοίσβου· φυλακὰς δ' ἅς εἴρεαι, ἥρως,
 οὗ τις κεκριμένη ῥύεται στρατὸν οὐδὲ φυλάσσει.
 ὅσσαι μὲν Τρώων πυρὸς ἐσχάrai, οἷσιν ἀνάγκη,

400 *om.* K^l. || δ' *om.* P. 404. γ' *om.* DGQ. 408. δαί Ar. AHLT: δέ DGU: δὴ R: δέ τε H *supr.*: δ' αἱ CJPQ Harl. a. 409-11 *ἀθ.* Ar. 413. τοι: coi L Harl. a: δὴ G: καὶ Schol. T. || καταλέξω Ar. Ω: ἀγορεύω DRT, and *ap.* Did. 416. φλοίσβοιο QT. || ἥ(ι)ρεαι GU. 417. κεκριμένος P (oc P²? *in ras.*). || οὐδὲ: ἠδὲ P. 418. μὲν: γὰρ (A *supr.*) DJS (*supr.* μὲν) T.

medes of the other Greeks from whom they are separated; and the indic., not the opt., is the regular Homeric mood in such a phrase. This all emphasizes the improbability of the corruption of the third person to the second, while it makes the converse intelligible.

402-4 = P 76-8.

408. δαί Ar.; others δ' αἱ, which is perhaps preferable. There is no other case in H. of two articles coming together; but in this late book such a consideration is of less weight. δαί is also unknown to H. except in the two equally late passages, α 225 (?), ω 299. The latter instance is very similar to the present, as δαί there, as here, only adds another question to those already asked, and thus loses the tone of surprise which it possesses in Attic. Düntzer would read δ' αἶ, which is certainly more natural.

409-11 were athetized by Ar. as wrongly introduced from 208-10; his

chief argument being that while Dolon answers the other questions he takes no notice of this. ἄσσα also makes a very awkward change from the direct to the dependent question. For this, however, we may compare α 170-1 τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἢ δὲ τοκῆς; ὅπ-ποιης τ' ἐπὶ νηὸς ἀφίκεο. See on 142.

415. For Ilos see T 232, and for his tomb A 166, 372, Ω 349. It is useless to attempt to define its position beyond noting that it was somewhere in the middle of the plain (μέσσον κατὰ πεδῖον).

416. φυλακάς: the antecedent attracted to the relative—a very rare use in H. Cf. Virgil's *Urbem quam statuo vestra est*. The other instances are Z 396, Ξ 75, 371.

418. ἐσχάrai: elsewhere an Odyssean word. It is in H. a synonym of ἐστία, and seems here to mean 'hearths' in the sense of 'families'; the whole clause ὅσσαι . . ἐσχάrai is thus precisely identical with the phrase ἐφέστιοι ὅσοι ἔασι

ἄρμα δέ οἱ χρυσῶι τε καὶ ἀργύρῳι εὖ ἥσκηται·
τεύχεα δὲ χρύσεια πελώρια, θαῦμα ἰδέσθαι,
ἦλυθ' ἔχων· τὰ μὲν οὐ τι καταθνητοῖσιν ἔοικεν 440
ἄνδρεσσιν φορέειν, ἀλλ' ἀθανάτοισι θεοῖσιν.

ἀλλ' ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὠκυπόροισιν,
ἥέ με δῆσαντες λίπετ' αὐτόθι νηλεῖ δεσμῶι,
ὄφρα κεν ἔλθητον καὶ πειρηθῆτον ἐμεῖο,
ἥε κατ' αἶσαν ἔειπον ἐν ὑμῖν ἦε καὶ οὐκί." 445

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
"μὴ δὴ μοι φύξιν γε, Δόλων, ἐμβάλλεο θυμῶι,
ἐσθλά περ ἀγγείλας, ἐπεὶ ἵκεο χεῖρας ἐς ἀμάς.
εἰ μὲν γάρ κέ σε νῦν ἀπολύσομεν ἥε μεθῶμεν,
ἦ τε καὶ ὕστερον εἴσθα θοὰς ἐπὶ νῆας Ἀχαιῶν 450
ἥε διοπτεύσων ἥε ἐναντίβιον πολεμίζων·

εἰ δέ κ' ἐμῆις ὑπὸ χερσὶ δαμείς ἀπὸ θυμὸν ὀλέσσης,
οὐκέτ' ἔπειτα σὺ πῆμά ποτ' ἔσσειαι Ἀργείοισιν."

ἦ, καὶ ὁ μὲν μιν ἔμελλε γενείου χειρὶ παχείῃ
ἀψάμενος λίσσεσθαι, ὁ δ' αὐχένα μέσσον ἔλασσε 455

438. ἄρμα δέ οἱ: ἄρματα δὲ HP Lips. 439. δὲ: δὴ R. 441. φρονέειν R¹. 442. μὲν om. TU Mosc. 3. || Νῦν om. Cant. Lips. Vr. A. || ναυεὶ P. || πελάσσετον Mosc. 3. 443. χαλκῶι U (supr. δευῶι). 444. παρὰθῆτον HJR. || ἐμοῖο PS. 445. ἥε κατ' Ar. JPR Par. f: ἦ (ἦ) ῥα κατ' Ω. || οὐκί G. 448. ἀπαγγείλας P. || ἐς om. PQ Par. a². || ἀμάς: ἐμάς GHPQ Par. a² f h k: *μάς T (first letter and breathing nearly erased; probably ε): χεῖρας ἐμεῖο ar. Eust. 449. Νῦν: τὰ Νῦν P. || ἀπολύσομαι ἥε μεθῶμαι G. 450. ἦεα H¹P: ἦεα Q: ἦεα U, γρ. H. 451. διοπτεύσειν (S supr.) Vr. b¹. || ἀντίβιον Eust. || πολεμίζων DST: πολεμίζων QRU: πολεμίζων H: πολεμίζειν P: πολεμίζειν S supr. 452. δαμείς: τυπεῖς (A supr.) RTU Par. b j (γρ. δαμείς), γρ. Vr. b. || ὀλέσσαις Ar.: ὀλέσσαις U: ὀλέσσαις H (supr. η).

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Epic poet is not a realist, like a modern novelist.

448. ἐμάς, *mine?* or *ours?* Cf. Z 414.

453. Monro (*H. G.* pp. 338-9) notes that the position of the enclitic ποτ' is irregular and divides the line into equal parts.

454. ἐμελλε, *was about to*, should by Homeric usage take the fut. infin. We may doubt whether λίσσεσθαι is here meant for a fut., or the author of K followed the later use, which obliterated the distinction of tenses after μέλλω (see Platt in *J. P.* xxi. 40, and cf. note on II 46).

455. For this treatment of a would-be suppliant cf. Agamemnon's conduct to Adrestos, Z 37-65, and the sons of

οἱ δ' ἐγρηγόρθασι φυλασσέμεναί τε κέλονται
 ἀλλήλοις· ἀτὰρ αὖτε πολύκλητοι ἐπίκουροι 420
 εὔδουσι· Τρωσὶν γὰρ ἐπιτραπέουσι φυλάσσειν·
 οὐ γάρ σφιν παῖδες σχεδὸν εἵαται οὐδὲ γυναῖκες.”
 τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ πῶς ταρ νῦν, Τρώεσσι μεμιγμένοι ἵπποδάμοισιν 425
 εὔδουσ', ἦ ἀπάνευθε ; δίειπέ μοι, ὄφρα δαείω.”
 τὸν δ' ἠμείβετ' ἔπειτα Δόλων Ἐυμήδεος υἱός·
 “ τοιγὰρ ἐγὼ καὶ ταῦτα μάλ' ἀτρεκέως καταλέξω.
 πρὸς μὲν ἄλῃς Κᾶρες καὶ Παῖονες ἀγκυλότοξοι
 καὶ Λέλεγες καὶ Καύκωνες δῖοί τε Πελασγοί,
 πρὸς Θύμβρης δ' ἔλαχον Λύκιοι Μυσοὶ τ' ἀγέρωχοι 430
 καὶ Φρύγες ἵππόμαχοι καὶ Μήιονες ἵπποκορυσταί.
 ἀλλὰ τί ἦ ἐμὲ ταῦτα διεξερέεσθαι ἕκαστα ;
 εἰ γὰρ δὴ μέματον Τρώων καταδύναι ὄμιλον,
 Θρηῖκες οἶδ' ἀπάνευθε νεήλυδες, ἔσχατον ἄλλων,
 ἐν δέ σφιν Ῥήσος βασιλεύς, πάϊς Ἡϊονῆος 435
 τοῦ δὴ καλλίστους ἵππους ἶδον ἠδὲ μεγίστους,
 λευκότεροι χιόνος, θείειν δ' ἀνέμοισιν ὁμοῖοι.

419. οἱ δ' : οἱ γ' G : οἱ τ' JPQTU Vr. b. 420. πολύκλητοί τ' AGHQRSTU
 Harl. a, γρ. J : τηλέκλητοί τ' J. 421. ἐπιτροπέουσι U. 424. ταρ (τ' ἄρ)
 Lips. Mosc. 3 : γὰρ Ω. || Νῦν : δὴ Δ (surpr. Νῦν) H Harl. a. 427. καὶ Δγ. Ω :
 τοι AHQS Bar. Harl. a b d : δὴ G. || ἀτρακέως G. || ἀγορεύω DRTU. 428.
 ἀργυρότοξοι Cram. An. Ox. ii. 458. 429. δοῖοί P. 430. δ' om. P. 431.
 ἵππόμαχοι Δγ. P : ἱππόδαμοι Ω. 432. ἐμὲ : με RU : γέ με G : μεθ H. ἄλλὰ
 τί με διεξερέεσθαι ταῦτα ἕκαστα Mor. Bar. 437. λευκότεροι : ἢ λευκότερους
 U².

in B 125. The use of ἐσχάρα does not encourage us to understand it of watch-fires. It may possibly allude to a primitive way of raising an army by a levy of a man from every 'hearth'; so that in counting the numbers ἐσχάραι would be equivalent to 'soldiers,' and thus be κατὰ σύνεσιν the antecedent to οἷσιν. For the strange form ἐγρηγόρθασι see note on 67.

428. This is a tolerably complete list of the races which, in the tradition known to us from post-Homeric times, formed the primitive population of the mainland of Greece and the coasts of Asia Minor. The Leleges and Kaukones do not occur in the Catalogue, but are named elsewhere in H., e.g. T 96, 329, as inhabitants of the countries bordering on the Troad. Other Kaukones are found in Elis, γ 366, as Pelasgi and

Leleges are stated to have lived in Greece proper as well as in Asia Minor. Thymbra, a well-known town on the Skamander, is not mentioned again in H.

430. ἀγέρωχοι : see on B 654.

435. According to the tragedy of that name, Rhesos was the son of the river Strymon and a Muse ; which means no doubt that he was a local divinity, like Kinyras of Cyprus, who appears in Homer as a king and contemporary of Agamemnon. Probably therefore Ἡϊονῆος is the Strymon, which is not elsewhere mentioned in H. This identification is ancient, and the name looks like a river-name (ἡϊών). There was, moreover, a town Ἡϊόνη on the Strymon.

437. λευκότεροι, probably a nominative of exclamation as in 547 ; H. G. § 163.

ἄρμα δέ οἱ χρυσῶι τε καὶ ἀργύρῳι εὖ ἥσκηται·
 τεύχεα δὲ χρύσεια πελώρια, θαῦμα ιδέσθαι,
 ἦλυθ' ἔχων· τὰ μὲν οὗ τι καταθνητοῖσιν ἔοικεν 440
 ἀνδρεσσιν φορέειν, ἀλλ' ἀθανάτοισι θεοῖσιν.
 ἀλλ' ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὠκυπόροισιν,
 ἥέ με δήσαντες λίπετ' αὐτόθι νηλεῖ δεσμῶι,
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 ἦ τε καὶ ὕστερον εἰσθα θοὰς ἐπὶ νῆας Ἀχαιῶν 450
 ἥε διοπτεύσων ἦ ἐναντίβιον πολεμίζων·
 εἰ δέ κ' ἐμῆις ὑπὸ χερσὶ δαμείς ἀπὸ θυμὸν ὀλέσσης,
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Epic poet is not a realist, like a modern novelist.

448. ἀμάς, *mine!* or *ours!* Cf. Z 414.

453. Monro (*H. G.* pp. 338-9) notes that the position of the enclitic ποτ' is irregular and divides the line into equal parts.

454. ἔμελλε, *was about to*, should by Homeric usage take the fut. infin. We may doubt whether λίσσεσθαι is here meant for a fut., or the author of K followed the later use, which obliterated the distinction of tenses after μέλλω (see Platt in *J. P.* xxi. 40, and cf. note on II 46).

455. For this treatment of a would-be suppliant cf. Agamemnon's conduct to Adrestos, Z 37-65, and the sons of

φασγάνωι ἀΐξας, ἀπὸ δ' ἄμφω κέρσε τένοντε·
 φθεγγομένου δ' ἄρα τοῦ γε κάρη κονίησιν ἐμίχθη.
 τοῦ δ' ἀπὸ μὲν κτιδέην κυνέην κεφαλῇφιν ἔλοντο
 καὶ λυκέην καὶ τόξα παλίντονα καὶ δόρυ μακρόν·
 καὶ τά γ' Ἀθηναίηι ληϊτίδι δῖος Ὀδυσσεὺς
 ὑψόσ' ἀνέσχεθε χειρὶ καὶ εὐχόμενος ἔπος ηὔδα·
 “χαῖρε, θεά, τοῖσδεσσι· σὲ γὰρ πρώτην ἐν Ὀλύμπωι
 πάντων ἀθανάτων ἐπιβωσόμεθ'· ἀλλὰ καὶ αὐτὶς
 πέμψον ἐπὶ Θρηικῶν ἀνδρῶν ἵππους τε καὶ εὐνάς.”
 ὥς ἄρ' ἐφώνησεν, καὶ ἀπὸ ἔθεν ὑψόσ' αἶρας

460

465

457. φθεγγομένη (H *supr.*) Q, Aristot. *de Part. An.* iii. 10, γρ. Eust. 460.
 τάδ' JL: τὰ δ' T. 461. ὑψόσ' H. || ἀνέσχεθε: ἀνέσχευ Cant.: ἀνέσχε PS:
 γρ. ἀνέσχετο A. || χειρὶ JT (U *supr.*). 462. τοῖσδεσσι: τοῖς, δὴ γε G. 463.
 ἐπιβωσόμεθ': ἐπιδωσόμεθ' Ar. C (*supr.* βω) Ven. B, Lips.¹, King's, Par. e (*supr.*
 β) f (*supr.* β), and *supr.* SU Par. c. || αὐτοῖς C. 464. ἵππους τε: ἐν ἄλλωι
 ἄγυρίν τε A. 465. ἄρα φώνησεν RU. || ὑψός' and ὑψοῦ Ar. διχῶς.

Antimachos, Λ 130-47. The τένοντε are evidently the two strong bands of muscle which run up the back of the neck, the *lúnion* of E 73. See also Δ 521.

457. λέγουσι γάρ τινες (sc. that a head can continue to speak while being cut off) ἐπαγόμενοι καὶ τὸν Ὀμηρον, ὡς διὰ τοῦτο ποιήσαντος “φθεγγομένη δ' ἄρα τοῦ γε κάρη,” ἀλλ' οὐ φθεγγομένου, Aristotle *de Part. Anim.* iii. 10. There was an opinion prevalent in early times that κάρη could be used as a fem. In Theognis 1024 we have κάρηι, but this may possibly be neut. (cf. Att. τῶι κάραι). The later imitative poets frequently allow themselves the variation: Kallimachos, Moschos, and Qu. Smyrnaeus (cf. xi. 58 κάρη δ' ἀπάτερθε κυλινδομένη πεφόρητο, φωνῆς λεμένοιο, and xiii. 241 ἀπέκοψε κάρη (sic) . . . 244 ἡ δὲ μέγα μύζουσα κυλίνδετο πολλὸν ἐπ' αἶαν). Our mss. (particularly G) frequently have κάρην as a variant for κάρη (acc.); see App. Crit. on Δ 443, Θ 306, Κ 259, 271, Λ 261. φθεγγομένου seems to mean ‘in the midst of his death-shriek,’ as in χ 329, where the line recurs, the victim is not speaking or attempting to speak. But in II 508 φθογγή is used of a dying man's articulate words.

460. ληϊτίδι, only here; else ἀγελείη.

462. τοῖσδεσσι, an obscure form recurring only in *Od.* (5 times), and therefore presumably not early. Herod-

ianos attests the gen. τῶνδεων in Alkaios (fr. 127) τοῖσδεσσι . . . τοῦτο μιμούμενος Ἀλκαῖος φησι “τῶνδεων,” ὅπερ τινὲς ἀγνοῖαι τὰκριβοὺς ἀνέγνωσαν “τῶν δέων” ἢ τῶν δέινα. (This last opinion is shared by Hinrichs *Acol.* 115, who refers -δεσσι to *δελς = ὁ δέινα, cf. οὐ-δεῖς.) Thessalian genitives τοῖνεος and τοῖννεοι are found in a Larissaeian inscr. of the 3rd cent. B.C., and Plutarch (*Alkib.* 33) quotes a line from Kritias (5th cent. B.C.) σφραγὶς δ' ἡμετέρης γλώσσης ἐπὶ τοῖσδεσι κεῖται. There can be little doubt, therefore, that the tradition is correct. In κ 268 Ludwich's J reads τοῖσιδε for τοῖσδεσι, but this is evidently a corruption into the more familiar form, and does not justify τοῖσδε here. See van L. *Ench.* p. 265.

463. ἐπιβωσόμεθ': so nearly all mss. This form occurs twice in *Od.* (α 378, β 143), but in the sense ‘to call the gods to help,’ while here it would more naturally mean ‘call upon in thanksgiving.’ Ar. read ἐπιδωσόμεθ', “ἢ δώροις τιμήσομεν,” which is hardly possible. In X 254 ἐπιδόσθαι means to take the gods as witnesses, which does not suit this passage. Ribbeck has suggested ἐπιβωσάμεθ', which certainly gives the best sense. The contraction βωσ- for βοησ- is common in Herodotos, and is found also in M 337 and the two passages from *Od.*, but is of course late.

θῆκεν ἀνὰ μυρίκην· δέελον δ' ἐπὶ σῆμά τ' ἔθηκε,
 συμμάρψας δόνακας μυρίκης τ' ἐριθηλέας ὄζους,
 μὴ λάθοι αὐτίς ἰόντε θοὴν διὰ νύκτα μέλαιναν.
 τὼ δὲ βάτην προτέρω διὰ τ' ἔντεα καὶ μέλαν αἶμα,
 αἶψα δ' ἐπὶ Θρηικῶν ἀνδρῶν τέλος ἱξον ἰόντες. 470
 οἱ δ' εὖδον καμάτῳ ἀδηκότες, ἔντεα δέ σφι
 καλὰ παρ' αὐτοῖσι χθονὶ κέκλιτο, εὖ κατὰ κόσμον,
 τριστοιχί· παρὰ δέ σφιν ἐκάστωι δίζυγες ἵπποι.
 Ῥῆσος δ' ἐν μέσῳι εὖδε, παρ' αὐτῷ δ' ὠκέες ἵπποι
 ἐξ ἐπιδιφριάδος πυμάτης ἱμάσι δέδεντο. 475
 τὸν δ' Ὀδυσσεὺς προπάροιθεν ἰδὼν Διομήδεϊ δείξεν·
 “οὗτός τοι, Διόμηδες, ἀνὴρ, οὗτοι δέ τοι ἵπποι,

466. μυρίκην Δτ. Ω: μυρίκη αρ. Did. || δῆλον Cant. || δ' om. Lips. || αἶμα (om. τ') PT. 467. τ' om. T. 468. αὖθις C. || ἰόντες J. 469. καὶ μέλαν αἶμα: τινὲς γρ. καὶ παλλὰς ἀθήνη (?) Schol. T. 470. ἱξον G: ἱσαν Cant. 471. ἀδδηκότες PRS. 472. εὖ: εὖ καὶ T. 473. τριστοιχί DPS (surpr. α) U (-i in ras.!) Vr. b, γρ. R: τριστοιχί Ω. 474 om. QT. || εὖδεσκε G. 475. ἐξ: γρ. εἰ Schol. A. 476. τοὺς S (surpr. on). || διομήδεα A (surpr. ι).

466. A very obscure line. δέελον does not occur again in Greek, except in the gloss of Hesych. δέελος· δεσμός, ἄμμα. The word looks like an older uncontracted form of δῆλος (which recurs only υ 333, and E 2 ἐκδηλος) for δῆλος, cf. β 167 εὐδείελος. But if it is an adj. agreeing with σῆμα, the position of τε is hardly to be explained. Von Christ and others join δέ τε, but for this there is no sufficient analogy. Heyne, after Bentley, conj. δέελον δέ τε σῆμ' ἐπέθηκεν, but there is no reason why this should have been corrupted. We cannot omit the τ', so as to get the sense *he put up a conspicuous sign*, for the hiatus would be intolerable. (There are only two cases of hiatus in this place, both in ω, 209 and 430, and both easily corrected. In ε 135 read ἡδὲ F' ἐφασκον.) We may follow Hesych. and translate *he put up a bundle and a mark*, i.e. a mark consisting of a bundle. But this is not satisfactory. I suggest as the possible original θῆκεν, ἀνὰ μυρίκην δὲ ἐλὼν ἐπὶ σήματ' ἔθηκεν, *took and set marks on the tamarisk*. This at least involves a minimum of change in the letters (ω for ο, Lips. omits δ'). ἀνὰ μυρίκην must then be supplied to the first clause from the second. ἐλὼν is virtually superfluous like φέρων H 304.

470. τέλος, *post*, see note on 56.

475. The ἐπιδιφριάς is not elsewhere mentioned. It is perhaps the name for the post which stood upright in the front of the ancient chariot, both Greek and Assyrian, and served partly as a support to the driver, partly as the point of attachment of the ζυγόδεσμον (see on Ω 266 ff.). πυμάτης may then mean 'the bottom,' the portion of the 'post' to which horses would most naturally be tethered. Possibly, however, the ἐπιδιφριάς may mean no more than the breastwork of the δίφρος, the reins being tied as usual to the ἀντιξ which formed part of it. For εἰ there is an old and absurd variant ξξ. ἱμάσι, probably *reins*, as Ψ 324; some take it to mean special straps for the purpose.

476. (ἡ διπλή) ὅτι καὶ ἐν Ἰλιάδι νῦν τὸ προπάροιθεν ἐπὶ χρόνου τέταχεν, πρόσθεν ἢ ἰδεῖν τὸν Διομήδην, οὐχ ὥς οἱ χωρίζοντες ἐν Ὀδυσσειᾷ μόνον, ἐν Ἰλιάδι δὲ τοπικῶς An. This is one of the most interesting of the few recorded arguments of the Chorizontes which we possess. As a matter of fact there are other passages in the *Iliad* in which προπάροιθε is apparently used in a temporal, not a local sense: A 734, X 197, while λ 483 seems to be the only case in *Od.*

οὓς νῶϊν πίφασκε Δόλων, ὃν ἐπέφνομεν ἡμεῖς.

ἀλλ' ἄγε δὴ πρόφερε κρατερὸν μένος· οὐδέ τί σε χρὴ
ἐστάμεναι μέλεον σὺν τεύχεσιν, ἀλλὰ λύ' ἵππους·

480

ἢ σύ γ' ἄνδρας ἔναιρε, μελήσουσιν δ' ἐμοὶ ἵπποι.”

ὥς φάτο, τῷ δ' ἔμπνευσε μένος γλαυκῶπις Ἀθήνη,
κτεῖνε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὄρνυτ' αἰκῆς
ἄορι θεινομένων, ἐρυθαίνετο δ' αἵματι γαῖα.

ὥς δὲ λέων μῆλοισιν ἀσημάντοισιν ἐπελθών,

485

αἷγεσιν ἢ ὀτέσσι, κακὰ φρονέων ἐνορούσῃ,

ὥς μὲν Θρήϊκας ἄνδρας ἐπώιχετο Τυδέος υἱός,

ὄφρα δυνώδεκ' ἔπεφνε· ἀτὰρ πολύμητις Ὀδυσσεύς,

ὃν τινα Τυδείδης ἄορι πλήξειε παραστάς,

τὸν δ' Ὀδυσσεύς μετόπισθε λαβὼν ποδὸς ἐξερύσασκε,

490

τὰ φρονέων κατὰ θυμόν, ὅπως καλλίτριχες ἵπποι

ρεῖα διέλθοιεν μηδὲ τρομοίατο θυμῷ

νεκροῖς ἐμβαίνοντες· ἀήθεσσον γὰρ ἔτ' αὐτῶν.

478. οὓς Ar. Ω: others ὡς? || νῶϊ DU. || πίφασκε GHJPQRU Vr. b. πέφνομεν S. 480. ἐστάμεναι R: ἐστάναι Lips. 481. ἢ σύ γε Eust.: ἢε σύ δ' L. || ἔναιρε JT. 482. ἔμπνευσε RU. 483. πόνος P (γρ. στόνος). 484. ἐρυθαίνετο: φοινίσσετο Schol. Ar. Pax 302. 485. ἀσημάντοισιν: γρ. ἀσημάντοισι T *man. rec.* (Rhosos?). 486. ἐνορούσῃ U: ἐνορούσαι CL: ἐνορούσαι G. 488. δυνώδεκ' Q. || αὐτὰρ H. 489. πλήξειε Ar. Ω: ἄλλοι δὲ πλήσασκε Did. 490. δ' om. T. 493. ἐμβαίνοντες P: ἀμβαίνοντες Ω. || ἀήθεσσαν (C *supr.*) GHQR Harl. a. || αὐτὸν Schol. A on E 231.

478. πίφασκε: the long ι occurs only here in *thesi*. (Brandreth conj. ἐπίφασκε.) It is, however, often long in *arsi*, e.g. 502. The variation is unexplained. Aischylos, the only non-Epic author who uses the word, always has πι. It will be noticed that wherever the verb occurs there is always a variant πιφάσκειν, often, as here, more generally supported than πιφαύσκειν. Heyne rejects the line as weak and superfluous.

479. πρόφερε, put forth; cf. Γ 7 ἐριδα προφέρονται, and ζ 92.

480. μέλεον, idle, useless, Π 336. These two lines are closely paraphrased in the *Rhosos* 622-3—

Διδμήδες, ἢ σὺ κτεῖνε Θρήικιον λεών,
ἢ μοὶ πάρες γε, σοὶ δὲ χρὴ πῶλων μέλειν.

483-4. Compare Φ 20-1, χ 308, ω 184. ἐπιστροφάδην, turning to every side.

485. ἀσημάντοισιν, unguarded; compare σημάντωρ = shepherd, O 325, and A 289.

487. ἐπώιχετο, attacked, used especi-

ally of a god, cf. A 50, 383, Ω 759, etc., as we use 'to visit,' with almost the same connotation; cf. E 330, O 279, where, as here, heroes attack with a special inspiration of divine courage and strength. The word is not used anywhere of a merely human assault.

489. For the construction of this couplet cf. B 188-9. Note the variant πλήξασκε.

493. ἐμβαίνοντες was conj. by Cobet (*M. U.* 351), and now has ms. support. It is clearly right; cf. Z 65 λάξ ἐν στήθεσι βάς, κ 164 τῷ δ' ἐγὼ ἐμβαίνων. ἀναβαίνειν always means to mount, climb. ἀήθεσσαν, not only ἀπαξ λεγόμενον, but the only instance of a verb in -εσσω making -εσσω instead of -ειω (Curt. *Vb.* i. 368). Hesych. has ἀήθεσκον, which is perhaps the right word, though the formation is by no means above suspicion. αὐτῶν is quite ambiguous; it may mean either 'they were not used to corpses,' having only just reached the seat of war; or 'they were not used to

ἄλλ' ὅτε δὴ βασιλῆα κιχήσατο Τυδέος υἱός,
 τὸν τρισκαιδέκατον μελιηδέα θυμὸν ἀπηύρα 495
 ἀσθμαίνοντα· κακὸν γὰρ ὄναρ κεφαλῇφιν ἐπέστη
 τὴν νύκτ' Οἰνείδαο πάϊς, διὰ μῆτιν Ἀθήνης.
 τόφρα δ' ἄρ' ὁ τλήμων Ὀδυσσεὺς λύε μώνυχας ἵππους,
 σὺν δ' ἤειρεν ἱμάσι καὶ ἐξήλαυνεν ὁμίλου
 τόξωι ἐπιπλήσσω, ἐπεὶ οὐ μάστιγα φαεινὴν 500
 ποικίλου ἐκ δίφροιο νοήσατο χερσὶν ἐλέσθαι.
 ῥοίζησεν δ' ἄρα πιφαύσκων Διομήδει δίωι·
 αὐτὰρ ὁ μερμήριζε μένων ὃ τι κύντατον ἔρδοι,
 ἦ ὃ γε δίφρον ἐλών, ὅθι ποικίλα τεύχε' ἔκειτο,
 ῥυμοῦ ἐξερύοι ἦ ἐκφέροι ὑψόσ' αἰείρας, 505
 ἦ ἔτι τῶν πλεόνων Θρηικῶν ἀπὸ θυμὸν ἔλοιτο.

496. ἀσθμαίνοντα Q. || ὑπέστη Q. 497 ἀθ. Ar., om. Zen. Aph. 502.
 ῥοίζεσεν Bar. || πιφάσκων GHJPQR. 503, μερμήριζε AQT Vr. A b, Mosc.
 3. κύντερον DPSU Harl. a (γρ. τατον), γρ. R². 504. τεύχεα κείτο JP. ||
 ἔκειτο Q. 505. ἐξερύει Q. || ἠ ἐκφέρει Q: ἠ ἐφείροι J: ἠ ἐκφέρει Mosc. 3. ||
 ὑψοῦ P: ὑψοῦ and ὑψός Ar. διχῶς (cf. 465). 506. ἔτι: ὅγε C. || θρηικῶν
 ἀνδρῶν D.

Odysseus and Diomedes' as charioteers, cf. E 231; or again it might mean 'O. and D. had no experience of the horses.' In any case the use of αὐτῶν in the weak sense, 'them,' is late; Hoogvliet ingeniously conj. ἀήθεσσον γὰρ αὐτῆς, but in this book there is no need of a change. Schol. A on E 231 quotes the phrase with αὐτόν (sc. Ὀδυσῆα) for αὐτῶν: but this is probably no more than an error in the ms., and the acc. is indefensible.

496. The idea seems to be that Rhesos is breathing heavily under the influence of an ominous dream which has actually appeared to him, but fails to save him. But κακὸν ὄναρ was taken to mean not an actual dream, but in bitter irony, Diomedes himself, by some rhapsode, who, in order to explain his idea, interpolated the next line. This was accordingly athetized by Ar. and omitted by Zen. and Aph., with justice. The acc. τὴν νύκτα is wrong, for the sense required is not 'all night through,' but 'in the night.' It has been remarked also that Homer is true to nature in making those only appear in dreams who are known to the sleeper, which would not be the case here. The dream is prominent in the *Rhesos*, but there, from dramatic necessity, it appears not to Rhesos, but to the charioteer, in the

form of two wolves leaping on his horses (780 ff.). Οἰνεΐδης is Tydeus, E 813.

499. ἤειρεν: cf. O 680 πίσυρας συναείρεται ἵππους (see note), and the forms συνήορος θ 99, τετράοροι ν 81, παρήορος, ξυνωρίς, etc., which prove the existence of αείρω = bind, harness, though it is probably distinct from αείρω, raise. See van L. *Ench.* p. 488. Schulze suggests that the two may be identical, harnessing being regarded as hanging the horses to the chariot (Q. E. p. 420).

501. Odysseus, like another islander, Aias (if he is indeed a Salaminian), never fights from a chariot, and hence, perhaps, forgets the whip.

502. ῥοίζησεν: cf. ι 315 πολλῇ ῥοίζωι, and Π 361. πιφαύσκων, as a signal.

504. ἠ . . ἠ . . ἠ: the (indirect) question is only double, not treble; the second ἦ being subordinate to the first, i.e. ἐξερύοι and ἐκφέροι are only two variations of the main alternative given by δίφρον ἐλών. For another instance of the lightness of the Homeric chariot see θ 441, though there the wheels are possibly separated from the car, which cannot be the case here.

506. τῶν is an 'article of contrast, more Thracians instead,' Monro, cf. *H. G.* § 260.

ἕως ὃ ταῦθ' ὥρμαινε κατὰ φρένα, τόφρα δ' Ἀθήνη
ἐγγύθεν ἱσταμένη προσέφη Διομήδεα δῖον·

“νόστου δὴ μνήσαι, μεγαθύμου Τυδέος υἱέ,
νῆας ἔπι γλαφυράς, μὴ καὶ πεφοβημένος ἔλθῃς,
μή πού τις καὶ Τρώας ἐγείρισιν θεὸς ἄλλος.”

510

ὥς φάθ', ὃ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,
καρπαλίμως δ' ἵππων ἐπεβήσετο· κόψε δ' Ὀδυσσεὺς
τόξωι, τοὶ δ' ἐπέτοντο θοὰς ἐπὶ νῆας Ἀχαιῶν.

οὐδ' ἀλαοσκοπιὴν εἶχ' ἀργυρότοξος Ἀπόλλων,
ὥς ἴδ' Ἀθηναίην μετὰ Τυδέος υἱὸν ἔπουσαν·

515

τῇ κοτέων Τρώων κατεδύσετο πολὺν ὄμιλον,

ὥρσεν δὲ Θρηικῶν βουληφόρον Ἴπποκόωντα,

Ῥήσου ἀνεψιὸν ἐσθλόν. ὃ δ' ἐξ ὕπνου ἀνορούσας,

509. μνήσαι U. 510. μή κεν L. || ἔλεοις D (?) U. 512. θεᾶς προσφω-
νησάσης S. 513. ἐπεβήσατο DGJ Harl. b d, and ἄλλοι αρ. Did. 515. ἀλαόν
σκοπιὴν Zen.: ἀλαοσκοπιὴν (*supr.* n over c) H: ἀλαὸς σκοπιὴν A. || ἔχεν Mosc.
3. 517. κατεδύσατο GQRST. || πολὺν DPQT.

510. πεφοβημένος, *in full flight*, in accordance with the usual Homeric use of the word. The second μή (511) implies fear, and is not so closely connected with νόστου μνήσαι as the first μή, which is virtually final. Cf. A 26-8, H. G. 278 (b). The distinction is, however, only one of the closeness of the connexion of thought; the two uses are originally identical. In any case Naber's conj. ἦν που (cf. Ar.'s reading in τ 83) is inadmissible.

513. It is not impossible to take ἵππων here in the usual Homeric sense, *chariot*; to assume, that is, that Diomedes has, on the intervention of Athene, adopted one of the first two alternatives in 504-5, and brought out the chariot. The words of 527-8 and 541 are those commonly used of chariot-riding, and the phrase ἵππων ἐπεβήσετο here is certainly awkward if taken to mean *he mounted one of the horses* (and, presumably, Odysseus the other). Yet a general view of the passage leads to the conclusion that the two heroes do actually ride on the horses bare-backed—a practice elsewhere known to Homer only in similes (see O 679, ε 371). Otherwise we must suppose that after Athene's warning Diomedes not only carries off the chariot, but that he and Odysseus wait to harness the horses, which is too much to assume *sub silentio*. And κόψε τόξωι clearly means that the

whip, which is in the chariot (501), has not been brought. Moreover the author of the *Rhesos* (783 ff.) evidently conceives the two as riding off. This must therefore be included among the marks of lateness in this book.

515. The phrase ἀλαοσκοπιὴν ἔχεν. *to keep blind-man's-watch*, recurs in N 10, Ξ 135, θ 285, Hes. *Theog.* 466; compare also 324 above. There is not much to choose between the text and Zen.'s ἀλαὸν σκοπιήν, but ἀλαὸς σκοπιήν, the reading of A here, is most unlikely, and indeed hardly translatable. (It is attributed to Ar. by La R. on very insufficient grounds; apparently only because in Schol. A the words *ὅτι Ζηνόδοτος γράφει ἀλαὸν σκοπιήν* (An.) are followed by *παροιμιακὸν δέ ἐστιν, οὐ τυφλὸς ἐς σκοπιάς*. This has no apparent reference to Ar.; I see in it nothing more recondite than *There is a proverbial saying, 'A blind man won't do for a look-out.'* See La R. *H. T.* p. 184.) The accent of ἀλαοσκοπιήν is irregular, but the composition of the word is irreproachable; though its application to Apollo's tardy intervention here is almost comic.

516. μετέπουσεν, *directing*, lit. 'keeping in hand,' managing; a sense derived immediately from that of *handling*, which seems to be the original signification of ἔπειν in Greek (see on Z 321). The active never means 'accompany.'

ὥς ἴδε χῶρον ἐρήμον ὅθ' ἔστασαν ὠκέες ἵπποι, 520
 ἀνδράς τ' ἀσπαίροντας ἐν ἀργαλέησι φονήσιν,
 ὤιμωξέν τ' ἄρ' ἔπειτα φίλον τ' ὀνόμηνεν ἑταῖρον.
 Τρώων δὲ κλαγγή τε καὶ ἄσπετος ὦρτο κυδοιμὸς
 θυνόντων ἄμυδις· θηεῦντο δὲ μέρμερα ἔργα,
 ὅσσ' ἄνδρες ῥέξαντες ἔβαν κοίλας ἐπὶ νῆας. 525
 οἱ δ' ὅτε δὴ ῥ' ἵκανον ὅθι σκοπὸν Ἑκτορος ἔκταν,
 ἔνθ' Ὀδυσσεὺς μὲν ἔρυξε διίφιλος ὠκέας ἵππους,
 Τυδεΐδης δὲ χαμᾶζε θορῶν ἕναρα βροτόεντα
 ἐν χεῖρεσσ' Ὀδυσῆϊ τίθει, ἐπεβήσετο δ' ἵππων.
 μάστιξεν δ' ἵππους, τὼ δ' οὐκ ἄκοντε πετέσθην 530
 [νῆας ἔπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῶι].
 Νέστωρ δὲ πρῶτος κτύπον αἶε φώνησέν τε·
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 ψεύσομαι ἢ ἔτυμον ἐρέω; κέλεται δέ με θυμός.
 ἵππων μ' ὠκυπόδων ἀμφὶ κτύπος οὐατα βάλλει· 535
 αἱ γὰρ δὴ Ὀδυσσεύς τε καὶ ὁ κρατερός Διομήδης
 ὦδ' ἄφαρ ἐκ Τρώων ἐλασαίατο μώνυχας ἵππους.

521. ἀργαλέοισι Cant. 522 placed by Zen. before 520. || φίλον δ' T. 526. ἵκοντο G. 527. ἔρυκε QT Vr. b. 529. ὀδυς(c)θος JRSU. || τίθει: ἐν ἄλλωι· δίδου A: ἐτίθει S. || ἐπεβήσατο D c corr. 530. μάστιξεν L. || ἵππους: ὀδυς(c)εὺς (G!) PQT, ἐν ἄλλωι A. 530-4 om. Jt. 531 om. ACT^u (add. Rhosos in marg.) U Harl. a. 534 om. Zen. || ἔτυμόν τοι A (with dots over ο) GH. 535. μ' om. P. 536. γὰρ om. T. || δὴ om. DU.

521. For **ΦΟΝΗΣΙΝ**, carnage, gore, cf. O 633, and E 886 αἰνῆσιν νεκάδεσσιν.

531 is apparently borrowed from A 520. It is appropriate there, for the Greek horses are naturally glad to get back to their own stables, but there can be no desire on the part of the Thracian steeds to go to the unknown camp. If we refer **θυμῶι**, as is of course possible, to Diomedes' wish to get home, the addition is at least very flat. 530 recurs also in E 768.

534 = δ 140, whence Zen. held that the line was borrowed here. The sense is 'Shall I be right or wrong in what I am going to say?' With **κέλεται** we must supply **εἰπεῖν**, 'speak I must, and take my chance of blundering.' The cautious old man hesitates to risk his reputation for wisdom by prophesying before he knows that Odysseus and Diomedes are returning on captured horses. It has been objected by Nitzsch that **ψεύδεσθαι**

means to say what is false not in the belief that it is true, but knowing it to be false. But there is no ground for this distinction; in E 635 **ψευδόμενοι** implies no more than error, and so T 107 **ψευστήσεις**, where the whole emphasis lies in the fact that Zeus believes himself to have spoken truth; I 115 **ψεῦδος** (see note) refers only to the contents and not to the intention of Nestor's words. The case is the same with **ἐπίορκον** in 332 above, where Hector intends to fulfil his oath. There is thus no place for the needlessly subtle and difficult alternative explanation proposed by M. and R. on δ 140.

537. **ᾧδε**, *hither*, a sense which Ar. denied in H., but which is required here, M 346, and Σ 392. **ἐλασαίατο**, the mid. is regularly used of driving home spoil (A 674, 682, δ 637, υ 51, the only other places where the mid. occurs in H.). It thus adds a distinct idea to that which would be given by **ἐλάσειαν**.

ἀλλ' αἰνῶς δείδοικα κατὰ φρένα μή τι πάθωσιν
'Αργείων οἱ ἄριστοι ὑπὸ Τρώων ὀρυμαγδοῦ."

οὐ πω πᾶν εἶρητο ἔπος, ὅτ' ἄρ' ἤλυθον αὐτοί. 540

καί ῥ' οἱ μὲν κατέβησαν ἐπὶ χθόνα, τοὶ δὲ χαρέντες
δεξιῇ ἡσπάζοντο ἔπεσσί τε μελιχίοισι.

πρῶτος δ' ἐξερέεινε Γερήνιος ἱππότα Νέστωρ.

"εἵπ' ἄγε μ', ὦ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,
ὅππως τούσδ' ἵππους λάβετον· καταδύντες ὄμιλον 545

Τρώων; ἢ τίς σφῶε πόρεν θεὸς ἀντιβολήσας;

αἰνῶς ἀκτίνεσσιν εἰκότες ἡέλιοιο.

αἰεὶ μὲν Τρώεσσ' ἐπιμίσγομαι, οὐδέ τί φημι

μιμνάζειν παρὰ νηυσί, γέρων περ ἐὼν πολεμιστής.

ἀλλ' οὐ πω τοίους ἵππους ἶδον οὐδέ νόησα. 550

ἀλλά τιν' ὕμν' ὁῖω δόμεναι θεὸν ἀντιάσαντα.

ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς

κούρη τ' αἰγιόχοιο Διός, γλαυκῶπις Ἀθήνη."

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς.

"ὦ Νέστορ Νηληϊάδη, μέγα κῦδος Ἀχαιῶν, 555

ρεῖα θεὸς γ' ἐθέλων καὶ ἀμείνονας ἡέ περ οἶδε

ἵππους δωρήσαιτ', ἐπεὶ ἢ πολὺ φέρτεροί εἰσιν.

ἵπποι δ' οἶδε, γεραιέ, νεήλυδες, οὓς ἐρεεῖνεις,

Θρηῖκιοι· τὸν δέ σφιν ἄνακτ' ἀγαθὸς Διομήδης

ἔκτανε, παρ δ' ἐτάρους δυοκαίδεκα πάντας ἀρίστους. 560

538. μετὰ φρεσὶ Ar. T (γρ. καὶ κατὰ φρένα) Par. a f. || πάθοισιν P. 539.
οἱ ἄριστοι : ὠριστοι Ar. || ὀρυγμαδοῦ C¹GHIJPRU. 540. ἄρ' om. T. 542.
δεξιῇ S Vr. b A, Mosc. 3. 545. τούσδ' : τοὺς DJ. || λαβέτην Zen. || κατα-
δύντε JS : καταδύντ' ἐς P : τινὲς καταδύντε δυνῶς Schol. T. 546. τις : τι CH. .
σφῶϊ Zen. || θεὸς : θεῶν U Harl. b, Par. a. 547. εἰκότας S (supr. ἐς) Vr. b
A. 548. ἀναμίσγομαι Dem. Ixion. 550. τοιούσδ' G : τοιούτους P. 551.
θεῶν PQ. 552. σφῶε (σφῶε) DJPRSTU. 557. δωρήσαιο H : δωρήσεται
P Ambr. : δωρήσεται T. || πολυφέρτερός ἐστιν S. 558. οἱ γε PR. || ἐρεεῖνεις :
ἀγορεύεις RU. 559. Θρηῖκιοι : Θράκιοι καὶ Θρακῶι γρ. Harl. a. || τὸν : τῶν
T (and so lemma). || ἄνακτ' ἀγαθός : ἀνακτα κρατερὸς Q.

540. Compare the same phrase in π 11, 351.

544. πολύαινε : I 673.

545. λάβετον : Zen. λαβέτην, see Θ 448.

547. εἰκότες : an interjectional nom., see 437, A 231. It is, however, rather harsh here ; van L. conj. εἰκότε as acc.

556. Cf. γ 231 ρεῖα θεὸς γ' ἐθέλων καὶ τηλόθεν ἀνδρα σαῶσαι, and for the opt.

without κεν, H. G. § 299 f. ἐπεὶ ἢ πολὺ φέρτεροί εἰσιν recurs in χ 289 ; in both places we must understand the comp. to mean 'mightier than men.' ἡέ περ οἶδε, sc. εἰσίν, an unusual construction instead of τούσδε. Compare, however, Xen. Cyr. v. 2. 28 ἐνδὲ δ' ἀνδρὸς πολὺ δυνατωτέρου ἢ ἐγὼ νιόν. For the commoner assimilation of case see A 260 ἀρελοσιν ἡέ περ ὑμῖν.

τὸν τρισκαιδέκατον σκοπὸν εἵλομεν ἐγγύθι νηῶν,
τόν ῥα διοπτῆρα στρατοῦ ἔμμεναι ἡμετέροιο
"Εκτωρ τε προέηκε καὶ ἄλλοι Τρῶες ἀγαυοί."

ὥς εἰπὼν τάφροιο διήλασε μώνυχας ἵππους
καγχαλόων· ἅμα δ' ἄλλοι ἴσαν χαίροντες Ἀχαιοί. 565
οἱ δ' ὅτε Τυδεΐδew κλισίην εὐτυκτον ἴκοντο,
ἵππους μὲν κατέδησαν ἐντμήτοισιν ἱμάσι
φάτνῃ ἐφ' ἱππείῃ, ὅθι περ Διομήδεος ἵπποι
ἔστασαν ὠκύποδες μελιηδέα πυρὸν ἔδοντες,
νηὶ δ' ἐνὶ πρυμνῇ ἔναρα βροτόεντα Δόλωνος 570
θῆκ' Ὀδυσσεύς, ὅφρ' ἱρὸν ἐτοιμασσαίατ' Ἀθήνῃ.
αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσση
ἐσβάντες, κνήμας τε ἰδὲ λόφον ἀμφί τε μηρούς.
αὐτὰρ ἐπεὶ σφιν κῦμα θαλάσσης ἰδρῶ πολλὸν
ρίψεν ἀπὸ χρωτὸς καὶ ἀνέψυχθεν φίλον ἦτορ, 575
ἔς ῥ' ἀσαμίνθους βάντες εὐξέστας λούσαντο.

561. **ΤΡΙΣΚΑΙΔΕΚΑΤΟΝ** : τινὲς γρ. **ΤΕΤΡΑΚΑΙΔΕΚΑΤΟΝ** An. 563. **ΤΕ** om. GT.
566. **ὅτε** : ὅτε δὴ HPQRU. || **κλισίην** τυδαΐδew P. || τυδαΐδew G. 570. **ἐνὶ** :
ἐν S. 571. **ἔφα** C. || **ἱερὸν** GJQ Lips. 573. **ἐσβάντες** Vr. A, Mor. Bar.
(G ?). || **ἰδὲ** : ἰδαί R (ἰδὲ ἢ ἡδ' αὖ R^m) : ἡδὲ G : ἰδ' αὖ L Harl. a : ἡδ' αὖ P. ||
λόφους P. 575. **ἀνάψυχεν** R^t : ἀνέψυχε(ν) JPQR^mT : ἀνέψυχε GH. 576.
εὐξέστους (S).

561. **ΤΡΙΣΚΑΙΔΕΚΑΤΟΝ** follows *δυοκαίδεκα* in natural sequence, though Rhesos, who has been already mentioned, is the thirteenth. The variant *τετρακαιδέκατον* of which Aristonikos speaks is evidently a mere conjecture to evade this small difficulty.

568. **Διομήδεος**, because Odysseus has no steeds ; see on 501.

571. **ἔφα**, *until*. They were perhaps laid aside as a sort of pledge to the goddess of the performance of the vow in 292. It is not clear whether the arms themselves are to be consecrated and are the **ἱρόν** (cf. 460), or whether the word, as elsewhere, means the sacrifice promised in 292-4. The only other case of dedication of an enemy's arms in H. is H 83 *τεύχεα . . κρεμῶν προτὶ νηὸν Ἀπόλλωνος*. The idea of 'trophies' properly so called is post-Homeric.

572. Cf. A 621 for the practice of washing off sweat in sea-water. There was probably in Homeric times, as in the present day, a prevalent idea that

'sea-water never gives a cold,' however hot one goes in ; but that it is necessary to be cool before taking a fresh-water bath. Hence the proper precaution is taken before the luxury of the *ἀσάμινθος*. The lengthening of the ε of **ἀπενίζοντο** is due either to the antispastic measure of the word (see App. D), or possibly to the analogy of other words where initial ν represents an older sn (*νυός*, *νιφάς*, etc.), which is not the case here.

573. **λόφον**, *the nape of the neck*, oddly interposed between *κνήμαι* and *μηροί*. The proper sense of the word is the ridge of the neck of draught animals ; this seems to be the only place in Greek where it is used of human beings.

576. The **ἀσάμινθος** does not reappear in the *Iliad*, and hardly formed part of a camp-equipage ; certainly not such a huge bath as that of which the remains were found at Tiryns (Schliemann *Tiryns* p. 140). This couplet is purely Odyssean, v. δ 48, ρ 87, ζ 96.

τὼ δὲ λοεσσαμένω καὶ ἀλειψαμένω λίπ' ἐλαίωι
 • δείπνωι ἐφιζανέτην, ἀπὸ δὲ κρητῆρος Ἀθήνηι
 πλείου ἀφυσσόμενοι λείβον μελιηδέα οἶνον.

577. ἀλειψαμένω T. 578. κρατῆρος R. || ἀθήνην J. 579. ἀφυσσόμενοι
 Ar. AR (T *supr.* ; διὰ τοῦ ο ἀφυσσόμενοι) U Harl. a : ἀφυσσάμενοι Ω.

577. λίπ': the full form is never found in H. ; it is probably an old instrum. λίπα for λίπεσα (cf. σάφα for σάφεσα) ; 'an adverb related to λιπαρός, as κάρτα to καρτερός, λίγα to λιγυρός, etc., meaning "richly," "thickly"' (Monro). The word is also used by Thuk. (λίπα ἀλειψασθαι i. 6, iv. 68) and Hippokrates (ἐλαίωι χρίων λίπα, etc.).

578. It has been remarked that this is the third **δειπνον** which Odysseus has enjoyed during the course of this one night ; see I 90, 221. Ar. suggests that it is a breakfast rather than a supper.

579. Cf. Γ 295. Here, as there, Ar. justly preferred the present participle to the ἀφυσσάμενοι of the majority of MSS.

Λ

INTRODUCTION

IN passing from the tenth book to the eleventh we find ourselves face to face with a striking contrast. While the tenth is so late a composition that it shews little sign of weathering or growth, the eleventh undoubtedly contains some of the oldest work in the *Iliad*; but during a long existence, before the final fixing of its present shape, it has received accretions of several periods, down to the latest, and has doubtless undergone, even in the older parts, internal modifications which are now beyond our power to detect.

The main story of the book—the opening of the general battle, the Greek hopes raised high by the victorious career of Agamemnon, only to be dashed by his wounding, followed by the disabling of Odysseus, Diomedes, and other chieftains, and the retreat of the Greek army to the ships—is so exactly what is required after the quarrel and the promise of Zeus to Thetis in the first book, and the sending of the deceitful Dream in the second, that we clearly have here the continuation of the old story of the Μῆνις. In no place essential to the fabric is there any allusion to what has happened since B—to either of the duels, to Pandaros' violation of the truce, to the exploits of Diomedes, to the previous victory of Hector, to the building of the wall, to the Embassy to Achilles, or to the night expedition of K. If A followed B immediately, no gap would be perceptible.

Without attempting anything like an exhaustive analysis of the book, we may at once indicate two passages at least as of clearly late origin. The first is the opening, 1–55. The extension of the geographical horizon to Cyprus and the Gorgon head mark this part as late, and various difficulties in language and narrative point to the same end. Details are given in the notes.

The other is Nestor's long account of his youthful exploits in 664–762. This lifelike picture of a little border raid is in itself inimitable, and we may well be grateful for it. But yet, if we take it with its context, we are forced to admit that it has no bearing on the situation, and is grotesquely out of place at a moment when Patroklos has refused even to sit down, in order that he may return with all speed to Achilles. It spoils the effect of the other story at the end of the speech, which is essential. The language is notably Odyssean in character, as is pointed out in the notes. The four-horse chariot is a mark of late origin. The author too is clearly ignorant

of the geography of the western Peloponnesos (see note on 756). This ignorance is paralleled by that of the *Odyssey*, where (γ 493–7) Telemachos drives from Pherai to Sparta in a day, regardless of the fact that Taygetos, with its precipitous ravines, never passable for wheels, lies between the two. The story is another of the expansions which the character of the garrulous old man seems to invite whenever he appears on the scene.

A more serious question has been raised as to the whole of the latter part of the book—the wounding of Machaon and Eurypylos, and the sending of Patroklos, with the subsequent scenes between Patroklos and Nestor and Patroklos and Eurypylos. The ground for the doubt lies in the fact that at the beginning of II, when Patroklos returns to Achilles, he says nothing of the errand on which he was sent. That is undoubtedly the case: the words of Patroklos taken by themselves involve no previous communication on the incidents of the Greek defeat, and even gain in force if his proposals spring directly from his unprompted sympathy. And there is a marked weakness in the passage (497–503) which introduces the wounding of Machaon. These lines can, however, be dispensed with, and it can hardly be said that there are such contradictions and obscurities as usually mark the insertion of late additions. The doubts expressed are not unfounded, but they are not proved. At most it may be said that there is a certain mechanical repetition of motives in the introduction of Eurypylos (575–95) which may indicate that he at least has entered the story—in which he is quite subordinate—later, in order to fill up Patroklos' time during the long *τειχομαχία* which now intervenes between Α and II. The wounding of Machaon, if an accretion, must at all events be a tolerably early one.

E. H. Meyer (*Achilleis* p. 42) has further suspected 296 (or 310 ?)—400, the wounding of Diomedes. That hero nowhere else plays any part in the *Mênis*: it was only after the introduction of his *ἀπιστεία* in E that an account of his disabling became necessary in this book. The passage certainly contains a good many expressions which shew a strong affinity with the style of the *Diomedea*. See notes on the passage.

But the book, however it was developed, has attained a splendid force and vigour, equal to that of E at its best, and superior in variety of scene and mood, with its alternation of battlefield and camp, of rest and action. And here for the first time we learn to know the most attractive personality of the *Iliad*—the gentle Patroklos, hitherto but the shadow of Achilles, but soon to be shewn to us in a very different aspect. Narrative and characterisation are fully worthy of the great climax in the story of the Wrath, and no critical difficulties need disturb the reader's enjoyment.

ΙΛΙΑΔΟΣ Λ

Ἀγαμέμνωνος ἀριστεία.

Ἦώς δ' ἐκ λεχέων παρ' ἀγανού Τιθωνοῖο
 ὤρνυθ', ἵν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσι.
 Ζεὺς δ' Ἐριδα προτάλλε θεὰς ἐπὶ νῆας Ἀχαιῶν
 ἀργαλέην, πολέμοιο τέρας μετὰ χερσὶν ἔχουσιν.
 στῇ δ' ἐπ' Ὀδυσσῆος μεγακήτεϊ νηὶ μελαίνῃ, 5
 ἥ ῥ' ἐν μεσάτῳ ἔσκε γεγωνέμεν ἀμφοτέρωσε,
 ἡμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδῃ
 ἠδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας εἵσας
 εἵρυσαν, ἡγορέῃ πίσυνοι καὶ κάρτεϊ χειρῶν.
 ἔνθα στᾶσ' ἦυσε θεὰ μέγα τε δεινόν τε 10
 ὄρθι, Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστωι

2. ὄρνυθ' T. || φέρει Q: φέρει L² Lips. Harl. a. 6. ἀμφοτέροισι U. 8.
 ἔσχατοι PQ (*supr.* α). 9. ἦρυσαν Q. || καὶ κάρτεϊ: κάρτεϊ τε T.

1-55. The opening shews a considerable proportion (nearly half) of lines which appear in other places, and are probably borrowed or adapted here: 1-2 = ε 1-2; 2 = T 2; 5-9 = Θ 222-6 (but here the lines are at home in Λ); 11-14, see B 451-4, Ξ 151-2; 16, see B 578; 17-19 = Γ 330-2; 27, cf. E 522; 29, cf. B 45; 36-7, cf. E 739; 37, cf. Γ 342, O 119; 41 = E 743; 42 = Γ 337; 43 = χ 125, cf. Γ 18, 338; 46, cf. H 180; 47-8 = M 84-5; 49 = M 77, cf. Θ 530; 55, cf. A 3.

Tithonos is mentioned again in T 237 as brother of Priam, but there is no mention in Homer of the legend of his immortality of old age, which first appears in *Hymn. Ven.* 218-38. See M. and R. on ε 1.

4. What the πολέμοιο τέρας, which

Eris holds in her hands, may be, we cannot say. The rainbow is called a τέρας in l. 28 and P 548; but when Homer personifies this it is in the form of the goddess Iris, not of a thing which can be held in the hand. Others explain it as the thunderbolt, comparing K 8. A more likely object is the aegis of Zeus, see E 742. A very similar and equally obscure phrase is E 593 Ἐνὶ . . . ἔχουσα κυδομόν (see note there). This personification of the battle-spirits is characteristic of the later Epic period; see Δ 440 (with note) and 37, 73 below.

11. ὄρεια, the war-cry, comes in awkwardly after μέγα τε δεινόν τε, and is hardly an Epic use. It is found in *Hymn. Cer.* 20, and (in the singular) twice in Pindar; otherwise it seems to be almost confined to Attic. Observe

καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ νέεσθαι
ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.

Ἀτρεΐδης δ' ἐβόησεν ἰδὲ ζώννυσθαι ἄνωγεν
Ἀργείους· ἐν δ' αὐτὸς ἐδύσατο νώροπα χαλκόν.
κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε
καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνε,
τόν ποτέ οἱ Κινύρης δῶκε ξεινήϊον εἶναι.
πεύθετο γὰρ Κύπρονδε μέγα κλέος, οὔνεκ' Ἀχαιοὶ
ἐς Τροίην νήεσσιν ἀναπλεύσεσθαι ἔμελλον·
τούνεκά οἱ τὸν δῶκε χαριζόμενος βασιλῆϊ.
τοῦ δ' ἦ τοι δέκα οἴμοι ἔσαν μέλανος κυάνοιο,

12. καρδίῃ(i) CDHPQRTU. 13-14 ἀθ. Ar. Aph., om. Zen. 13. γένεσθαι
P (νέεσθαι P^m). 15. ἐβόησ' Bar. || ἠδὲ GPT² (in ras.) Bar. 16. ἐδύετο
Cant.: ἐνδύσατο S: ἐνεδύσατο P. || χαλκῶι S supr. 17. πρῶτον GJP. | περὶ:
ἐπὶ J. 19. εἴρακα G. 20. κυνήϊον P. 22. ἀναπλεύσεσθαι CJ Cant.

the *F* of *Ἐκάστῳ* neglected. Bentley read ὥρσε for *ἔμβαλ'*, from B 451; but we have no right to correct the borrower's slips.

13-14 are clearly out of place here, where there is no question of returning home at all, while in B (453-4) they are appropriate. Hence Aph. and Ar. obelized, and Zen. omitted, the couplet. But there is no reason to doubt that it stood here from the first.

20. Kinyras was the great legendary hero of Cyprus, who introduced the worship of Aphrodite to Paphos from Syria; in other words, he represents the prae-Hellenic Phoenician period in the island. He was, however, completely adopted into Hellenic mythology in Pindar's time, *P.* ii. 15, *N.* viii. 18; and in Tyrtaios (12. 6) he is coupled with Midas for his proverbial wealth. (See the abundant refs. in Roscher *Lex.* s.v.) His name is commonly derived from *kinnōr*, the Phoenician lyre, which he is said to have invented. Later mythographers tell that Agamemnon was wrecked in Cyprus on his way to Troy, and then received this gift; but that is clearly not the idea of the present passage, nor is anything about a visit to Cyprus mentioned in the epitome of the *Kypria*, where we might expect it. With the doubtful exception of the name *Κύπρις* (see on E 330) this is the

only mention of Cyprus in the *Iliad*, though it is more familiar in *Od.* Probably the island only came within the Greek horizon during the great migration period, after the beginning of the Epos; but there is nothing upon which any reasonably probable date can be founded.

21. *Κύπρονδε*: a pregnant expression, the idea of sound *coming to* a place being involved in its being heard there. Cf. Δ 455 *τηλόσε ἐκλυε*. *οὔνεκα*, *that*, expressing the content of the fame he heard. This use is not found again in the *Iliad*, but cf. ε 216, η 300, and several other passages in *Od.* But we can give it the usual meaning *because* (as 54, A 11, etc.), if with Brandreth and von Christ we join it with *δῶκε* in the preceding line, putting a comma after *εἶναι* and taking *πεύθετο* . . . *κλέος* as a parenthesis. The following *τούνεκα δῶκε* is in favour of this.

22. *ἀναπλεύσεσθαι*: *ἀνα-* implies 'out to sea,' as Z 292 *ἀνήγαγεν*.

24. This is the only detailed description of a breastplate in H. (Ψ 560 ff. is perhaps comparable), and it is specially marked as foreign work. The passage is of course consistent with the late interpolation of breastplates into the Epic texts (see App. B). The *technique* is apparently inlaid metal work, like that of the shield of Achilles in Σ. The

δῶδεκα δὲ χρυσοῖο καὶ εἴκοσι κασσιτέροιο· 25
 κυάνεοι δὲ δράκοντες ὀρωρέχατο προτὶ δειρὴν
 τρεῖς ἐκάτερθ', ἴρισιν ἐοικότες, ἄς τε Κρονίων
 ἐν νέφεϊ στήριξε τέρας μερόπων ἀνθρώπων.
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος· ἐν δέ οἱ ἦλοι
 χρύσειοι πάμφαινον, ἀτὰρ περὶ κουλεὸν ἦεν 30
 ἀργύρεον, χρυσέοισιν ἀορτήρεσσιν ἀρηρός.

26. κερδαλέοι δὲ δράκοντες ἐλαχμῶντο Aph. || ὀρωρέχεται Harl. b. || ποτὶ
 CHJPQS. 27. ἐκάτεροι L¹: ἐκάτερεσσιν JL²SU. || Ἰρεσσιν T Ap. Lex.: ἐρίδεσσιν
 Zen. 28. νέφεσι Vr. b. || νέφει ἐστήριξε ap. Did. 30. αὐτὰρ H.

body is presumably of bronze, in which are inlaid gold, tin, and kyanos in parallel stripes (οἶμοι, lit. *paths*; the word does not recur in this sense). These stripes, we must suppose, are equally divided between the front and back plates. The numbers suggest the following arrangement (Helbig): *gtktgtktgtktgtktg*, where *g*=gold, *t*=tin, *k*=kyanos. This series repeated for the other plate gives the requisite number of stripes. Across these parallel lines curl three snakes 'on either side.' Reichel suggests that such ἀποτρόπαια were not likely to be put on the back; more probably there were three of them curving in parallel lines on right and left of the breastplate. This explains the comparison with rainbows. Platt (*C. R.* v. 378) adds a curious comparison with the 'seven-headed Naga' of Oriental worship, 'where three heads on each side rise up round the central cobra's hood.' It has been pointed out by Helbig and Reichel that neither the parallel stripes nor the decoration with snakes have any analogy in Mykenaeen art; they recall rather the later 'geometric' period; snakes are actually found on vases of the geometric style from Cyprus. The mention of κύανος points to the same island. Lepsius has shewn that this word is used in two senses: (1) real *lapis lazuli*, ultramarine, rare and expensive product; (2) an imitation of it in a glass paste, coloured with salts of copper, a product for which Cyprus, the home of copper in ancient days, was famous. Specimens of such a blue enamel have been found in a frieze at Tiryns (Schuchh. p. 117), the very ῥιγκὸς κυάνοιο of η 87. κασσίτερος, tin, though to us a humble metal, was very rare and costly in early days, and hence appears in the company of gold and

kyanos. It is doubtful whether the pure metal is meant, or an alloy with silver, such as is sometimes produced in smelting silver ore. It appears again in the shield of Achilles (Σ 474, 565, 574), in greaves (Σ 613, Φ 592), on the breastplate of Asteropaios (Ψ 561), and in chariot decoration (Ψ 503). μέλανος seems to be a general epithet of κύανος, in the sense 'dark blue'—the Homeric vocabulary for colours is very poor, and hardly distinguishes more than 'red' and 'dark.' Helbig's suggestion that the stripes were in black enamel and the snakes in blue is improbable (see the full discussions in Helbig *H. E.*² 382-4, Reichel p. 92). Notice the irregular hiatus in δέκα οἶμοι: it is hardly to be corrected (δέκ' ἔσαν οἶμοι Brandreth).

26. For the variant of Aph. (v. supra) compare Ar. *Vesp.* 1033 (= *Pax* 756) ἐκατὸν δὲ κύκλωι κεφαλὰι κολάκων οἰμωζομένων ἐλιχμῶντο | περὶ τὴν κεφαλὴν. θωρήν, the neck-opening of the cuirass.

27. For Ἰρεσσιν Zen. had the remarkable variant ἐρίδεσσιν. This is only explicable on the supposition of a complete confusion between Ἴρις and Ἐρίς: hence E. H. Meyer concludes that Ἐρίς in ll. 3, 73, where she acts as messenger of Zeus, herself represents the original Iris. The comparison of snakes to rainbows in *Aen.* v. 87-9 rests on the variegated colour.

28. See 4, P 548. The genitive ἀνθρώπων is curious, as we should have expected a dative; but cf. Δ 84 ἀνθρώπων ταμῆς πολέμοιο, and, by what is perhaps more than a coincidence, Φόβος βροτῶν in the lines quoted on 37. It seems to be a sort of ablatival use, 'from the side of men,' i.e. in their eyes.

29. ἦλοι, *nails* by which the blade was fastened to the handle; see App. B, ix. Compare B 45 ἀργυρόηλον.

31. ἀορτήρ recurs only in *Od.*, and

ἂν δ' ἔλετ' ἀμφιβρότην πολυδαίδαλον ἀσπίδα θούριν,
καλήν, ἣν πέρι μὲν κύκλοι δέκα χάλκεοι ἦσαν,
ἐν δέ οἱ ὀμφαλοὶ ἦσαν εἴκοσι κασσιτέροιο
λευκοῖ', ἐν δὲ μέσοισιν ἔην μέλανος κυάνοιο.
τῇ δ' ἐπὶ μὲν Γοργῶ βλοσυρῶπις ἔστεφάνωτο

35

32. ἂν : ἐν C (γρ. ἂν *man. rec.*) PQ. 33-34. ἦσαν . . ἦσαν *ap. Schol. A.*
35. Λευκοῖ' : λευκοί Ω, εἰσὶ δὲ οἱ περισπῶσιν, ἵνα γενική γένηται *Schol. A* : λευκοί
γρ. οὐ λευκοῖο *Schol. T.* 36. τῇ δ' : τῇ Q.

not again in classical Greek. In ν 348 (=ρ 198, σ 109) it means the shoulder-strap of a wallet; in λ 609 ἀμφὶ περὶ στήθεσσιν ἀορτῇ | χρύσεος ἦν τελαμών it is apparently identical with the τελαμών. It is not easy to see how such a strap could have been of gold, or, as in 39 below, of silver; in the case of Herakles in λ the adj. seems to refer to the decoration there described with such admiration, and something of the sort may be meant here. The plur. is possibly due to the two ends of the baldric attached to the sheath. Van L. understands the word to mean the attachments only, apart from the strap; but these seem too insignificant for separate mention, and this explanation does not suit λ. But see App. B, ix. 4.

32. *εοθριν* is to our ideas a curious epithet for so passive a piece of armour as the shield. But it was here that, to a Greek, the 'point of honour' lay; so that the shield might be taken to personify the martial fury of its bearer; cf. Lucan's *pugnaces cetras* vii. 233. It is clear that the author of these lines is thinking, not of the Mykenaeen shield, but of the later round buckler; so that the epithet ἀμφιβρότη is purely conventional. The κύκλοι are probably concentric rings of bronze; the leather backing of the Homeric shield is not mentioned, as with the shield of Achilles. Compare T 280, M 297.

34. The description of the decoration of the shield seems hopeless. The ὀμφαλός is naturally the single boss in the middle of the shield (N 192); it is only by a wrong use of the word that there can have been twenty ὀμφαλοί—presumably running round the edge. That they were made of tin shews that the author regarded them as purely decorative, not structural, such as the heads of nails fastening the bronze face on to the backing. At the same time it may be

pointed out that the intaglio, App. B, Fig. 3, shews rims of dots, apparently knobs, running in a circle round the Mykenaeen shield. But how the central boss is to be reconciled with the Gorgon head and the figures of Δεῖμος and Φόβος we cannot say. We must either read τῷ for τῇ in 36, and suppose that the Gorgon head is on the central boss itself, or assume that the two couplets, 34-5 and 36-7, were parallel and independent accounts wrongly combined. In that case it is not easy, or indeed necessary, to say that one is older and the other an interpolation; each has its own difficulties. The only conclusion which seems safe is that the author of the passage is describing things of which he has no clear conception.

35. The reading Λευκοῖ' for λευκοί, which is attested, though not approved, by the scholia, is highly probable, though not absolutely necessary, as the pause at the end of the first foot may excuse the lengthening; cf. A 39, B 209, E 685, and a few more cases. Though the mss. of H. do not give us any instances of the elision of the gen. in -οιο, yet it is attested for Pindar, Simonides, Archilochos, and Lasos, and is found apparently in an Attic inscr. of the 6th cent. (see the collection of instances in Menrad *Contr.* 98, Platt *C. R.* ii. p. 99, van L. *Ench.* p. 201), and is made probable for H. by the number of places where -ου remains long before a vowel (see, however, *H. G.* § 376 (1)). The elision of ἐμει(ο), σει(ο), is abundantly attested in Ψ 789, Z 454. There is therefore no reason to doubt that the mss. have here unconsciously preserved a relic of the old form. *ἔην, there was one.* But the omission of εἰς is strange, as nothing is left for the gen. κυάνοιο to depend upon. Nauck conj. *ἔεις*, a false form, however (see E 603).

36. βλοσυρῶπις should rather be -ώπις,

δεινὸν δερκομένη, περὶ δὲ Δεῖμός τε Φόβος τε.
τῆς δ' ἐξ ἀργύρεος τελαμῶν ἦν· αὐτὰρ ἐπ' αὐτοῦ
κυάνεος ἐλέλικτο δράκων, κεφαλαὶ δέ οἱ ἦσαν
τρεῖς ἀμφιστρεφές, ἐνὸς αὐχένος ἐκπεφυυῖαι.

40

κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃον
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
εἶλετο δ' ἄλκιμα δοῦρε δύω, κεκορυθμένα χαλκῶι,
ὀξέα· τῇλε δὲ χαλκὸς ἀπ' αὐτόφιν οὐρανὸν εἴσω
λάμπ'· ἐπὶ δ' ἐγδούπησαν Ἀθηναίη τε καὶ Ἥρη,
τιμῶσαι βασιλῆα πολυχρύσοιο Μυκῆνης.

45

ἡνιόχῳ μὲν ἔπειτα ἑῶι ἐπέτελλεν ἕκαστος
ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὐθ' ἐπὶ τάφρῳι,
αὐτοὶ δὲ πρυλές σὺν τεύχεσι θωρηχθέντες

38. αὐτοῦ Ar. Ω: αὐτῶ(ν) CH²JQST, γρ. Did.: αὐτῶν P. 39. ἔσαν Par.
(γρ. ἦσαν). 40. ἀμφιστρεφές Ar. [AGL]J², γρ. Harl. α: ἀμφιστεφές Ω. ||
ἐκπεφυυῖαι J: ἀμπεφυκυῖαι R. 41. ἀμφίφαλον P (ἀμφίφαλον P^m). 43.
δοῦρα Vr. A. 44. αὐτόι P. 45. λάμπει R. || ἐγδούπησαν (A syr.) Harl.
ι: ἐκδούπησαν CP Vr. A: ἐδούπησαν Q. 48. αὐθ': αὐτ' A. || τάφρον P
Mosc. 3.

as the scansion is only possible if the last syllable is long by nature, which was probably the case; see *H. G.* § 116 (3), and notes on K 292, Σ 357. ἐστεφάνωτο: see E 739, and for the Gorgon read E 741. It is clear (see note on the latter passage) that this couplet at least cannot be earlier than the 7th cent.

37. This line, on the other hand, shews that the couplet cannot be later than the 7th cent. or the early part of the 6th. Pausanias, in his description of the chest of Kypselos (v. 19. 4), shews us how the Greeks of that time conceived the personified Φόβος on this very shield; the scene represented is the fight of Agamemnon and Koön over Iphidamas (see below, 248-60): Φόβος δὲ ἐπὶ τοῦ Ἀγαμέμνονος τῇ ἀσπίδι ἔπεστιν, ἔχων τὴν κεφαλὴν λέοντος. ἐπιγράμματα δὲ ὑπὲρ τῶν τοῦ Ἰφιδάμαντος νεκροῦ,

Ἰφιδάμας οὗτός γε, Κόων περιμάρνεται
αὐτοῦ.

οὐ Ἀγαμέμνονος δὲ ἐπὶ τῇ ἀσπίδι,

οὗτος μὲν Φόβος ἐστὶ βροτῶν, ὁ δ' ἔχων
Ἀγαμέμνων.

It is as clear as such testimony can make it that this is a real illustration of

Homer, and that the artist had this line before him, though with the characteristic instinct of a Greek he has simplified the design by leaving out Δεῖμος and the Gorgon. This may compete with the well-known Rhodian *pinax* in the B. M. (see note on P 108) as being the oldest known illustration of a literary text.

39. ἐλέλικτο, i.e. *FeFέλικτο* (see A 530, etc.), *twined*. A baldric of silver with a glass decoration is clearly derived from the imagination, not from daily life.

40. ἀμφιστρεφές seems to mean that the two heads at the sides are twisted symmetrically about the third in the middle. The vulg. ἀμφιστεφές was explained from ἐστεφάνωτο above, *set as a crown on both sides* (Did.), but is probably a mere blunder.

45. ἐγδούπησαν, only here; cf. ἐρίγδουπος. Apparently *γδοῦπος (=δοῦπος) is related to κτύπος. The verb evidently means *thundered*, though elsewhere this is the prerogative of Zeus alone. The lines are in obvious contradiction to 75-6.

49. πρυλές: see E 744. The word here clearly means *footmen* as opposed to *ιππῆες*.

ῥώνοντ'· ἄσβεστος δὲ βοή γένετ' ἡῶθι πρό. 50
 φθάν δὲ μεθ' ἱππήων ἐπὶ τάφρῳ κοσμηθέντες,
 ἱππῆες δ' ὀλίγον μετεκίαθον. ἐν δὲ κυδοιμὸν
 ὤρσε κακὸν Κρονίδης, κατὰ δ' ὑψόθεν ἤκεν ἑέρσας
 αἵματι μυδαλέας ἐξ αἰθέρος, οὐνεκ' ἔμελλε 55
 πολλὰς ἰφθίμους κεφαλὰς Ἀϊδι προϊάψειν.
 Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῶι πεδίοιο,
 Ἐκτορά τ' ἀμφὶ μέγαν καὶ ἀμύμονα Πουλυδάμαντα

51. μεθ' CGHJPQRT (U¹?) Harl. a: μέγ' Ar. Ω. || τάφρον Mosc. 3. 53.
 ἑέρσας Lips. 55. πολλὰς δ' T. || κεφαλὰς: γρ. ψυχὰς U (and ap. Did. ?).
 57. ἔκτορα δ' J. || πολυδάμαντα DJPQU Lips.

50. ῥώνοντο, *moved nimbly*; so Σ 411
 κνήμαι ῥώνοντο ἀραιαί, and A 529, Ψ 367,
 Ω 616, *Scut. Her.* 230. The ἄσβεστος
 βοή is a marked departure from the
 Homeric conception of the silent march
 of the Greeks (Γ 8, Δ 429). ἡῶθι πρό,
before the face of the morning; cf. Γ 3
 οὐρανόθι πρό.

51. This line introduces desperate
 confusion. If either it or 52-5 were
 away all would be clear; probably we
 have another instance of a double recen-
 sion. With the reading of Ar., adopted
 by most edd., μέγα and ὀλίγον are
 irreconcilable; the explanation of Schol.
 A that μέγα is χρονικόν and ὀλίγον
 τοπικόν explains nothing. With μεθ'
 for μέγ' we can at least make sense;
they (the Greek footmen) were first
(before the Trojans) to form line with
the charioteers at the trench, and the
charioteers went a little behind them—
 not an unnatural arrangement, so that
 the chariots might be able to pass freely
 in the rear from one point of the fight-
 ing line to another, as the attack was
 developed. This, however, involves
 taking μετά with gen. = *with*, a use
 which is almost entirely avoided not
 only by H. but by all early Greek poets;
 see *H.G.* § 196. 1, notes on N 700 (P 149),
 Φ 453 (Ω 400), and cf. κ 320, π 140.
 On the other hand φθάνειν with gen. (on
 the analogy of the gen. of comparison,
 cf. Ψ 444 φθάνειν ἦ) is quite un-
 exemplified in Greek. On the whole,
 therefore, it is best to accept in so late
 a passage the prosy μεθ', just as we
 accept the trench of which the rest of Λ
 knows nothing. The whole of the open-
 ing of the book is of a piece.

53. Compare the αἱματέσσαι ψιάδες

which bode the death of Sarpedon, Π
 459. Blood-red rain was a rather
 favourite portent in Roman annals.

56. With this line at last we seem to
 be again in the original stream of the
 oldest part of the poem; it describes
 the first array of the Trojans for battle
 after the retirement of Achilles. The
 phrase ἐρωσιὸς πεδίοιο thus gains in
 significance; it means the point where
 the plain *springs* or rises to the hills;
 i.e. the foot of the hill on which Troy is
 built. This evidently must be the place
 where the army is set in order for battle.
 But when Θ had been interpolated, and
 the Trojans were bivouacking ἀγχι νεῶν,
 the sense of the phrase was lost. Hence
 the still later rhapsodists to whom we
 owe K 160 and Υ 3—the only repetitions
 of the phrase—took it to mean 'rising
 ground in the plain,' somewhere near the
 camp. But this is not like Homer;
 where he has to speak of a locality in
 the plain, he gives it a specific name,
 'the tomb of Ilos,' 'the mound called
 Batieia,' or at least 'the oak.' But
 here there is nothing whatever to specify
 the locality unless it be taken to mean
 'the margin of the plain.' We might
 as well suppose, if we found such a
 phrase as πεδίοιο πείρατα, that it meant
 'the end of something in the plain.'
 Τρῶες, in the course of the long clause
 following, is left without a verb; we
 can supply κόσμηθεν, ὠπλίζοντο, or the
 like, from the general sense of the preced-
 ing passage. But in all probability this
 line followed the description of the arm-
 ing of the Greeks in B (perhaps B 483);
 a transitional line such as ὡς οἱ μὲν παρὰ
 νηυσὶ κορωνίσι θωρήσσοντο (Υ 1) may prob-
 ably have been supplanted by the new
 opening 1-55.

Αἰνείαν θ', ὃς Τρωσὶ θεὸς ὥς τίετο δήμῳ,
 τρεῖς τ' Ἀντηνορίδας, Πόλυβον καὶ Ἀγήνορα δῖον
 ἠΐθεόν τ' Ἀκάμαντ', ἐπιείκελον ἀθανάτοισιν. 60
 Ἔκτωρ δ' ἐν πρώτοισι φέρ' ἀσπίδα πάντοσ' ἐΐσην.
 οἶος δ' ἐκ νεφέων ἀναφαίνεται οὐλιος ἀστήρ
 παμφαίνων, τοτὲ δ' αὖτις ἔδν νέφεα σκιάοντα,
 ὥς Ἔκτωρ ὅτε μὲν τε μετὰ πρώτοισι φάνεσκεν,
 ἄλλοτε δ' ἐν πυμάτοισι κελεύων· πᾶς δ' ἄρα χαλκῶι 65
 λάμφ' ὥς τε στεροπὴ πατρὸς Διὸς αἰγιόχοιο.
 οἱ δ', ὥς τ' ἀμνητῆρες ἐναντίοι ἀλλήλοισιν
 ὄγμον ἐλαύνωσιν ἀνδρὸς μάκαρος κατ' ἄρουραν
 πυρῶν ἢ κριθῶν· τὰ δὲ δράγματα ταρφέα πίπτει·
 ὥς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 70
 δήιουν, οὐδ' ἕτεροι μνῶντ' ὀλοοῖο φόβοιο.

61. δ' *om.* U. 62. οὐλιος: *τινὲς αὐλιος An.* 63. τοτὲ: *ἔτε DU: ὅτε R: ποτὲ H. || αὐθικ CRU Vr. b. || σκοτόεντα Vr. b.* 64. τοτὲ (τότε) CD¹PRU: *ποτὲ D². || μέν τε: μὲν P: μέντοι DRU: μὲν γε Vr. A.* 65. χαλκός J. 66. ὥς τ' (ὥς Mor.) ἀστεροπὴ GQ Mor. 68. ἐλαύνουσιν CDL. 69. πίπτει T.

58. Both Τρωσὶ and δήμῳ seem to be used in a locative sense, *among the Trojans in their land*. For the hyperbolic *θεὸς ὥς* see E 78, and note on H 298.

62. οὐλιος, *deadly*, a by-form of οὐλος not recurring in Homer. We find, however, οὐλιος Ἄρης twice in the *Scut. Herc.*, and so Pindar (*O.* ix. 76, xiii. 23, *P.* xii. 8), and Soph. *Aj.* 933. The deadly star must be Seirios, see X 30 *κακὸν δέ τε σῆμα τέτυκται, καὶ τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν*. The comparison of Hector to Seirios may imply therefore both brightness and terror; though it may be observed that the season when 'the dog-star brings fever' is when it rises with the sun and is therefore invisible. It was perhaps this which gave rise to a curious variant mentioned by Aristonikos, *αὐλιος, ὃ ἐστὶν ἐσπέριος, πρὸς δὲν αὐλίζεται τὰ ζῶια*. He quotes Kallimachos, *αὐλιος δὲ θυμὸν εἰσι μετ' ἡελίου*, and so Apoll. Rhod. iv. 1629 *ἀνὰ δ' ἤλυθεν ἀστήρ αὐλιος, ὃς τ' ἀνέπαυσεν οἰζυροὺς ἀροτῆρας*. Cf. also *ἐπιφάτνιος· ὁ ἐωσφόρος ἀστήρ*, Hesych. It has even been proposed to translate οὐλιος as = οὐλος in the sense 'hairy,' i.e. a comet; but this would require an epithet implying length of hair, whereas οὐλος signifies curliness.

67. The idea evidently is that the reapers start at the two ends of a field and meet in the middle.

68. ἐλαύνειν is used, as often, of carrying out long things in a line, as with *τείχος, τάφρον, ἔρκος*, etc. Compare the picture of the reapers in Σ 550–60. *μάκαρος*: α 217 *ὥς δὲ ἐγὼ γ' ὀφελον μάκαρός νύ τευ ἔμμεναι υἱὸς ἀνέρος*. It indicates a king who has a *τέμενος* of his own apart from the common field, and cultivates it by means of hired labourers. The word is almost always applied to gods; in the few other passages where it is used of men it indicates the very height of human happiness (Γ 182, Ω 377, ζ 158, λ 483, ε 306).

69. κριθῶν: the rule that the open form -έων is written (with synizesis) unless a vowel precedes is arbitrary, and not supported by mss. The contraction is suspicious; but metrical necessity may have introduced it in such forms when -έων of the vernacular had begun to supplant the older -άων in the poetical language. *δράγματα*: *δάργματα* Hartel (*Hom. Stud.* i. 81), on account of the preceding short syll., comparing *δάρχμη* by *δράχμη*. There is no other case where position before mute and liquid is neglected in this place in the line.

ἴσας δ' ὑσμίνῃ κεφαλὰς ἔχεν, οἱ δὲ λύκοι ὥς
 θῦνον. Ἔρις δ' ἄρ' ἔχαιρε πολύστονος εἰσορόωσα·
 οἷη γάρ ῥα θεῶν παρετύγχανε μαρναμένοισιν,
 οἱ δ' ἄλλοι οὐ σφιν παρέσαν θεοί, ἀλλὰ ἔκηλοι 75
 οἷσιν ἐνὶ μεγάροισι καθεῖατο, ἥχι ἐκάστωι
 δώματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμποιο.
 πάντες δ' ἠιτιόωντο κελαινεφέα Κρονίωνα,
 οὔνεκ' ἄρα Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι.
 τῶν μὲν ἄρ' οὐκ ἀλέγιζε πατήρ· ὁ δὲ νόσφι λιασθεῖς 80
 τῶν ἄλλων ἀπάνευθε καθέζετο κύδει γαίων,
 εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν
 χαλκοῦ τε στεροπὴν, ὀλλύντάς τ' ὀλλυμένους τε.
 ὄφρα μὲν ἤως ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός· 85
 ἦμος δὲ δρυτόμος περ ἀνὴρ ὠπλίσσατο δεῖπνον
 οὔρεος ἐν βήσσησιν, ἐπεὶ τ' ἐκορέσσατο χεῖρας

72. ὙΣΜΙΝΗ Ar.: others ὙΣΜΙΝΗ. || ἔχεν Ar. [AD]: εἶχεν S (supr. om): ἔχον Ω, γρ. Did. 73. ἄρα χαῖρε CPQRU. || εἰσορόωσα Mosc. 3. 74. ἐτύγχανε Q. 76. οἷσιν GPQST, γρ. A: σφοῖσιν Ω (σφίσιν U). 77. πτύχας: στήχας D. || ὀλλύμποιο G. 78-83 ἀθ. Ar. Aph., om. Zen. 82. τε om. G. 83. τ' ἀστεροπὴν P. || τ' om. T: καὶ P. || ὀλλύντων . . ὀλλυμένων S supr. 86. ὀπλίσσατο Q. || δεῖπνον Ar. Ω: δόρπον Zen. GJ Par. c d g j, γρ. R. 87. ἐμβήσσησιν D.

72-83. These lines have all the appearance of a later addition from the same hand as 1-55. The last six (78-83) were condemned by all the old critics, and the rest fall into the same category, with the obvious allusion to the sending of Eris in l. 3, and the probable reference to the commands of Zeus to the gods at the beginning of Θ.

72. The idea seems to be that the contest holds the heads of both parties on a level, does not suffer either to go down before the other. Ameis thinks that the ὙΣΜΙΝΗ is personified as a two-headed monster, which keeps its heads, typifying the opposite parties, on a level. However we take the phrase, it is a strange one; the vulg. ὑσμίνῃ . . ἔχον is no better, as οἱ δὲ without a change of subject is very awkward.

76. These lines are hardly consistent with the action taken by Hera and Athene in 45. But the contradiction is perhaps not too glaring for the author of 1-55. οἷσιν, *their own*, see App. A.

78-83 ἀθετοῦνται ὅτι ψεῦδος: of course

the divine allies of Troy would not blame Zeus for giving their side victory, so that πάντες cannot be right. Besides, it seems that Zeus is still in Olympus, whence the battle-field is invisible; he goes to Ida to look on only in l. 183.

84-5 = Θ 66-7. μάλ᾽ goes with ἤπτετο, *hit amain*.

86. περ must go with ἦμος. For δεῖπνον Zen. read δόρπον, which, as Ar. pointed out, meant the meal when the day's work was over, whereas δεῖπνον is the principal meal, commonly taken before a battle, B 381, Θ 53 (see note), T 171. So in ι 311 the Kyklops takes his δεῖπνον before driving the sheep to pasture. It may thus indicate a time considerably before noon; a woodman who only took two full meals a day would hardly wait so long before being tired. ἀέξετο in 84 indicates the early morning, while the day rapidly and sensibly grows hotter. Hence we may suppose the hour indicated to be about nine or ten. We reach noon only in Π 777.

τάμνων δένδρεα μακρά, ἄδος τέ μιν ἵκετο θυμόν,
 σίτου τε γλυκεροῖο περὶ φρένας ἥμερος αἶρεϊ,
 τῆμος σφῇι ἀρετῇι Δαναοὶ ῥήξαντο φάλαγγας, 90
 κεκλόμενοι ἐτάροισι κατὰ στίχας. ἐν δ' Ἀγαμέμνων .
 πρῶτος ὄρουσ', ἔλε δ' ἄνδρα Βιήνορα ποιμένα λαῶν,
 αὐτόν, ἔπειτα δ' ἐταῖρον Ὀϊλῆα πλήξιππον.
 ἦ τοι ὃ γ' ἐξ ἵππων κατεπάλμενος ἀντίος ἔστη·
 τὸν δ' ἰθὺς μεμαῶτα μετώπιον ὀξείῃ δουρὶ 95
 νύξ', οὐδὲ στεφάνη δόρυ οἱ σχέθε χαλκοβάρεια,
 ἀλλὰ δι' αὐτῆς ἦλθε καὶ ὀστέου, ἐγκέφαλος δὲ
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
 καὶ τοὺς μὲν λίπεν αὖθι ἀναξ ἀνδρῶν Ἀγαμέμνων
 στήθεσι παμφαίνοντας, ἐπεὶ περίδυσσε χιτῶνας· 100
 αὐτὰρ ὁ βῆ ῥ' Ἰσόν τε καὶ Ἀντιφον ἐξεναρίξων,

88. δένδρεα : γρ. δρεα Harl. a. || ἄδος : κόρος Cant. || εἵκετο J (γρ. ἵκετο) T. || θυμῷ P. 90. φάλαγγα Plut. *de aud. Poet.* 6. 91. ἐν CG (S *supr.*) Harl. a : ἐκ D (H *supr.*) JQSTU, γρ. A : ἄν (ἄν) ΔΗ¹PR. 92. βιάνορα Ar. 94. ἀντίον Zen. Aph. GJ Par. a f j. 96. ῥαπ' H (*supr.* νύ). || οἱ σχέθε : ἵσχεσε T. 97. ἐγκέφαλόν δε Ar. Rhod. (*om.* 98). || δέ : γε J (*supr.* δε). 98. πεπάλακτο : γρ. κακίνητο (?) T. 100. περίδυσσε P. || χιτῶνα Q. || ἐν τισι ἐπεὶ κλυτὰ τεύχε' ἀπηύρα An. 101. βῆ ῥ' Ἰσόν : βήριςόν Poseidippos : βῆ Ἰσόν Zen. Par. d : βῆ ῥαρόν Par. e : βῆ ῥισόν G. || ἐξεναρίξων LQR¹ (ἐξεναρίζων Poseid. ?).

88. ἄδος occurs only here in Greek. The ἄ agrees with the ordinary scansion of ἄδην (see on E 203, K 98), and the origin of the words is too doubtful to justify us in reading μάκρ', ἄδος (or ἄδδος) with some critics.

94. ὃ γε, Oileus. κατ-επ-άλμενος, leaping down from the chariot against Agamemnon. But see note on Θ 85 ; Ahrens would read καταπάλμενος here.

96. στεφάνη : see on H 12.

98 = M 186, T 400. πεπάλακτο, was spattered over the inside of the helmet.

100. All mss. and Ar. read περίδυσσε χιτῶνας : but it is impossible to make good sense of this, as δύω without a preposition indicating removal (ἀποδύω, ἐκδύω) can only mean put on. The compound does not recur till quite late writers (Appianus, Josephus, Athenaeus), whose use of it is evidently founded on the present passage. Povelsen has been bold enough to give the proper meaning to the verb, and explain that Agamemnon puts on the tunics of the dead men, in order to carry them away conveniently ! The variant ἐπεὶ κλυτὰ τεύχε' ἀπηύρα gives excellent sense, but

in the face of the consensus of mss. it has a most suspicious resemblance to a mere conjecture. Peppmüller's conj. περὶ λῦσε may be right (cf. II 804) but the verb is not entirely satisfactory. στήθεσι παμφαίνοντας is no doubt an ironical allusion to the common phrase τεύχεσι παμφ., and forms a sort of oxymoron, 'brilliant with—bare breasts.' (So Schneidewin.) Ar., however, took παμφ. with χιτῶνας, and explained 'where he had stripped off the coats of mail glittering on their breasts.' For this sense of χιτῶν we might compare χαλκοχίτωνες, and see N 439 and App. B, iii. 4. But the order of words is not Homeric, and there is no reason for importing into this place the breast-plate which it seems H. did not know. The reason for Ar's explanation is, no doubt, that he saw no reason why Ag. should strip off a mere article of clothing such as a tunic. But the rending of the tunic is in B 416 evidently regarded as a final mark of triumph. For περίδυσσε we really require in fact some strong word answering to δαΐξαι there.

101. It will be noticed that there is

υἷε δὴ Πριάμοιο, νόθον καὶ γνήσιον, ἄμφω
 εἶν ἐνὶ δῖφρῳι ἔοντε· ὁ μὲν νόθος ἡνιόχευεν,
 Ἄντιφος αὖ παρέβασκε περικλυτός· ὦ ποτ' Ἀχιλλεύς
 Ἰδης ἐν κνημοῖσι δίδη μόσχοισι λύγοισι, 15
 ποιμαίνοντ' ἐπ' ὅεσσι λαβών, καὶ ἔλυσεν ἀποίνων.
 δὴ τότε γ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
 τὸν μὲν ὑπὲρ μαζοῖο κατὰ στήθος βάλε δουρί,
 Ἄντιφον αὖ παρὰ οὖς ἔλασε ξίφει, ἐκ δ' ἔβαλ' ἵππων.
 σπερχόμενος δ' ἀπὸ τοῖν ἐσύλα τεύχεα καλά, 15
 γινώσκων· καὶ γάρ σφε πάρος παρὰ νηυσὶ θοῇσιν
 εἶδεν, ὅτ' ἐξ Ἰδης ἄγαγεν πόδας ὠκύς Ἀχιλλεύς.
 ὥς δὲ λέων ἐλάφοιο ταχείης νήπια τέκνα
 ῥηϊδίως συνέαξε λαβὼν κρατεροῖσιν ὁδοῦσιν,
 ἔλθων εἰς εὐνὴν, ἀπαλὸν τέ σφ' ἦτορ ἀπηύρα· 15
 ἢ δ' εἴ πέρ τε τύχησι μάλα σχεδόν, οὐ δύναται σφι
 χραιομεῖν· αὐτὴν γάρ μιν ὑπὸ τρόμος αἰνὸς ἰκάνει·
 καρπαλίμως δ' ἦϊξε διὰ δρυμὰ πυκνὰ καὶ ὕλην

102. καὶ: τε καὶ HP. 103. εἶν: ἐν Lips. || ἔοντε Aph. P: ἔόντας Ar. Q.
 104. δ' αὖ RU. || ὄν ποτ' Zen. Q Ar. Lex.: οὖς ποτ' Eust. 105. κνήμῃσι G:
 κνημῃσι Harl. a. || δίδει J. 107 om. T^t, hab. T^m (before Rhosos). || δὴ: τῶν
 S. 108. κατὰ στήθος βάλε: βάλε(ν) χαλκήρεϊ DJR^tU Vr. b A. 111.
 γινώσκων L. 114. συνέαξε R. 117. γὰρ μὲν G.

great doubt as to the first name in this line. Zen.'s βῆ Ἰσον is tempting, as the ῥ' is quite otiose; but a name consisting of a simple adj. *Fīsos* is unlikely; Ἰσος, however, even without the *F*, is equally unknown as a proper name. Ῥῆσον, or even Ῥίσον (another unknown name), may be right.

103. ἔοντε is clearly preferable to the vulg. ἔοντας. The hiatus is permissible in this place, and will account for the reading ἔοντας, but would not be likely to be introduced if not original.

104. αὖ, here a conjunction, *but*, answering μὲν: 145, P 478, etc. παρέβασκε, was παραβάτης, the fighting man beside the charioteer. For ὦ Zen. read ὄν, so that he must also have read ἐ for σφε in 111, or taken the latter for a singular, as in Trag. and Pindar.

105. δίδη, from δίδημι, a non-thematic form of δέω, so μ 54 διδέντων. μόσχοισι appears to be an adj. = *young*, afterwards specialized as a substantive, 'the young' of the cow = *calf*, or of plants = *young shoot*. But we might take it as a

substantive in apposition with λύγοισι, 'with young shoots, even willow withies'; cf. σὺς κάπρος, etc.

106. ἀποίνων: gen. of price, *H. G.* § 153.

109. αὖ as 104. παρὰ οὖς: the hiatus can hardly be right. P. Knight read παρ' οὖς (δφας), Fick παραὶ οὖς ἔλασσε τε, ἐκ τ' ἔβαλ' ἵππων, Nauck αἶτ' οὖς ἔλασε, on the ground that οὖς is the Homeric form. οὖς recurs only T 473. μ 200 ὠσίν, elsewhere we find only the stem οὐατ-.

111. γινώσκων, *recognizing them*, explained by what follows. But Platt, *J. P.* xviii. 133, remarks with much force that the couplet is an extremely prosy addition and would be better away. The contracted εἶδεν for ἐφίδεν is not an old form. It is irresolvable in *Iliad* only T 292. (ἐσφιδ' Brandreth, ἐφφιδ' van L., *φίδεν* Schulze *Q. E.* 378, with lengthening in the first arsis; see App. D, p. 595.)

115. ἦτορ, *breath*, see B 490. σφ' of course is σφε, accus. as 111.

σπεύδουσ', ιδρώουσα, κραταιοῦ θηρὸς ὑφ' ὀρμῆς·
ὥς ἄρα τοῖς οὐ τις δύνατο χραισμήσαι ὄλεθρον 120
Τρώων, ἀλλὰ καὶ αὐτοὶ ὑπ' Ἀργείοισι φέβοντο.

αὐτὰρ ὁ Πείσανδρόν τε καὶ Ἴππόλοχον μενεχάρμην,
υἱέας Ἀντιμάχοιο δαΐφρονος, ὃς ῥα μάλιστα
χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,
οὐκ εἶασχ' Ἑλένην δόμεναι ξανθῷ Μενελάωι, 125
τοῦ περ δὴ δύο παῖδε λάβε κρείων Ἀγαμέμνων
εἰν ἐνὶ δίφρῳι ἔοντε, ὁμοῦ δ' ἔχον ὠκέας ἵππους·
ἐκ γάρ σφεας χειρῶν φύγον ἡνία σιγαλόεντα,
τῷ δὲ κυκηθήτην. ὁ δ' ἐναντίον ὤρτο λέων ὥς
'Ατρεΐδης· τῷ δ' αὖτ' ἐκ δίφρου γοναζέσθην· 130
“ζώγρει, Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα·
πολλὰ δ' ἐν Ἀντιμάχοιο δόμοις κειμήλια κεῖται,

119. ἰδρώουσα J. || κραταιοῦ CPQT. 123. δαΐφρονος : κακόφρονος Zen.,
γρ. Lips. 126. λάβε παῖδε δύο Lips. 127. ἔοντε (Aph. ?) L *supr.* : ἔοντας
Ω. 128. σφῶν G Mosc. 3. || φύγον Ar. Ω : φύγεν T¹ (? ; *supr.* διὰ τοῦ ε φύγεν)
(Harl. a *supr.*) and *ap.* Did. 129. κυκηθήτην Q. || ἐναντίον Ar. Ω : others
ἐναντίος Did. 131. ἀτρέως GRU Harl. a. 132. δ' ἐν : γὰρ J *supr.* || ἀντι-
μάχοιο δόμοις : ἀφνειοῦ πατρὸς DRU Mosc. 3, γρ. Eust. : ἀντιμάχου πατρὸς
Zen.

120. χραισμήσαι has the construction of ἀμύνειν, cf. A 567.

122. The constr. of the line is partly forgotten during the long parenthesis 123–5, and resumed in a slightly different form in 126.

123. μάλιστα goes with οὐκ εἶασκε, chiefly dissuaded, 124 being a parenthesis. The allusion (see 140) is to the debate following the embassy of Menelaos and Odysseus mentioned in Γ 205 ff. For δαΐφρονος see note on Ω 325.

124. δεδεγμένος, according to the Homeric use, must mean *expecting*, not 'having received.' Cf. Δ 107, etc.

127. ἔοντε : see note on 103. ὁμοῦ δ' ἔχον seems to mean 'they were both trying to drive,' i.e. the charioteer had lost command of the horses and the παραβάτης was trying to help him get them under control, as is explained by the γάρ in 128. So Schol. A. σφεας then really means only one of them, sc. the charioteer who had lost the reins ; but the poet is engaged with the picture of the moment in which both are equally concerned, and does not care to express accurately what has gone before. (Others take ὁμοῦ ἔχον to mean 'they were

accustomed to drive both at once,' and then γάρ 128 must explain λάβε. But apart from the difficulties of such a proceeding, it is hard to see why they should go out to battle at all if neither of them meant to fight.)

129. τῷ δέ, the horses. Cf. Υ 489 κυκήθησαν δέ οἱ ἵπποι.

130. γοναζέσθην naturally means no more than 'besought,' and does not indicate an attitude which could not have been possible in the diminutive car of the Homeric heroes. Cf. I 583 γονοούμενος. With the ordinary reading Ἀτρεΐδης we have a purely spondaic rhythm, cf. B 544, Ψ 221, ο 334, φ 15, χ 175. The grammarians called such a line δωδεκασύλλαβος (see App. Crit. on E 500). But it is probable that all these cases arise only from the contraction of originally open syllables, and are to be corrected. Here we may read not only Ἀτρεΐδης but δίφρου. (See van L. *Ench.* p. 4, and for the other side Ludwich *Ar.* ii. 314.)

131–5 = Z 46–50, q.v. The short form δόμοις is, however, suspicious, and we ought perhaps to read Ἀντιμάχου πατρὸς with Zen.

χαλκός τε χρυσός τε πολύκμητός τε σίδηρος·
τῶν κέν τοι χαρίσαιτο πατήρ ἀπερείσι' ἄποινα,
εἰ νῶϊ ζωὸς πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.”

135

ὥς τῷ γε κλαίοντε προσαυδήτην βασιλῆα
μειλιχίοις ἐπέεσσιν· ἀμείλικτον δ' ὅπ' ἄκουσαν·
“εἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος υἱέες ἐστόν,
ὅς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἄνωγεν,
ἀγγελίην ἐλθόντα σὺν ἀντιθέωι Ὀδυσῇ,
αὐθι κατακτεῖναι μηδ' ἐξέμεν ἄψ ἔς Ἀχαιοὺς,
νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λώβην.”

140

ἦ καὶ Πείσανδρον μὲν ἀφ' ἵππων ὥσε χαμᾶζε
δουρὶ βαλὼν πρὸς στήθος· ὁ δ' ὕπτιος οὐδας ἔρεισεν.
Ἰππόλοχος δ' ἀπόρουσε· τὸν αὖ χαμαὶ ἐξενάριξε,
χεῖρας ἀπὸ ξίφει τμήξας ἀπὸ τ' αὐχένα κόψας,
ὄλμον δ' ὥς ἔσσευε κυλίνδεσθαι δι' ὀμίλου.

145

135. ζωὸν Aph. || πεπύθοιτ' U. 136. προσαυδήτην L. 138. δαΐφρονος :
κακόφρονος Zen. 142. τοῦ : οὐ Zen. : τινὲς σφοῦ Did. 143. ἀφ' : ἐφ' R¹.
144. οὐδας ἔρεισεν Ar. P : οὐδα ἐρείσεν Ω. 145. αὖ : δ' αὖ RU. 146.
τμήξας : πλήξας Ar. and αὖ πλείους. || τ' : δ' A *supr.* 147. κυλίνδεσθαι :
κυλινδόμενος T (*supr.* n over c).

136. The form **προσαυδήτην** is found again in the mss. in X 90. Otherwise this imperf. always has the augment.

137. Cf. Φ 98. The contrast of course is between **ἀ-μείλικ-τον** and **μειλιχ-ίοις**, *they spoke him gently, but heard ungentle answer.*

138. The reading of Zen., **κακόφρονος**, may be right here, in the mouth of Agamemnon, but not in 123 above. For **δὴ** with synizesis we should perhaps read **δ'** (see on A 340), though the mss. here shew no trace of it.

140. **ἀγγελίην ἐλθόντα**, *when he came on an embassy.* See note on Γ 206, and compare Ω 235 **ἐξεσίην ἐλθόντι**.

141. **ἐξέμεν** (i.e. **ἐξέμεν** 2 aor. infin. of **ἐξίημι**), *to let him go.*

142. **τοῦ πατρὸς** Ar. ; but Zen. read **οὐ πατρός**, 'your father,' which is certainly right. See App. A. The other variant, **σφοῦ**, is, as Brugmann remarks, an attempt either to mend the metre, or more probably to 'correct' at least the number, if not the person, of the pronoun.

144. **οὐδας ἔρεισεν**, *pressed the earth*, lay a dead weight upon it. Cf. N 131 = II 215 **ἀσπίς ἀρ' ἀσπίδ' ἐρείδε**. It must be admitted that this is not a very

natural phrase, but it has the authority of Ar. and P ; the vulg. **οὔδαι ἐρείσθη** is at first sight simpler, but does not really give a better sense ; *leaned on the ground* is not a good phrase for a man flat on his back. Compare E 309 **ἐρείσατο χεῖρὶ παχείῃ γαίῃς**, where the verb is properly used. This seems therefore to be a case for preference of the harder lection. In H 145, however, **οὔδαι ἐρείσθη** is the only recorded reading ; the variation may have existed from the earliest days. See also M 192.

145. **ἀπόρουσε**, *leapt down*, to escape. **τὸν αὖ**, *but him*, see 104. **χαμαί**, opposed to the death of his brother on the chariot.

147. Compare N 204 **ἦκε δέ μιν σφαιρηδὸν ἐλιξάμενος**, Ξ 413 **στρόμβον δ' ὥς ἔσσευε**. **ὄλμος** is explained by Schol. A as **κοῖλος λίθος εἰς δὲ κόπτουσι βσπρια** (pulse) **καὶ ἄλλα τινά**, i.e. a mortar. The word is used of a *wooden* mortar in Hes. *Opp.* 423 (cf. Herod. i. 200), and of a kneading trough Ar. *Vesp.* 238. This rather suggests that the meaning here is a round block not of stone but of wood, the *trunk* of a tree, applied, as with us, to the headless and armless body. Cf. Virg. *Aen.* x. 555 *truncumque lepenlem*

τοὺς μὲν ἕασ', ὁ δ' ὄθι πλείσται κλονέοντο φάλαγγες,
 τῇ ῥ' ἐνόρουσ', ἅμα δ' ἄλλοι ἐυκνήμιδες Ἀχαιοί.
 πεζοὶ μὲν πεζοὺς ὄλεον φεύγοντας ἀνάγκῃ, 150
 ἵππεῖς δ' ἵππηας, ὑπὸ δέ σφισιν ὦρτο κονίη
 ἐκ πεδίου, τὴν ὦρσαν ἐρίγδουποι πόδες ἵππων,
 χαλκῶι δηϊόωντες. ἀτὰρ κρείων Ἀγαμέμνων
 αἰὲν ἀποκτείνων ἔπετ' Ἀργείοισι κελεύων.
 ὥς δ' ὅτε πῦρ αἰδήλον ἐν ἀξύλῳι ἐμπέσῃ ὕλῃ· 155
 πάντῃ τ' εἰλυφόων ἄνεμος φέρει, οἱ δέ τε θάμνοι
 πρόρριζοι πίπτουσιν ἐπειγόμενοι πυρὸς ὀρμῇ·
 ὥς ἄρ' ὑπ' Ἀτρεΐδῃ Ἀγαμέμνονι πίπτε κάρηνα
 Τρώων φευγόντων, πολλοὶ δ' ἐριαύχενες ἵπποι
 κείν' ὄχεα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας, 160
 ἡνιόχους ποθέοντες ἀμύμονας· οἱ δ' ἐπὶ γαίῃ
 κείατο γύπεσσιν πολὺ φίλτεροι ἢ ἀλόχοισιν.
 Ἐκτορα δ' ἐκ βελέων ὕπαγε Ζεὺς ἔκ τε κονίης
 ἔκ τ' ἀνδροκτασίης ἔκ θ' αἵματος ἔκ τε κυδοιμοῦ·

151. ἵππεῖς: ἱππᾶες DU Harl. d, Par. c g. || ἱππᾶας: ἱππᾶς Par. g: ἱππᾶ**
 P (as in ras.). || σφισιν: σφιν GJPR. 152. τὴν ῥ' H. || ὦσαν P¹. 153.
 δηϊόωντες G. || αὐτὰρ H. 156. φέροι Mosc. 3, Par. g: γρ. στρέφα Eust. 157.
 ἐπειγόμενοι Ar. (others ἐπαιγομένου?). 158. ὑπ': ἐπ' P. 162. φίλτεροι:
 φέρτεροι T.

provolvens. F' ἔσσευεν Brandreth and van L.

151. The form ἱππᾶς is not Homeric. Lehrs and Brandreth conj. ἱππῆες δ' ἱππῆας, ὑπὸ σφισι δ' ὦρτο, which has support in the variant ἱππῆες of several mss. The corruption may be explained from the old ΙΠΠΕΣ wrongly transliterated ἱππεῖς, and the order of σφισι δέ then inverted in order to restore the syllable thus lost. But it must be admitted that some suspicion attaches to 150-2. χαλκῶι δηϊόωντες cannot belong to πόδες ἵππων—it will hardly be maintained that the heroes used horse-shoes of bronze—but must be referred to ἱππῆες, the intervening words being a very awkward parenthesis. ἐρίγδουπος is an epithet elsewhere reserved for Zeus, though ἐρίδουπος occurs in Ω and Od. as an epithet of the αἰθουσα, and in Υ 50, κ 515, of rivers.

155. A very similar comparison recurs in Υ 490-2. Various explanations of ἀξύλος are offered by the scholia. (1) θρυώδης, i.e. full of undergrowth only, with no timber trees. (2) πολύξυλον,

with 'ἀ- intensive.' (3) *untimbered* in the sense ἀφ' ἧς οὐδεὶς ἐξυλίσσατο, *incædius*, for which sense Hes. is quoted (fr. 227 Rzsch τῇδε γὰρ ἀξύλῃ κατεπύθετο κήλεα (?) νηῶν). The word is used by Herodotos in the sense of 'timberless,' which is in favour of (1). But Schulze suggests that ἀ- = ἅμα, so that ἀξύλος = σύνδενδρος, *thickly wooded*, which seems the most satisfactory (Q. E. p. 497).

156. εἰλυφόων: here and Hes. *Theog.* 692 only; but cf. Υ 492 εἰλυφάζω (with ὦ). If, as seems likely, the word comes from εἰλύω, it should be *Φεἰλυφόων*.

157. ἐπαιγόμενοι, cf. Φ 362, *assailed*.

158. κάρηνα, i.e. persons; a periphrastic use. Cf. 309, I 407, and Φ 336.

160. κείν', i.e. κενά, with accent thrown back on account of the apostrophe. πτολέμοιο γεφύρας: see Δ 371.

162. Ironical, *more delightful to the vultures than to their own wives*. Similar touches of savage humour will be found in 395, 453.

163-4. This action of Zeus seems quite out of place here, and inconsistent with his message in 186 sqq. ὕπαγε is used

Ἀτρεΐδης δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων. 165
 οἱ δὲ παρ' Ἴλου σῆμα παλαιοῦ Δαρδανίδαο,
 μέσσον καὶ πεδίου, παρ' ἐρινεὸν ἐσσεύοντο
 ἰέμενοι πόλιος· ὁ δὲ κεκληγὼς ἔπετ' αἰεὶ
 Ἀτρεΐδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.
 ἀλλ' ὅτε δὴ Σκαιάς τε πύλας καὶ φηγὸν ἵκοντο, 170
 ἔνθ' ἄρα δὴ ἴσταντο καὶ ἀλλήλους ἀνέμιμνον.
 οἱ δ' ἔτι καὶ μέσσον πεδίου φοβέοντο βόες ὥς,
 ἃς τε λέων ἐφόβησε μολῶν ἐν νυκτὸς ἀμολγῶι
 πάσας· τῇ δέ τ' ἰῇ ἀναφαίνεται αἰπὺς ὄλεθρος·
 τῆς δ' ἐξ αὐχέν' ἔαξε λαβὼν κρατεροῖσιν ὁδοῦσι 175
 πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει·
 ὥς τοὺς Ἀτρεΐδης ἔφεπε κρείων Ἀγαμέμνων
 αἰὲν ἀποκτείνων τὸν ὀπίστατον, οἱ δὲ φέβοντο·
 πολλοὶ δὲ πρηνεῖς τε καὶ ὕπτιοι ἔκπεσον ἵππων
 Ἀτρεΐδεω ὑπὸ χερσὶ· περιπρὸ γὰρ ἔγχεϊ θῦεν. 180
 ἀλλ' ὅτε δὴ τάχ' ἔμελλεν ὑπὸ πτόλιν αἰπὺ τε τείχος
 ἵξεσθαι, τότε δὴ ῥα πατήρ ἀνδρῶν τε θεῶν τε

165. σφεδανόν Ar. (not σφεδανών? cf. Φ 542) Ω. 167. καππεδίου P.
 168. πόλιος R: πόλιος U: πόλεως Ω. || αἰ G. 170. τε om. G. || ἵκοντο :
 ἵκανον H, γρ. Harl. a. 173. ἐν : ἐκ G. 175. δ' om. G. || καρτεροῖαν P.
 176. δέ θ' : δέ ε J. 179-80 ἀθ. Ar., om. Zen. : 180 ἀθ. Aph. 180. ἀτρεΐδαο
 G. || οὐίεν A. 181. ἔμελλον CGHJPQT Lips. Harl. a, Vr. a².

only here in the sense ἀγε ὑπ(ἐκ) βελέων.
 The two lines seem to be an addition
 intended to account for the absence of
 Hector at this moment. Erhardt would
 include the whole of 163-215 in this
 judgment. It was obviously necessary,
 after Hector's triumphs in Θ, to explain
 why he does not now meet Agamemnon;
 in the original Μῆνις he had not yet
 appeared at all on the scene, so the
 difficulty was not felt. In that case
 163-4 would be an earlier account of
 Hector's absence, the message of Iris
 (181-215) a more elaborate and later
 version.

165. σφεδανόν: only here, Π 372, Φ
 542 (q.v.). It appears to be cognate in
 origin and sense with σφόδρα.

166. οἱ δέ, the Trojans. For the tomb
 of Ilos see K 415; for the fig-tree Z 433,
 X 145; for the oak-tree (170) E 693.

168. ἰέμενοι (see Δ 138) with the gen.
 of verbs of 'desiring' and 'aiming';
 Ψ 371, 718, etc.; H. G. § 151 c.

169. ἀάπτους: see on A 567.

172. οἱ δέ, others, i.e. stragglers, op-
 posed to the main body.

173. ἀμολγῶι seems to mean 'in the
 depth of night.' (But see X 317.) The
 derivation is still doubtful, in spite of
 numerous conjectures.

174. τῇ ἰῇ: cf. Π 173, T 272, υ
 110 ἡ μία, and so the article is used
 with other numerals almost as a demon-
 strative, to single out a definite number
 and contrast them with the larger mass.
 H. G. § 260 c.

175-6 = P 63-4. 178 = Θ 342.

179-80 are a very needless repetition
 of what has already been said several
 times. πρηνεῖς for πρηνέες is a form
 which does not occur again. Ar.
 athetized the couplet *ὅτι κατὰ τὴν Πατρό-
 κλου ἀριστελὴν τάξιν ἔχουσι, νῦν δὲ οὐ* (An.).
 180 is in fact repeated in Π 699, but
 179 does not appear elsewhere. Either
 Aristonikos or his epitomator must have
 made a mistake.

Ἰδης ἐν κορυφήισι καθέζετο πιδηέσσης,
 οὐρανόθεν καταβάς· ἔχε δὲ στεροπὴν μετὰ χερσίν.
 Ἴριν δ' ὤτρυνε χρυσόπτερον ἀγγελέουσιν. 185
 “βάσκ' ἴθι, Ἴρι ταχεῖα, τὸν Ἑκτορι μῦθον ἔνισπε.
 ὄφρ' ἂν μὲν κεν ὀραῖ Ἀγαμέμνονα ποιμένα λαῶν
 θύνοντ' ἐν προμάχοισιν ἐναίροντα στίχας ἀνδρῶν,
 τόφρ' ἀναχωρεῖτω, τὸν δ' ἄλλον λαὸν ἀνώχθω
 μάρνασθαι δήιοισι κατὰ κρατερὴν ὑσμίνην. 190
 αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεῖς ἦ βλήμενος ἰῶι
 εἰς ἵππους ἄλεται, τότε οἱ κράτος ἐγγυαλίξω
 κτείνειν, εἰς ὃ κε νῆας ἐυσσέλμους ἀφίκηται
 δύηι τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.”
 ὧς ἔφατ', οὐδ' ἀπίθησε ποδὴνέμος ὠκέα Ἴρις, 195
 βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν.
 εὖρ' υἱὸν Πριάμοιο δαΐφρονος, Ἑκτορα δῖον,
 ἔσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις·
 “Ἑκτορ υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε, 200
 Ζεὺς με πατὴρ προέηκε τεῖν τάδε μυθήσασθαι.

183. **ἐν** : **ἐκ** G. 184. **δ'** **ἀστεροπὴν** Ar. (A *supr.*) J[S]T (γρ. καὶ **στεροπὴν**)
 Harl. d, Par. a f j. 186. **φάσκ' ἴθι** Lips. || **ἐνίσπε** A : **ἔειπε** J. 187. **ὄφρ'**
ἂν : **ὄφρα** HPQRT Harl. a. 189. **ἀναχωρήτω** T. 192. **ἐγγυαλίξω** R. 194.
ἔλθοι CR Mosc. 3.

183. **πιδηέσσης** : only here, = πολυπί-
 δακος. It must come from *πῖδη, of
 which πῖδαξ is a diminutive (cf. πιδάω
 in Aristotle). Van L. **πιδακοέσσης**, after
 Hesych. and Eur. *Andr.* 116.

184. **οὐρανόθεν**, from the summit of
 Olympos (which, though H. does not
 identify it with οὐρανός, still, as a
 mountain, reached into heaven). Here,
 as in other places, mss. vary between **δὲ**
στεροπὴν and **δ'** **ἀστεροπὴν**. Ar. seems
 to have held that **ἀστεροπή** meant not
 the lightning flash but the 'thunderbolt'
 as the weapon of Zeus, **ὅπερ τινασσομένον**
τὴν ἀστραπὴν ἀποτελεῖ (cf. **ἀστεροπητής**).
 Both forms of the word are confirmed by
 the metre, for we have Π 298 **στεροπη-**
γέρετα, N 242, Ξ 386 **ἀστεροπή**.

186. **τόν**, *this* (which follows) ; a very
 unusual use of the demonstrative **ὁ**.

187. There are (besides 202 below) five
 other instances in H. of **ἂν . . . κεν**
 together—N 127, Ω 437, ε 361, ζ 259,
 ι 334, λ 187 (and σ 318 **ἦν . . . κε**). Three
 of these are in the phrase **ὄφρ' ἂν μὲν κε**.

The doubts raised by Brandreth, Fick,
 and van Leeuwen as to the right of **ἂν**
 to stand in the text of Homer are
 naturally intensified when the word is
 thus purely tautological, and stands out
 of its proper order (**ὄφρ' ἂν μὲν** for
ὄφρα μὲν ἂν, H. G. §§ 362 ad fin., 365).
 Nauck writes **ἦος** (Brandreth **είος**) for
ὄφρ' ἂν : in the other cases easier
 corrections are possible. See also App. D
 (c 2). If the text is to stand, the line
 must be of very late date.

189. **ἄλλον** has the last syll. lengthened
 by position in the 4th thesis, against
 the rule.

194. **ἱερὸν** : see notes on A 366, H
 282, and p. 592. This promise is not
 fulfilled, for Patroklos utterly routs the
 Trojans on the same day. These two
 lines with 208-9, or at least 194, 209,
 are probably borrowed from P 454-5,
 where they are more in place, for they
 are thereafter accomplished to the letter.

200. **υἱέ** : see A 489 for the scansion.

201. **τεῖν** = **σοί**, a form which occurs

ὄφρ' ἂν μὲν κεν ὀράϊς Ἀγαμέμνονα ποιμένα λαῶν
θύνοντ' ἐν προμάχοισιν ἐναίροντα στίχας ἀνδρῶν,
τόφρ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαὸν ἄνωχθι
μάρνασθαι δῆιοισι κατὰ κρατερὴν ὑσμίνην·

205

αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεὶς ἦ βλήμενος ἰῶι
εἰς ἵππους ἄλεται, τότε τοι κράτος ἐγγυαλίζει
κτείνειν, εἰς ὃ κε νῆας εὐσσέλμους ἀφίκηαι
δύηι τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ."

ἦ μὲν ἄρ' ὥς εἰποῦς' ἀπέβη πόδας ὠκέα Ἴρις,
Ἔκτωρ δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὠιχετο πάντῃ
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.

210

οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν,
Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας,
ἄρτύνθη δὲ μάχῃ, στὰν δ' ἀντίοι· ἐν δ' Ἀγαμέμνων
πρῶτος ὄρουσ', ἔθελεν δὲ πολὺ προμάχεσθαι ἀπάντων.

215

ἔσπετε νῦν μοι, μούσαι Ὀλύμπια δώματ' ἔχουσai,
ὅς τις δὴ πρῶτος Ἀγαμέμνονος ἀντίος ἦλθεν
ἠ αὐτῶν Τρώων ἠὲ κλειτῶν ἐπικούρων.

220

202. ὄφρ' ἂν : ὄφρα () Harl. a. 203. ἐναίροντα Lips. 204. ἀπόεικε Vr. A.
207. εἰς : ἐς Q. || τοι : σοι C²GP Harl. a, Vr. A : οἱ C¹QT Lips. || ἐγγυαλίζει J :
ἐγτυαλίζω H. 209. ἔλεοι CR Mosc. 3. 210. ἀπέβη κτλ. : ἀπεβήκατο
μακρὸν δλυμνον G. 212. δοῦρε Harl. a. 213. μαχέσασθαι P Harl. a :
μάχεσθαι S. || αἰνὴν : αἰνήν U. 214. ἐναντίον J. 215. δ' ἐτέρωθεν :
ἐν τισι [δὲ] καὶ αὐτοὶ A. 216. ἐν : ἐκ CDHPU Harl. a : ἂν Q. 219. ἀντίος
Zen. Aph. Ω : ἀντίον Ar. (A *supr.*) PS Vr. b², Harl. b¹, Par. a. 220. ἠὲ : ἠ καὶ
G. || κλειτῶν JQT.

elsewhere only in *Od.* The form is 'Doric,' according to Schol. A, and the analogous *ἔν* αὐτῶι is found in the Gortynian inscr. But its occurrence in H. (and *ἐν* αὐτῶι in Hes. *frag.* 31 Rzach) is a proof that it was not solely Doric; *ἐν* is in fact found in Boeotian. The termination is probably formed by analogy from the -ιν of *ἡμῖν*, *ὑμῖν* (Brugm. *Gr.* ii. p. 821).

202-9 = 187-94, *mutatis mutandis*.

214. *ἐλελίχθησαν*: read δὲ *ἑλελίχθησαν*, *wheeled round*. See A 530.

216. *μάχη* seems to be used here in a concrete sense, as in old English, of the embattled hosts: *the battle was ranged in order*, i.e. the lines were re-formed. Cf. M 43, O 303. It will be noticed that from *ἐν δ' Ἀγαμέμνων* to 220 the expressions used would naturally apply

only to the opening of the battle (cf. 91-2, and note *πρῶτος* in 219). Erhardt suggests that we have here what was originally a parallel *ἀριστεία* to that beginning with 91-2. It would seem more reasonable, on Erhardt's theory of the addition of 163-215, or rather of 181-215 only (see on 163-4), to suppose that a few lines had been added here from existing material (compare 218-9 with *Ξ* 508-9, 218 = B 484) in order to effect the return to the original story.

218. This appeal to the Muses (cf. B 484) fitly introduces what is really the turning-point of the poem. For now begins, with the wounding of Agamemnon, the disastrous rout of the Greeks which prevails upon Achilles to relax his anger and send Patroklos to the rescue.

Ἴφιδάμας Ἀντηνορίδης ἥς τε μέγας τε,
 δς τράφη ἐν Θρήικῃ ἐριβώλακι, μητέρι μήλων.
 Κισσεὺς τόν γ' ἔθρεψε δόμοις ἐνι τυτθὸν ἑόντα
 μητροπάτωρ, δς τίκτε Θεανὸ καλλιπάρηιον.
 αὐτὰρ ἐπεὶ ῥ' ἥβης ἐρικυδέος ἵκετο μέτρον, 225
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν.
 γήμας δ' ἐκ θαλάμοιο μετὰ κλέος ἵκετ' Ἀχαιῶν
 σὺν δυοκαίδεκα νηυσὶ κορωνίσιν, αἳ οἱ ἔποντο.
 τὰς μὲν ἔπειτ' ἐν Περκώτῃ λίπε νῆας εἵσας,
 αὐτὰρ ὁ πεζὸς ἐὼν εἰς Ἴλιον εἰληλούθει. 230
 ὃς ῥα τότε Ἀτρεΐδῃ Ἀγαμέμνωνος ἀντίος ἦλθεν.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Ἀτρεΐδης μὲν ἄμαρτε, παραὶ δέ οἱ ἐτράπετ' ἔγχος,
 Ἴφιδάμας δὲ κατὰ ζώνην θώρηκος ἔνερθε

222. ἐν : ἐνὶ P Lips. || θράκη J Harl. a. || μήλων : θηρῶν Zen. 223.
 ΚΙΣΣΕΥΣ J (γρ. ΚΙΣΣΑΣ) (R *supr.*) S : ΚΙΣΣΑΣ Ω. || ΤΟΝ Γ' : ΤΟΝΔ' JK. || ἔθρεψε Mor.
 226. αὐτῷ Harl. a (γρ. τοῦ). 229. περκώπῃ J. 230. ἐὼν : ἰὼν (A *supr.*
 H *supr.*) Harl. b, Par. h, Ar. διχῶς. 231. ἀτρεΐδῃ P¹ (-εο P²) R. || ἀντίον (A
supr.) P Harl. a¹. 233. παραὶ : παρ DQRU. 234. θώρακος GR Harl. a.

221. The name is introduced asyndetically, just as in A 9.

222. τράφη ἐν should be τράφεν ἐν or τράφ' ἐνί, see on B 661. ἐνί in P may be a relic of the correct reading.

223. Κισσεύς, though poorly attested here, is the form adopted by the later myth; Κισσῆς could only be a non-Homeric contracted form for Κισσέας, cf. Ἑρμῆς.

224. μητροπάτωρ : it will be seen that Iphidamas thus married his maternal aunt (as did Diomedes, E 412), the sister of his mother Theano, the priestess of Athene in Troy, and wife of Antenor (Z 298).

225. ἐρικυδέος, either because it gives a youth the power of attaining martial glory, or more simply because it is the heyday of life. Cf. Mimn. 5. 5 ἥβη τιμήσσα.

226. αὐτοῦ μιν κατέρυκε, his grandfather *tried* (imperf.) *to keep him at home* (lit. there where he was). δίδου, *gave him in marriage* (for a consideration; see 243-5); the imperf. indicates that δίδου is subordinate, = 'by giving' (see H. G. § 71).

227. ἐκ θαλάμοιο, straight from the

bridal chamber. μετὰ κλέος Ἀχ., 'after the fame of the Achaeans,' i.e. he went in the direction whence came the rumour of their expedition, as though to find it out. Cf. l. 21, and N 364.

229. Perkote, a town on the Hellespont in the N. of the Troad; B 835, O 548. As he came from the E. of Thrace across the Propontis, this would be the nearest point to Troy that he could reach; for the Greeks held the mouth of the Hellespont.

233. Schol. A remarks that this is the only instance in the *Iliad* of a single combat where the warrior who has the first cast and misses his shot still wins in the end.

234. ζώνην, *waist*, as B 479. θώρηκος ἔνερος is usually explained *at the lower part of the breastplate*, a sense which the words will not bear. They can only mean 'beneath the *thorax*'; but it is not easy to see what sense θώρηξ has. It is certainly not a breastplate, for the blow hits the belt, which would go over the lower part of a cuirass. Reichel takes it to mean 'under his armour,' i.e. the shield ('under his guard,' we might say); but see App. B, iii. 3.

νύξ', ἐπὶ δ' αὐτὸς ἔρεισε βαρείῃ χειρὶ πιθήσας· 235
 οὐδ' ἔτορε ζωστήρα παναίολον, ἀλλὰ πολὺ πρὶν
 ἀργύρῳ ἀντομένη μόλιβος ὥς ἐτράπετ' αἰχμή.
 καὶ τό γε χειρὶ λαβὼν εὐρὺ κρείων Ἀγαμέμνων
 ἔλκ' ἐπὶ οἷ μεμαῶς ὥς τε λῖς, ἐκ δ' ἄρα χειρὸς 240
 σπάσσατο· τὸν δ' ἄορι πληῆξ' αὐχένα, λῦσε δὲ γυῖα.
 ὥς ὁ μὲν αὖθι πεσὼν κοιμήσατο χάλκεον ὕπνον
 οἰκτρός, ἀπὸ μνηστῆς ἀλόχου, ἀστοῖσιν ἀρήγων,
 κουριδίης, ἧς οὐ τι χάριν ἶδε, πολλὰ δ' ἔδωκε·
 πρῶθ' ἑκατὸν βοῦς δῶκεν, ἔπειτα δὲ χίλι' ὑπέστη, 245
 αἶγας ὁμοῦ καὶ δῖς, τὰ οἱ ἄσπετα ποιμαίνοντο.
 δὴ τότε γ' Ἀτρεΐδης Ἀγαμέμνων ἐξενάριξε,
 βῆ δὲ φέρων ἀν' ὄμιλον Ἀχαιῶν τεύχεα καλά.
 τὸν δ' ὥς οὖν ἐνόησε Κόων ἀριδείκετος ἀνδρῶν,
 πρεσβυγενῆς Ἀντηνορίδης, κρατερόν ῥά ἐ πένθος 250
 ὀφθαλμοὺς ἐκάλυψε κασιγνήτοιο πεσόντος.
 στῇ δ' εὐράξ σὺν δουρὶ λαθὼν Ἀγαμέμνονα δῖον,

235. ἔρεισε: ἔρυκε P. 237. μόλιβος Q (R *supr.*) T: μόλυβδος G² V^r. A.
 238. τό γε: τότε D¹J. || εὐρυκλείων J. 242. ἀλόχοιο C. 243. Ἴδε: οἶδε
 CH. 245. δῖας C. 250. πεσόντας J.

235 = P 48. αὐτὸς ἐπέρισε, i.e. he threw the weight of his whole *body* into the blow, following up his heavy hand.

236. ἔτορε: this form only here; see note on K 267.

237. μόλιβος: *lead*, named only here; but cf. Ω 80 μολυβδαίνη—both times in similes only, as though the poet were aware that the metal was unknown in the heroic age.

238. τό γε, as though ἐγχος or δόρυ, instead of αἰχμή, had preceded. The spear being thus caught, Ag. is able to grasp it and drag it towards himself out of Iphidamas' hand. μεμαῶς, *furious* as a lion. Schol. A refers to the legend that wounded lions attempt to tear the spears from the huntsmen's hands.

241. χάλκεον ὕπνον, as though the sleep of death bound a man with bands that he could not break; Virgil's *ferreus sompnus*, *Aen.* x. 745.

242. οἰκτρός, an exclamation, like νήπιος, σχέτλιος. ἀπό, *far* away. ἀστοῖσιν: he was a Trojan, as the son of Antenor, though he had been brought up in Thrace. The word recurs only ν 192.

243. κουριδίης: see A 114. χάριν: he

saw no return for the ἔδνα, or price he had paid to the father for his bride. This passage very clearly shows that marriage was a bargain. See I 146. πολλὰ δέ, i.e. *although* he had paid a large price.

244. πρῶτα, as an immediate payment; ἔπειτα, in instalments from the increase of his herds. Observe χίλια in neut. agreeing κατὰ σύνεσιν only with βοῦς, αἶγας and δῖς, perhaps from the general idea of μῆλα or κάρηνα (I 407, Ψ 260) which covers all. See on E 140.

246. γ': F Brandreth and van L.

248. ἀριδείκετος (except here and Ξ 320 only in (*id.*)), *conspicuous*, 'exalted among men.'

249. πρεσβυγενῆς, therefore the elder brother of Iphidamas.

250. ὀφθαλμοὺς ἐκάλυψε, as though grief threw a mist over his eyes; a metaphor very naturally suggested by rising tears, P 591, Σ 22, etc. κασιγ. πεσόντος may be gen. after πένθος, but it can hardly be distinguished from a gen. absolute, and is in fact a transitional form; cf. H. G. § 246.

251. στῇ εὐράξ (O 541), *he came up* (A 197) *on one side*. It looks as though

νύξε δέ μιν κατὰ χεῖρα μέσσην, ἀγκῶνος ἔνερθεν,
 ἀντικρὺ δὲ διέσχε φαεινοῦ δουρὸς ἀκωκή.
 ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 ἀλλ' οὐδ' ὥς ἀπέληγε μάχης ἠδὲ πτολέμοιο, 255
 ἀλλ' ἐπόρουσε Κόωνι ἔχων ἀνεμοτρεφὲς ἔγχος.
 ἦ τοι ὁ Ἰφιδάμαντα κασίγνητον καὶ ὄπατρον
 ἔλκε ποδὸς μεμαῶς, καὶ αὐτεῖ πάντας ἀρίστους·
 τὸν δ' ἔλκοντ' ἀν' ὄμιλον ὑπ' ἀσπίδος ὀμφαλοέσσης
 οὔτησε ξυστῶι χαλκήρεϊ, λῦσε δὲ γυῖα· 260
 τοῖο δ' ἐπ' Ἰφιδάμαντι κάρη ἀπέκοψε παραστάς.
 ἔνθ' Ἀντήνορος υἱὲς ὑπ' Ἀτρεΐδῃ βασιλῇ
 πότμον ἀναπλήσαντες ἔδυν δόμον Ἀΐδος εἴσω.
 αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν
 ἔγχεϊ τ' ἄορί τε μεγάλοισι τε χερμαδίοισιν, 265
 ὄφρά οἱ αἷμ' ἔτι θερμὸν ἀνήνοθεν ἐξ ὠτειλῆς.
 αὐτὰρ ἐπεὶ τὸ μὲν ἔλκος ἐτέρσεται, παύσατο δ' αἷμα,
 ὀξεῖαι δ' ὀδύναι δύνον μένος Ἀτρεΐδαο.
 ὥς δ' ὅτ' ἂν ὠδίνουσιν ἔχῃ βέλος ὀξὺ γυναῖκα,
 δριμύ, τό τε προΐεισι μογοστόκοι Εἰλείθυιαι, 270

252. ἀγκῶνος R. || ὑπερθεσιν (γρ. ἔνερθεν) JT. 254. δ' (A supr.) RU : τ' Ω.
 255. ἠδὲ : οὐδὲ P. πολέμοιο S. 257. ὁ om. C Lips. 258. ἀρίστους :
 ἑταίρους T, γρ. Harl. a. 261. κάρην G supr. 263. ἔδυν : ἔβαν CPQST
 Lips. 267. ἐτέρσατο G². 269. ἔχῃ Q. 270. τε : τοι C : γε J Harl. a,
 Vr. A. || μογοστόκον J.

εὐράξ were a naval expression, on the
 'broadside.' For the form cf. θ 371
 μουνάξ; the termination is perhaps an
 instrumental form conn. with -άκισ of
 πολλάκισ, etc.

252. χεῖρα, the forearm, as often.

253. διέσχε, passed right through; E 100, etc.

256. ἀνεμοτρεφές, 'a spear of grain
 storm-strengthened on a windy site'
 (Tennyson). The buffeting of the
 winds toughened the grain of the wood.
 Cf. P 55 with note. The word is applied
 to a wave in O 625.

257. ὄπατρον (also M 371), son of the
 same father. For the ὁ- cf. note on
 B 765 δτριχας ὀλέτεας. κασίγνητον is a
 general term covering fraternity on either
 side, and is specialized by the addition
 of ὄπατρον.

259. τόν, Koön : οὔτησε, sc. Ἀγα-
 μέμνων.

263. ἔδυν, plur. like ἔβαν, στάν (l.
 216), φθάν (51), etc.

264. ἐπεπωλεῖτο, ranged in hostile
 sense. It is also used of a general re-
 viewing his army, Δ 231, etc.

266. So long as the hot blood still
 gushed from the wound, before painful
 inflammation had set in. ἀν-ήνοθ-εν,
 a redupl. form from ἀνεθ- = ἀνθ-, see
 on B 219 ἐπενήνοθε. For the use of the
 word cf. ἐπανθεῖν, which is quite common
 in later Greek, from Herod. down, in the
 sense to appear on the surface, see Lex.

267. ἐτέρσατο, began (imperf.) to dry.

268. δέ marks the apodosis.

269. βέλος ἔχῃ, metaphorically, 'fear
 took hold upon them and pain as of a
 woman in travail.' Compare also Θ 513
 βέλος πέσσειν, in the sense of wound,
 and Pind. N. i. 48 ἐκ δ' ἄρ' ἀτλατον βέλος
 πλᾶξε γυναῖκας in a different sense, but
 perhaps with a reminiscence. The pangs
 are here personified as darts shot into
 the body, just as in the phrase πένθει
 βεβολήατο (I 3) of mental anguish.

270. μογοστόκοι Εἰλείθυιαι, both words

"Ηρης θυγατέρες πικρὰς ὠδῖνας ἔχουσαι,
ὥς ὀξεῖ' ὀδύναι δύνον μένος Ἀτρεΐδαο.
ἐς δίφρον δ' ἀνόρουσε καὶ ἡνίοχῳ ἐπέτελλε
νηυσὶν ἔπι γλαφυρήσιν ἐλαυνέμεν· ἤχθετο γὰρ κῆρ.
ἦυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·

275

"ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
ὕμεῖς μὲν νῦν νηυσὶν ἀμύνετε ποντοπόροισι
φύλοπιν ἀργαλέην, ἐπεὶ οὐκ ἐμὲ μητίετα Ζεὺς
εἶασε Τρώεσσι πανημέριον πολεμίζειν."

ὥς ἔφαθ', ἡνίοχος δ' ἵμασεν καλλίτριχας ἵππους
νῆας ἔπι γλαφυράς, τὼ δ' οὐκ ἀέκοντε πετέσθην·
ἄφρεον δὲ στήθεα, ραίνοντο δὲ νέρθε κονίηι,
τειρόμενον βασιλῆα μάχης ἀπάνευθε φέροντες.

280

"Εκτωρ δ' ὡς ἐνόησ' Ἀγαμέμνονα νόσφι κίοντα,
Τρωσί τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὖσας·

285

"Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.

271. θυγατέρας D. || ὠδῖνας: ὀδύνας P: ὠδύνας Q. 272. ὀξεῖαι DR.
273. δίφρον τ' J. 274. ἐλαύνειν ADJRTU. || γὰρ: δὲ Harl. a. 277. μὲν:
περ P. || Νῦν om. DQT. 280. φάσ' DU. 281. ἀέκοντε J Harl. a, Lips.:
ἄκοντε Ω. 282. ραίνετο Q. 283. φέροντε RS. 284. ἐνόησε(ν) JP.
287. δὲ om. P. || θούριδος: θούρ man. 2 in ras. P.

of doubtful origin. The first is generally derived from *μῶγος*, and explained 'helping in painful labour.' But this does not explain the σ, which is probably the relic of an acc. plur., cf. A 238 *δικασπόλος*; hence lit. *pangs-generating* (Brugm. *Gr.* i. 173). L. Meyer divides *μογο-στόκ-ος* and explains *pung-staying* (root *stak*, a secondary of *sta*?). *Εἰλαίουσαι* (plur. here and T 119 only; sing. II 187, T 103, τ 188), according to the old explanation 'the comers,' i.e. the goddesses that come in the hour of need; compare the forms *Ἐλευθώ*, *Εἰλύθωια*, *Εἰλύθωια*. Fasi explains it as a personification of 'the woman's time that is come,' comparing John xvi. 21 *ἦλθεν ἡ ὥρα αὐτῆς*. Schulze has a full discussion of the word in *Q. E.* 259 ff. He also derives from the same root, but in a causal sense, *they that make the child come forth*. Fick connects with *ελεύθερος* the goddesses that liberate from pangs.

271. "Ηρης, because she presides over marriage. ἔχουσαι, *having in charge*, or

perhaps, continuing the material conception of the preceding lines, *holding in their hands*.

272. ὀξεῖ', i.e. ὀξεῖαι, an elision which nowhere else occurs. Bentley conj. ὀξεῖ' ὀδύνῃ δύνειν, which does not suit 268. It is a question whether this line should not be omitted, a comma being put at the end of 268 and δ' in 269 being dropped. See Cobet *M. C.* p. 375.

277. Observe how Agamemnon, as usual, gives way to despondency at the first reverse, and thinks only of danger to the ships, although he has hitherto been driving the Trojans right up to their city. Cf. I 27, E 65-80. The variant *περ* for *μὲν* is more forcible, and is very likely right.

282. The double synizesis here is intolerable. Various conjectures have been proposed: *στήθεα δ' ἀφράον* (Nauck), *ἀφρέτην* (von Christ), *ἡφρίζον* (van L.; cf. Soph. *El.* 719).

284. Hector recognizes the moment at which Zeus has promised him victory (191).

οἶχετ' ἀνὴρ ὤριστος, ἐμοὶ δὲ μέγ' εὖχος ἔδωκε
 Ζεὺς Κρονίδης· ἀλλ' ἰθὺς ἐλαύνετε μώνυχας ἵππους
 ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρησθε." 290

ὥς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
 ὥς δ' ὅτε πού τις θηρητὴρ κύνας ἀργιόδοντας
 σεύηι ἐπ' ἀγροτέρῳι συτὶ καπρίῳι ἢ ἑλέοντι,
 ὥς ἐπ' Ἀχαιοῖσιν σεῦε Τρῶας μεγαθύμους
 "Ἐκτωρ Πριαμίδης, βροτολοιγῶι ἴσος Ἄρηι. 295
 αὐτὸς δ' ἐν πρώτοισι μέγα φρονέων ἐβεβήκει,
 ἐν δ' ἔπεσ' ὑσμίνῃι ὑπεραεῖ ἴσος ἀέλλῃι,
 ἢ τε καθαλλομένη ἰοειδέα πόντον ὀρίνει.

ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν
 "Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν; 300
 Ἀσαῖον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ὀπίτην
 καὶ Δόλοπα Κλυτίδην καὶ Ὀφέλτιον ἠδ' Ἀγέλαον
 Αἴσυμνόν τ' Ὠρόν τε καὶ Ἰππόνοον μενεχάρμην.
 τοὺς ἄρ' ὃ γ' ἡγεμόνας Δαναῶν ἔλεν, αὐτὰρ ἔπειτα
 πληθύν· ὥς δ' ὅποτε νέφεα Ζέφυρος στυφελίξῃ 305
 ἀργεστᾶο Νότοιο, βαθείῃι λαίλαπι τύπτων,

290. ὑπέρτεροι Ar. || ἄρητε U. 291. ὥτρυνε: ὄτρυνε P. 292. θηρητὴρ H. 293. σεύει C. || κάπρω(ι) J (S *surp.*) Vr. A, Mosc. 3. 294. ἐπ': μετ' R. 297. ὑπεραεῖ: ἐν τισι γρ. ὑπὲρ οὐρεος An. 298. ὀρίνοι T. 299. ὕστερον P. 300. ὅτε . . ἔδωκεν: βροτολοιγῶι ἴσος Ἀρηί A (γρ. as text). 301. ἀσσαιῶν GLRS. 305. ὥς δ' JRU: ὥς Ω. || ὁπότ' ἔν H. || ζέφυρος νέφεα PQS. || στυφελίξαι P: στυφελίξει CR.

288. ὤριστος (= ὁ ἀριστος): see note on Z 260. Here P. Knight conj. ὅχ' ἀριστος, Brandr. ὅς ἀριστος (cf. H 50, N 313). μέγα: see on E 285.

290. ὑπέρτερον forms part of the predicate, 'that ye may obtain your boast in victory,' or perhaps 'exalted above the boast of the Greeks.' Cf. M 437, O 491 κῦδος ὑπέρτερον = *glory of victory*. But Ar. read ὑπέρτεροι.

292. που is nowhere else used in this way in a simile. ἀργιόδοντας is elsewhere used only of boars.

297. ὑπεραεῖ, blowing from on high, cf. ξ 253 ἀκραεῖ; an expression very natural to men who were accustomed to the sudden squalls which 'leap down' upon coasting ships beneath the steep shores of Thrace and the Greek islands.

298. ἰοειδέα, blue (or rather perhaps dark), like violets. The word occurs elsewhere only in Od.

299. For the question cf. II 692; it is a rhetorical figure analogous to the apostrophe of 218, and indicates that such a vast number were slain that it is no easy matter to name them.

305. Bentley's ὥς δ', which now has ms. support, is decidedly preferable to the vulg. ὥς with comma after πληθύν—a far less Homeric way of introducing a long simile.

306. ἀργεστᾶο: here and Φ 334 an epithet of Νότος, bringing white clouds, apparently. Cf. Horace's *albus Notus*, which generally brings clouds, though it often *deterget nubila caelo*. Hector is compared to a gale suddenly springing up from a fresh quarter and driving away the clouds which previously covered the sky. Thus the gen. Νότοιο means 'brought by the S. wind,' like B 397 κύματα παντοίων ανέμων. In Hes. *Theog.* 379 Ἀργέστης is the name of an easterly

πολλὸν δὲ τρόφι κῦμα κυλίνδεται, ὑψόσε δ' ἄχνη
σκίδνεται ἐξ ἀνέμοιο πολυπλάγκτοιο ἰωῆς·

ὥς ἄρα πυκνὰ κάρηνα ὑφ' "Εκτορι δάμνατο λαῶν.

ἐνθά κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γένοντο, 310
καί νύ κεν ἐν νήεσσι πέσον φεύγοντες Ἀχαιοί,
εἰ μὴ Τυδεΐδῃ Διομήδεϊ κέκλετ' Ὀδυσσεύς·

"Τυδεΐδῃ, τί παθόντε λελάσμεθα θούριδος ἀλκῆς;
ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ' ἵστασο· δὴ γὰρ ἔλεγχος 315
ἔσσεται, εἴ κεν νῆας ἔλῃ κορυθαίολος "Εκτωρ."

τὸν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·

"ἦ τοι ἐγὼ μενέω καὶ τλήσομαι· ἀλλὰ μίνυνθα
ἡμέων ἔσσεται ἦδος, ἐπεὶ νεφεληγερέτα Ζεὺς
Τρῳσὶν δὴ βόλεται δοῦναι κράτος ἢ περ ἡμῖν."

307. πολλόν τε P. 308. πολυπλάγκτοιο DGHQR¹U¹. 309. κάρηνα PR :
καρήαθ' Ω. || δάμναντο P. 310. ἔργ' ἐγένοντο P. || γένοιτο S (supr. N). 312.
om. R^t. 315. αἶ κε C. || ἔλοι P. || εἴ κεν . . ἔκτωρ : τῶς εἴ κεν τρῶες
<ἀγαστοὶ Ludw.> νῆας ἔλῃσι ἐπεὶ καὶ τρῶσι δὴ βούλεται (sic : not βέλεται) Schol.
T. 316. After this *add.* διογενὲς λαερτιάδῃ πολυμήχαν' Ὀδυσσεῦ JRT^m (Rhodos).
317. στήσομαι QT (supr. τλήσομαι γρ.) (Harl. a supr.). 318. εἶδος G. 319.
τρῶσιν δὴ : τρῶσιν Par. c : τρῶσι γε G : τρῶσι δὲ Bar. Mor. || βόλεται Ag.
AR¹ : βούληται Par. d : βούλεται ἄν Mor. Bar. : βούλεται Ω.

wind, in other later writers of a NW. wind (Seaton in *C. R.* iii. p. 220). βαεΐνι perhaps means *loftly*, reaching from earth to sky; cf. note on E 142. But Nauck conj. βαρείη.

307. τρόφι, *big*; lit. 'nourished to full size.' So τροφόντα O 621, γ 290 (where La R. would read τροφόντο as if = τρέφοντο), and more explicitly ἀνεμοτρεφές O 625; compare Lat. *altus* from *alo*. πολλόν is predicative, *in multitudes*.

308. πολυπλάγκτος occurs elsewhere only in *Od.* of wanderers tossed about from shore to shore. Here it may be transitive, *scattering*; the 'wandering wind' is hardly a Homeric thought. ἰωῆς : Δ 276.

309. κάρηνα is preferable to the vulg. καρήαθ', for κάρηνα (only the plur. occurs in H.) is always used in the metaphorical sense: (1) *individuals*, I 407, Λ 158, 500, Ψ 260, and νεκύν ἀμενηνὰ κάρηνα in *Od.*; (2) *summits of mountains, towers of cities* (B 117 = I 24). On the other hand, κάρη and all its cases is used only in the literal sense, except in Υ 5 κρατὸς ἀπ' Οὐλύμπιο. The change from κάρηνα to καρήαθ' is very natural, on account both of the hiatus and of the Attic use of κάρη.

310. This line gives an expanded form of the idiomatic λοῖγια ἔργα A 518, etc.

311. Cf. I 235; the phrase πέσον is here clearly used of the fugitives, not of the assailants.

313. τί παθόντε, 'what has come upon us that we have forgotten?' The expression is an Atticism, and recurs only in the probably post-Homeric ω 106.

314. πέπον : B 235. ἔλεγχος, *disgrace*, else only in plur. ἐλέγχεα, which (except in φ 329, 333) is used only of persons; see Δ 242. Outside H. the word seems to occur only in Pind. *N.* iii. 15. The link with the common ἔλεγχος (masc.) is given in the phrase I 522 μῦθον ἐλέγξης, *bring to naught*.

318. 'Only for a little while will there be any profit of us,' i.e. we shall not be able to give any lasting pleasure to our friends. Cf. Σ 80 ἀλλὰ τί μοι τῶν ἦδος; ἐπεὶ κτλ. So A 576, etc. ἦδος occurs only in this phrase with ἐπεί. The F is neglected; Bentley *ἔσται*, but with bad rhythm.

319. βόλεται (α 234, π 387), a form occurring only here in *Il.* The root βολ- is used to form the present stem without the usual strengthening. τὸμ βολόμενον occurs in an Arkadian inscr.,

ἦ καὶ Θυμβραῖον μὲν ἀφ' ἵππων ὥσε χαμᾶζε 320
 δουρὶ βαλὼν κατὰ μαζὸν ἀριστερόν, αὐτὰρ Ὀδυσσεὺς
 ἀντίθεον θεράποντα Μολίονα τοῖο ἄνακτος.

τοὺς μὲν ἔπειτ' εἶασαν, ἐπεὶ πολέμου ἀπέπαυσαν·
 τὼ δ' ἀν' ὄμιλον ἰόντε κυδοίμεον, ὥς ὅτε κύπρω
 ἐν κυσὶ θηρευτήισι μέγα φρονέοντε πέσητον· 325
 ὥς ὄλεκον Τρῶας πάλιν ὀρμένω· αὐτὰρ Ἀχαιοὶ
 ἀσπασίως φεύγοντες ἀνέπνεον Ἑκτορα δῖον.

ἐνθ' ἐλέτην δίφρὸν τε καὶ ἀνέρε δήμου ἀρίστῳ,
 υἱε δὺν Μέροπος Περκωσίου, ὃς περὶ πάντων
 ἤιδεε μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκε 330
 στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὐ τι
 πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

τοὺς μὲν Τυδείδης δουρικλειτὸς Διομήδης
 θυμοῦ καὶ ψυχῆς κεκαδὼν κλυτὰ τεύχε' ἀπηύρα,
 Ἴππόδαμον δ' Ὀδυσσεὺς καὶ Ὑπείροχον ἐξενάριξεν. 335

ἐνθά σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων
 ἐξ Ἰδης καθορῶν· τοὶ δ' ἀλλήλους ἐνάριζον.
 ἦ τοι Τυδέος υἱὸς Ἀγαστροφον οὔτασε δουρὶ
 Παιονίδην ἥρωα κατ' ἰσχίον· οὐδέ οἱ ἵπποι

323. εἶασεν DHPU¹ Lips. || ἀπέπαυσεν DHU¹. 325. θερευτᾶραι Par. c ; Ar. διχῶς (cf M 41). || πέσοιτον P. 330. ἤιδεε : οἶδεν H. || οὐδὲ οὖς Cant. : ἠδὲ εἰς J : οὐδὲ εἰς Lips. Mor. Vr. b : οὐδ' εἰς Ω. 331. ἐς : εἰς DRU. |, οὐ τι : οὔτοι U¹. 332. μέλανες G. 333. δουρικλυτὸς (δουρὶ κλυτὸς) A (supr. α) CDQRU Vr. b. 335. Ἰππόδομον D. || ἐξενάριξεν : ἀνείλεν RU. 337. τοὶ δ' : οἷδ' GHJPQ : οἱ δ' T : οἱ δ' LS. 339. οὐδέ οἱ H Par. k : οὐδὲ γάρ οἱ Par. c g : ἐν ἄλλῳ οὐδὲ γάρ A : οὐ γάρ οἱ Ω.

Collitz 1222. 24. See H. G. § 30. Τρωσὶ κράτος δοῦναι πολὺ βούλεται Brandreth. The verb is followed by ἠέ because it expresses *preference*; see A 117, γ 232.

322. τοῖο ἄνακτος, so γ 388, φ 62, of him, the lord. Compare τοῖο γέροντος I 469, and H. G. § 261. 3 (α).

324. κυδοίμεον, made havoc of it (the throng); for the word is transitive in O 136, and does not recur elsewhere in Greek.

326. πάλιν ὀρμένω, rallying (from flight). Ar. read παλινορμένω in one word like παλιμπλαγχθέντας in A 59.

327. The order of the words is ἀσπ. ἀνέπνεον, φεύγ. Ἑκτορα.

328. ἐλέτην is applied to δίφρον and ἀνέρε by a sort of zeugma : captured the chariot and slew the warriors ; the verb suits both clauses, but in slightly different senses. The latter is the regular use of

αἰρέω in battle-scenes, the notion of catching, capturing passing into that of overcoming, and that again into slaying. See Jebb on Soph. Trach. 352 Εὐρυτόν θ' ἔλοι, τήν θ' ὑψίπυργον Οἰχαλίαν. δήμου ἀρίστῳ, chiefs in their local community, Apaisos, as we see from B 828-34 (δῆμον Ἀπαισοῦ), where their names, Adrestos and Amphios, are given, and 329-32 are repeated.

334. κεκαδών, depriving them ; so φ 153 κεκαδήσει. The word may be connected with χάζομαι so far as the sense goes (a causal aorist, making them give up, like λελαχεῖν) ; if this is so, the proper form would be κεκαδών. See note on Δ 497 κεκάδοντο.

336. μάχην ἐτάνυσσε : see note on H 102.

339. The vulg. οὐ γάρ οἱ is evidently

ἐγγὺς ἔσαν προφυγεῖν, ἀάσατο δὲ μέγα θυμῶι. 340
τοὺς μὲν γὰρ θεράπων ἀπάνευθ' ἔχεν, αὐτὰρ ὁ πεζὸς
θῦνε διὰ προμάχων, εἵως φίλον ὤλεσε θυμόν.

"Ἐκτωρ δ' ὁξὺ νόησε κατὰ στίχας, ὥρτο δ' ἐπ' αὐτοὺς
κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες.
τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης, 345
αἶψα δ' Ὀδυσσῆα προσεφώνεεν ἐγγὺς ἑόντα·
"νῶϊν δὴ τόδε πῆμα κυλίνδεται, ὄβριμος Ἐκτωρ·
ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες."

ἦ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
καὶ βάλεν, οὐδ' ἀφάμαρτε, τιτυσκόμενος κεφαλῇφιν, 350
ἄκρην κακὴν κόρυθα· πλάγχθη δ' ἀπὸ χαλκόφι χαλκός,
οὐδ' ἴκετο χροῖα καλόν· ἐρύκακε γὰρ τρυφάλεια
τρίπτυχος αὐλῶπις, τήν οἱ πόρε Φοῖβος Ἀπόλλων.
Ἐκτωρ δ' ὦκ' ἀπέλεθρον ἀνέδραμε, μῖκτο δ' ὁμίλῳ.

341. ἀπάνευθεν P. || ἔχαι Lips. 342. εἵως: οἶος H¹. 343. ῥίγησε: ἐρίγησε HS (-ηρε): ἐνόησε CJT Lips. King's Par. a c¹ e f g j, γρ. A and Eust.: γρ. ῥίγησε JT (man. rec.) Par. a. 347. δὴ: δὲ J. || τόδε: τό *ε R (γ R² in ras.). || ὄβριμος CHJ. || ἔκτωρ: ὄρης T (surpr. ἔκτωρ). 348. στέωμεν Q Mosc. 3, Eust.: σταίωμεν CJ Vr. A. || ἀλεξώμεσθα CDGHJPQRU. || μένοντες Zen. 351. πλάχων R Lips.: πλάγην P (surpr. χ): πλάγχθη J. 354. ὦκα πέλεθρον J (πέλεθρον διάστημα (surpr. μέτρον) ρ' εἴκοσι ποδῶν J^m) PU Vr. b: ὦκ' ἀπέλαθρον G.

a conflation of two old variants, either of which might be accepted, οὐδέ οἱ and οὐδέ γάρ: the intermediate step οὐδέ γάρ οἱ has left traces in MSS.

340. ἀάσατο here indicates only extreme folly, without connotation of moral offence; unless indeed it be implied that his joining the πρόμαχοι was an act of culpable presumption. Cf. K 391 ἀτησι, and, for the form, Θ 237.

347. πῆμα, *this bane*; so νέφος is applied, by a sort of personification, to Hector, P 243. κυλίνδεται, like a wave, cf. 307, ε 296. The metaphorical sense occurs only with πῆμα, see P 99, 688, β 163, θ 81.

348. στέωμεν: a late Ionic form apparently for σταίωμεν, but the shortening of the α is irregular (cf., however, μυγέωσι, ἀφ-έ-η). Perhaps we should read στῶμεν at once, as an original (not a contracted) form. See note on A 129, and Mulvany in C. R. x. 26.

350. κεφαλῇφιν here seems to be a locative, and to shew that the common gen. after verbs of *aiming* is also to be regarded as local. χαλκόφι in the next line is clearly used as an ablative; but

it is a question if this use does not also go back to a locative sense; compare Arkadian ἐξ and ἀπό with dat. The forms in -φι(ν) may then all be reduced to either a local or an instrumental sense, with the exception of a few false archaisms (see H. G. §§ 154-8).

353. τρίπτυχος: perhaps, like the cap in K 261, it is of leather, with a felt lining inside, and the metal covering without. αὐλῶπις, τρυφάλεια, see App. B, vii. 2, 7.

354. ἀπέλεθρον, an *unmeasured*, i.e. very great, distance; as in E 245 ἴν' ἀπέλεθρον ἔχοντε, H 269. We are at liberty to divide the words ὦκα πέλεθρον, and so Tzetzes read them, in the sense 'he ran back the distance of a πέλεθρον.' This is preferred by Ridgeway (J. H. S. vi. 325) on the ground that πλέθρον is properly a measure of distance; and that it became a measure of area only in combination with the unit 'furrow-length' (see on K 351), as representing the unit distance between the οὐρα, i.e. the breadth of a piece of ground which a team could plough in a day's work. This suits the other passages (Φ 407, λ 577) in which

στῇ δὲ γυνὲς ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ 355
 γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψεν.
 ὄφρα δὲ Τυδεΐδης μετὰ δούρατος ὤιχετ' ἐρωὴν
 τῆλε διὰ προμάχων, ὅθι οἱ καταείσατο γαίης,
 τόφρ' Ἐκτωρ ἄμπνυτο, καὶ ἄψ ἐς δίφρον ὀρούσας 360
 ἐξέλασ' ἐς πληθὺν καὶ ἀλεύατο κῆρα μέλαιναν.
 δουρὶ δ' ἐπαΐσσων προσέφη κρατερὸς Διομήδης·
 “ἐξ αὖ νῦν ἔφυγες θάνατον, κύον· ἦ τέ τοι ἄγχι
 ἦλθε κακόν· νῦν αὐτέ σ' ἐρύσατο Φοῖβος Ἀπόλλων,
 ὦι μέλλεις εὖχεσθαι ἰὼν ἐς δοῦπον ἀκόντων.
 ἦ θήν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας, 365
 εἴ πού τις καὶ ἐμοί γε θεῶν ἐπιτάρροθός ἐστι.
 νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὃν κε κιχείω.”
 ἦ καὶ Παιονίδην δουρικλυτὸν ἐξενάριζεν.
 αὐτὰρ Ἀλέξανδρος, Ἐλένης πόσις ἠυκόμοιο,
 Τυδεΐδῃ ἐπὶ τόξα τιταίνετο, ποιμένι λαῶν, 370
 στήλῃ κεκλιμένος ἀνδροκμήτῳ ἐπὶ τύμβῳ
 Ἴλου Δαρδανίδαο, παλαιοῦ δημογέροντος.

356 ἀθ. Ar. Aph., om. Zen. 357. δούρατος CP Lips. 358. γαίῃ(ι) C King's
 Lips. 359. ἐς: εἰς J. 363. νῦν δ' C. || ε' om. P. 366. ἦ που G Harl. a. ||
 ἐστι: ἔλεοι Par. b (ἡ ἔλεοι U supr.): ἐν ἄλλῳ εἴη Δ. 367. δ' αὖ D. 368.
 ἐπενάριζεν Ar. AT: ἐπενάριζε(ν) Zen. Ω. 371. κεκλιμένος: ἡ τετραμμένος
 U supr. || ἔργῳ C (γρ. τύμβῳ man. rec.).

πέλεθρον occurs; in both of these it is better to take it as a measure of length than as one of area. Either reading is therefore possible, but the analogy of *ἐν ἀπέλεθρον* strongly supports the adjectival form.

355-6 = E 309-10; the second line was condemned by the critics on the ground that the results are too serious for a comparatively unsuccessful blow.

357. μετὰ δούρατος ἐρωήν, 'after,' i.e. in the direction of, the flight of his spear, to pick it up again.

358. καταείσατο: for the verb see Δ 138. γαίης, local, as in 356, *spēd doion* *hron* the earth; cf. N 504 *αἰχμὴ . . κατὰ γαίης ὤιχετο*. This is more Homeric than the alternative of making it a partitive gen. after ὅθι.

359. ἄμπνυτο, *came to* from his faint; see on E 697.

364. μέλλεις, ironical, 'to whom no doubt you pray.' See A 564.

365. ἐξανύω, future; exactly our idiomatic 'I will finish, dispatch thee.'

366. ἐπιτάρροθος: see E 808. 362-7 are also found *verbatim* in T 449-54, where the violent language of 362 seems more in keeping with the uncontrollable passion of Achilles than here with the always moderate temper of Diomed. In T, moreover, the words ἐρύσατο Φοῖβος Ἀπόλλων have a special significance, for there Apollo has actually carried Hector safe out of the battle; here he has done no more than give the helmet—a very indirect sort of aid (353). Hence Fick would reject 361-8 here, while E. H. Meyer takes the lines as an indication of the later origin of the whole episode of Diomedes (see *Introd.*).

368. ἐπενάριζεν, so Ar., 'continued the despoiling' of P., which task Hector had interrupted, 342; Zen. ἐξενάριζεν, but the aor. is obviously less suitable; his continued attention to the corpse explains how Paris got his opportunity. So αἶνυτο 374, 'was in the act of stripping off.'

371. For the tomb of Ilos see 166;

ἦ τοι ὁ μὲν θώρηκα Ἀγαστρόφου ἰφθίμοιο
 αἶνυτ' ἀπὸ στήθεσφι παναίολον ἀσπίδα τ' ὤμων
 καὶ κόρυθα βριαρὴν· ὁ δὲ τόξου πῆχυν ἀνεῖλκε 375
 καὶ βάλεν, οὐδ' ἄρα μιν ἄλιον βέλος ἔκφυγε χειρός,
 ταρσὸν δεξιτεροῖο ποδός· διὰ δ' ἀμπερὲς ἰὸς
 ἐν γαίῃ κατέπηκτο. ὁ δὲ μάλα ἠδὺ γελάσας
 ἐκ λόχου ἀμπήδησε καὶ εὐχόμενος ἔπος ηὔδα·
 “βέβληαι, οὐδ' ἄλιον βέλος ἔκφυγεν· ὡς ὄφελόν τοι 380
 νείατον ἐς κενεῶνα βαλὼν ἐκ θυμὸν ἐλέσθαι·
 οὔτω κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,
 οἳ τέ σε πεφρίκασι λέονθ' ὡς μηκάδες αἶγες.”
 τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
 “τοξότα, λωβητήρ, κέραι ἀγλαέ, παρθενοπίπα, 385

374. ὦμον P. 375. ἀνεῖλκε(ν) Ω (incl. A, T.W.A.): ἀνῆλκε Par. d (ἀνελκε Ar.?). 376. ἔκπεσε P (ἔκφυγε P^m). 377. διὰ δ' ἀμπερὲς: διαμπερὲς GHPQ. 380. βέβληαι J *surpr.*: βέβλη' H. || ὄφελόν P (R *surpr.*). || τοι: γε Vg. A. 381. ἐς: εἰς Bar. || ἐλέσθαι: ὀλέσσαι H Par. k, and *ap.* Eust.: ὀλέσσαι Q. 382. καὶ *om.* GPT. 385. κέρ' (C *surpr.*) T: καίρ C¹. || παρθενοπίτα P: τινὲς παρθενοπίτα Schol. A.

ἀνδροκμήτωι, 'artificial,' distinguishes the barrow from any accidental mounds on the plain.

372. **δημογέροντος**, *elder of the community*, see Γ 149. Ilios is in the direct royal line (T 232) and is the eponym of Ilios. The name thus indicates the identity of royalty with the patriarchate of the village-community.

373. There is no question here that **θώρηκα** means *breastplate*; Reichel would therefore expel 373-5 as added for the purpose of introducing this piece of armour, noting that had Agastrophos worn a breastplate we should have expected to hear of it when he was wounded *κατ' ἰσχίον*, 339.

375. **πῆχυν**: see φ 419 *τόν (δίστον) ῥ' ἐπὶ πῆχει ἐλὼν ἔλκεν νευρὴν γλυφίδας τε*, from which it is clear that the word indicates the (metallic?) handle by which the bow is held. See App. B, x.

376. **οὐδὲ . . χειρός** is parenthetical, **βάλεν** going with *ταρσόν*. For **μιν** Bentley conj. *φοι* as Ξ 407, X 292; the gen. also occurs in E 18, Π 480.

377. **ταρσόν**, apparently the flat of the foot (so only here and 388). In ι 219 *ταρσοί* are explained as hurdles or wickerwork shelves, so called from *τέρσειν*, because they are used for drying

cheeses upon. Perhaps the foot was thought to have some resemblance to these.

380. **βέβληαι**: rather **βέβλη'**, though we may possibly scan or write the η as ε: cf. note on I 408.

381. **νείατον**: cf. note on E 539 *νειαίρη*.

385. **τοξότα**: only here in H. (but Ψ 850 *τοξευτής*); it is a word of contempt (see on Δ 242) as opposed to the hoplite who meets his foe *ἀντίβιον σὺν τεύχεσι*. **λωβητήρ**: cf. B 275, Ω 239. It has been disputed from ancient times whether we should read **κέραι** or **κέρα** (*κέραα*? or *κέραε*, dual acc.?), and there is nothing to decide the point; nor does it make any difference. The *horn* is generally taken to mean 'the bow of horn'; but Ar. explained it as a mode of dressing the hair, *εἰς κέρατος τρόπον ἀνεπλέκοντο οἱ ἀρχαῖοι*. This interpretation, strange though it may seem, is completely established by Helbig *H. E.*² p. 241. He gives a curious archaic illustration of the spirally curled locks which received this name. The old lexica shew that this explanation was always generally received. Cf. schol. on ω 81, *οἱ νεώτεροι κέρας τὴν συμπλοκὴν τῶν τριχῶν ὁμοίαν κέρατι· τὸν κεροπλάστην δειδε Γλαῦκον, Ἀρχιλοχός, and ὀρθοκέρως*

εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης,
οὐκ ἄν τοι χραίσμησι βιὸς καὶ ταρφέες ἰοί·
νῦν δέ μ' ἐπιγράψας ταρσὸν ποδὸς εὐχεαι αὐτως.
οὐκ ἀλέγω, ὥς εἴ με γυνὴ βάλοι ἢ πάϊς ἄφρων·
κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδανοῖο. 390
ἦ τ' ἄλλως ὑπ' ἐμείο, καὶ εἴ κ' ὀλίγον περ ἐπαύρηι,
ὄξυ βέλος πέλεται, καὶ ἀκήριον αἶψα τίθησι·
τοῦ δὲ γυναικὸς μὲν τ' ἀμφίδρυφοί εἰσι παρειαί,
παῖδές τ' ὀρφανικοί· ὁ δέ θ' αἵματι γαῖαν ἐρεύθων
πύθεται, οἶωνοὶ δὲ περὶ πλέες ἢ γυναιῖκες." 395
ὥς φάτο, τοῦ δ' Ὀδυσσεὺς δουρικλυτὸς ἐγγύθεν ἐλθὼν
ἔστη πρόσθ'· ὁ δ' ὄπισθε καθεζόμενος βέλος ὠκὺ
ἐκ ποδὸς εἴλκ', ὀδύνη δὲ διὰ χροὸς ἦλθ' ἀλεγεινή.
ἐς δίφρον δ' ἀνόρουσε καὶ ἡνιόχῳ ἐπέτελλε
νηυσὶν ἐπι γλαφυρήσιν ἐλαυνέμεν· ἤχθετο γὰρ κῆρ. 400

386. πειραθείης R. 387. τοι : τι Q. 388. ταρσῶι Ar. Lex. 55. 24. 389. βάλοι J : βάλοι Suidas i. 1, 196. 391. ἐμοῖο GHQS. || ἐπαύροι L : ἐν τισιν ἐπαύρω A. 392. αἶψα : ἀνδρα Ar. 393. μὲν τ' : μέντοι G : μὲν HJT King's. 394. παῖδες δ' A (supr. τ) J (δὲ) U. 396. περικλυτὸς R. 397. ὠκὺ : γρ. ὀκὺ J Eust. 399. ἐπέτελλε : γρ. ἐκέλευε Harl. a. 400. ἐλαύνειν HPRU. || ἤχθετο γὰρ κῆρ : ὠκέας ἵππους J Par. a f j, γρ. A.

φρίκη quoted by Pollux from Soph. and explained ὀρθόθριξ. So Juvenal xiii. 165 *mauido torquentem cornua cirro*. ἀγλαέ thus receives its proper sense, *fine, brilliant*. At the same time the proximity of τοξότα suggests that there may have been an intentional ambiguity. For Paris' hair cf. Γ 55 ἢ τε κόμη τό τε εἶδος. For παρειαυοῖνα, *ogler of girls*, cf. τ 67 ὀπιπύσεις δὲ γυναιῖκας.

387. For the opt. in protasis followed by subj. see note on Γ 54. For the subj. as an emphatic future with or without ἄν (κεν) cf. 431-3, and H. G. § 276 b. Observe the singular χραίσμησι agreeing with the nearer only of two subjects, A 255, Γ 327, etc.

389. οὐκ ἀλέγω, ὥς εἴ, *I care as little* (lit. I am heedless) *as though a woman were to hit me*.

390. κωφόν has the primitive sense *blunt*, from κόπτω, *ob-tusus*, lit. 'beaten back.' Cf. Soph. O. T. 290 κωφὰ καὶ παλαί' ἔπη, Aj. 911 ὁ πάντα κωφός.

391. ἄλλως . . πέλεται, 'in a very different way does my spear prove its edge.' The use of ἄλλως in the very similar Γ 99 (see next note) is different; compare note on I 699. Here it means

'differently from the weaklings.' This line gives a clear case of εἴ κε with subj. in a general sense = *whenever*, cf. Γ 25, M 302, where, however, the generality is limited by its use in a simile, since the poet has a special instance vividly before him. In A 166 (where see note), λ 159 the late form ἦν is wrong. There seems to be no other clear case of εἴ κε except in reference to some particular expected event (M. and T. § 468, H. G. § 292 b).

392. With ὀκὺ βέλος πέλεται cf. Γ 99 καὶ δ' ἄλλως τοῦ γ' ἰθὺ βέλος πέτετ', οὐδ' ἀπολήγει. As ἰθὺ there must form part of the predicate, it is better to take ὄξυ here in the same way, though πέλεται is not merely = *ἐστίν*. It is probably through a reminiscence of Γ that Eust. quotes in one place πέτεται : that verb obviously suits ἰθὺ but not ὄξυ. ἀκήριον, *lifeless*, see on H 100. αἶψα : so mss., Ar. ἀνδρα, which is much less forcible.

393. ἀμφίδρυφοι : see B 700.

394. ἐρεύθων : so Σ 329.

395. Compare 162 γύπεσσιν πολὺ φίλτεροι ἢ ἀλόχοισιν ; and, for the comparative πλέες, B 129.

399-400 = 273-4.

οἰώθη δ' Ὀδυσσεὺς δουρικλυτός, οὐδέ τις αὐτῷ
Ἀργείων παρέμεινεν, ἐπεὶ φόβος ἔλλαβε πάντας·

ὀχθήσας δ' ἄρα εἶπε πρὸς δὴν μεγαλήτορα θυμόν·

“ὦ μοι ἐγώ, τί πάθῳ; μέγα μὲν κακόν, αἶ κεν φέβώμαι
πληθὺν τάρβησάς, τὸ δὲ ῥίγιον, αἶ κεν ἁλώω

405

μούνος· τοὺς δ' ἄλλους Δαναοὺς ἐφόβησε Κρονίων.

ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός;

οἶδα γὰρ ὅτι κακοῖ μὲν ἀποίχονται πολέμοιο,

ὃς δέ κ' ἀρίστ' ἐνὶ μάχῃ ἐνι, τὸν δέ μάλα χρέω

ἑστάμεναί κρατερῶς· ἢ τ' ἔβλητ' ἢ τ' ἔβαλ' ἄλλον.”

410

ἕως ὃ ταῦθ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν,

τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων,

ἔλσαν δ' ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες.

ὥς δ' ὅτε κύπριον ἀμφὶ κύνες θαλεροί τ' αἰζηοί

404. μὲν: γρ. κεν Harl. a.

ἀπέχονται U. 409. χρεῶ GL.

411. εἴως H². || ὄρμαινε Mor.

δὲ ἔλσαν Zen.

406. δαναοὺς: γρ. λαοὺς Harl. a.

408.

410. ἢ τ' . . ἢ τ': εἴ τ' . . εἴ τ' J Harl. a.

412. τόφρ' R (om. δ').

413. τιθέντες:

ὡς εἴπω, ὥτρυνε μένος καὶ θυμόν ἐκάστω.

403. This verse occurs seven times in *Il.* and four times in *Od.* (all in ε). In the whole of H. there are only nineteen other passages where the *F* of *F*ός is neglected, and eight of these can be easily emended. Forty-five passages absolutely require the *F*, and over 170 admit of it (Knös p. 215). It seems strange that this formula, which must be an old one, should afford so large a proportion of the violations. Emendation is easy (*Feῖπε Feόν*—rather *Feῖπεν ἐFόν*—Bentley, *ἀρ' ἐφη* Heyne, *Feῖπε δ' ἀρ' ὀχθήσας*, or *ποτὶ* for *πρὸς δν*, van L., *προτὶ* for *πρὸς δν* Brandreth) but indefensible. The line is in fact the strongest support for Usener's theory that the last syllable of the (dactylic) 3rd foot was originally an *anacrusis* for the second half of the line, and common in quantity. See note on B 400. But it must not be forgotten that we have an equally startling violation of *F* in what seems to be an equally old formula, *ὥς εἰπὼν ὥτρυνε μένος καὶ θυμόν ἐκάστω*.

404. τί πάθω, *what is to become of me?* So ε 465, but not elsewhere in H. Cf. note on 313 τί παθόντε, and *M. and T.* § 290.

407. Except in X 385 (where see note) this line always occurs in a speech

introduced by the formal 403 (see P 97. Φ 562, X 122).

408. ἀποίχονται seems to be a general expression: *cowards are off in a moment* (this being given by the perf. sense of *οἰχεσθαι*), while a brave man proves his courage by standing his ground. If we take it as a special reference to the Greeks, and to Diomed in particular, the general sentiment of 409–10 comes in rather awkwardly.

410. The punctuation of the text, where the disjunctive clauses are taken independently ('he can but slay or be slain') is that approved by Nikanor. Others put a comma after *κρατερῶς* and make them subordinate, 'whether he is slain or slays.' In that case it would be better to write *εἴ τ' . . εἴ τ'*.

413. *They penned him in their midst, bringing a bane* (cf. 347) *among themselves*. For *τιθέντες* Zenod. read *δὲ ἔλσαν*, an expression which by no means gains in force what it loses in Homeric simplicity. Still it gives the right sense; Ar. wrongly understood it to mean 'bringing destruction to Odysseus in their midst.'

414. κύπριον is governed by ἀμφί: prepositions of more prosodiacal value than two short syllables do not, according to the traditional rule, throw

σεύωνται· ὁ δέ τ' εἰσι βαθείης ἐκ ξυλόχοιο 415
 θήγων λευκὸν ὀδόντα μετὰ γναμπτήισι γένυσσιν,
 ἀμφὶ δέ τ' αἵσσονται, ὑπαὶ δέ τε κόμπος ὀδόντων
 γίνεται· οἱ δὲ μένουσιν ἄφαρ δεινὸν περ ἔοντα·
 ὥς ῥα τότε ἀμφ' Ὀδυσῆα διίφιλον ἐσσεύοντο
 Τρῶες· ὁ δὲ πρῶτον μὲν ἀμύμονα Δηϊοπίτην 420
 οὔτασεν ὦμον ὑπερθευ ἐπάλμενος ὀξείῃ δουρί,
 αὐτὰρ ἔπειτα Θόωνα καὶ Ἑννομον ἐξενάριξε.
 Χερσιδάμαντα δ' ἔπειτα, καθ' ἵππων αἵσσοντα,
 δουρὶ κατὰ πρότμησιν ὑπ' ἀσπίδος ὀμφαλοέσσης
 νύξεν· ὁ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστῶι. 425
 τοὺς μὲν ἕασ', ὁ δ' ἄρ' Ἴππασίδην Χάροπ' οὔτασε δουρί,
 αὐτοκασίγνητον εὐηγενέος Σώκοιο.

415. σεύονται CGH. 416. γναμπτοῖσι CHLQ Harl. a, Lips. (*supr.* A):
 γναπτῆισι T: γναπτοῖσι PR Mor. Bar. 417. δέ τ' [D]RU: δὲ χαίτ' Q: τ' CST:
 τε Ω. || αἵσσονται P (*supr.* αι). || κόμπος: γρ. κτύπος Harl. a. 418. γίνεται GL.
 419. ὀδυσσῆϊ G. 420. μὲν om. G. || δηϊοπῆδην P. 421. ὑπερθε(ν) μετάλ-
 μενος HPRST Harl. a, Par. a b d f h k, Vr. b, Mosc. 3, γρ. A. || ἐπάλμενος
 J. || δουρί: γρ. χαλκῶι A. 422. Ἑννομον: εὐνομον R: ὄρμενον C: ὄρ-
 μενον Lips. 423. χερσὶ δάμαντα J: πουλυδάμαντα Q. || αἵσσοντα A (γρ. καὶ
 αἵσσονται) D, γρ. Harl. a. 424. πρότμησιν Ar. (see Ludw.) Ω: πρότμησιν
supr. τ over c T, apparently all by *man.* 1: the variant alluded to in the corrupt
 scholia was probably *πρότμηστιν* rather than *πρόσμησιν* or *πρότμητιν*.

the accent back when they follow their noun.

415. σεύονται (aor. subj., see on 549), sc. μιν, give chase to him. For the variant σεύονται see on K 183.

416. The ancient legend was that the boar prepared for battle by whetting his teeth upon smooth rocks.

417. ὑπαί, *thereat*, in the midst of all this is heard the gnashing of his teeth. Cf. θ 380 πολὺς ὑπὸ κόμπος ὀρώρει. δέ τ': δέ F' Brandreth.

418. ἄφαρ, i.e. without hesitation. Cf. N 814 ἄφαρ δέ τε χεῖρες ἀμύνειν εἰσὶ καὶ ἡμῖν. But it is by no means easy to bring all the Homeric uses of ἄφαρ under the sense *quickly*; here and in P 417, for instance, it might be taken to emphasize the following adj. like French *fort* or *bien*, where the adverb has lost its individuality and sunk to a mere *very*. The origin of the word is quite unknown.

424. πρότμησιν, apparently *the cut place* (cf. A 235 τομή) *in front*, i.e. the navel. The word recurs only in Quintus Smyrnaeus. There was some variant, but the scholia are contra-

dictory, and it is not easy to say what it was. Photios *Lex.* has πρότμηστιν· ὀμφαλόν.

425. ἀγοστῶι, a word which occurs only a few times, always in this line in Homer (N 508, 520, Ξ 452, P 315), and occasionally in later poets (Theokr. xvii. 129; Ap. Rhod. iii. 120 μάργος Ἑρως λαιῆς ὑποῖσχανε χειρὸς ἀγοστόν). Benfey refers it to root *a(n)g*, to squeeze, so that it means 'in his grasp.' Ap. Rhodius seems to take it for the *palm* of the hand.

427. εὐηγενέος, an obviously wrong form, as the -η- cannot be explained. ἡυγενέος (P. Knight) is condemned by the rule that ἡυ- is found in compounds only under the stress of absolute metrical necessity. This allows the nom. ἡυγενῆς (*Hymn. Ven.* 94) but not the gen., for εὐγενέος is a possible form. See note on H 41. But no doubt the right form is εὐηγενέος, *wealthy*, which was a variant read by Rhianos and Aph. on Ψ 81, where see note. This is regularly formed from ἀφενος. The corruption is a very early one, for we find εὐηγενέος in *Hymn. Ven.* 229, where the sense is clearly *noble*.

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στῇ δὲ μάλ' ἐγγὺς ἰὼν καί μιν πρὸς μῦθον ἔειπεν·

“ὦ Ὀδυσσεῦ πολύαινε, δόλων ἄτ' ἠδὲ πόνοιο, 430

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αὐτὰρ ὃ γ' ἐξοπίσω ἀνεχάζετο, αὔε δ' ἑταίρους.

τρὶς μὲν ἔπειτ' ἤυσεν, ὅσον κεφαλὴ χάδε φωτός,

τρὶς δ' αἶεν ἰάχοντος ἀρηϊφίλος Μενέλαος.

αἶψα δ' ἄρ' Αἴαντα προσεφώνεεν ἐγγὺς ἔοντα·

“ Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν, 465

ἀμφι μ' Ὀδυσσῆος ταλασίφρονος ἵκετ' αὐτή,

τῷ ἰκέλη ὡς εἴ ἐ βιώιατο μῶνον ἔοντα

Τρῶες ἀποτμήξαντες ἐνὶ κρατερῇ ὑσμίνῃ·

ἀλλ' ἴομεν καθ' ὅμιλον· ἀλεξέμεναι γὰρ ἄμεινον.

δεῖδω μή τι πάθῃσιν ἐνὶ Τρῳέσσι μονωθεῖς, 470

ἐσθλὸς ἐὼν, μεγάλη δὲ ποθὴ Δαναοῖσι γένηται.”

ὥς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἄμ' ἔσπετο ἰσόθεος φῶς.

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ἀμφ' ἔλαφον κεραὸν βεβλημένον, ὃν τ' ἔβαλ' ἀνὴρ 475

ἰῶι ἀπὸ νευρῆς· τὸν μὲν τ' ἤλυξε πόδεσσι

462. χάδετο T. 466. ἵκετ' αὐτή Ar. [H]PR Par. a f: ἵκετο φωνή !
 467. βιώιατο Vr. b, Mosc. 3. 470. πάθει μετὰ GHJ (πάθῃ) T Harl. a, Mosc.
 3, γρ. A. 472. ἦρχεν ὃδ' ἄμ' ἔπετο J. || ἄμ' οἷ. Q. 473. εὐρεν HT.
 αὐτῷ(ι) (A supr.) J. 474. δαφויνοὶ G. 475. τ': ῥ' G.

which is used as a temporal conj. only in the phrase ὅπως ἴδον (ἴδεν), M 208, γ 373, χ 22. The change may have been made to avoid the apparent hiatus.

461. αὔε, also N 477, T 48, 51 (cf. αὐδή); elsewhere the stem is αὔ- (ἤυσε, αὐτή, αὐτεῖ, etc.). Bentley's ἀνεχάζετ', αὔσε is of course condemned by the forbidden caesura.

462. ὅσον, lit. 'as loud as the man's head could hold'; Fäsi compares the French *crier à pleine tête*. See also II 77 αὐδήσαντος ἐχθρῆς ἐκ κεφαλῆς. φωτός virtually means 'his,' as in 438.

467. τῷ (neuter) represents by anticipation the following clause with ὡς ei. So X 410 τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον, ὡς εἰ, κτλ. βιώιατο, for βιαοίατο, which Fick reads, omitting ἐ.

470. μονωθεῖς is isolated in form as well as sense; for there is no other instance in H. of the Attic μόνος (Epic μῶνος always). The couplet may have come into the text at a late date, for 469 forms a very effective conclusion. ἐνὶ Τρῳέσσι οἴωθεῖς van L. (cf. Z 1, A

401) with α shortened as in οἶος N 275, Σ 105, and twice in *Od.*

471. ποθή, *regret*, cf. Ξ 368, P 690. It would not be un-Homeric to say that he, Odysseus, 'may become a great regret' (i.e. great loss), cf. the use of χάσμα (K 193, etc.), but it is perhaps better, as well as more obvious, to translate *there may be great regret*.

474. ἔπονθ' is the unanimous reading of the mss. and scholia, but it is certainly wrong. ἔπον is absolutely required by the sense; cf. 483 below, where the influence of this line has actually brought the impossible ἔποντο into several mss. The corruption is clearly due to the greater familiarity of the mid. combined with a wish to mend the metre. The correction is due to Heyne and P. Knight. The compound ἀμφέπειν means to *beset* by surrounding, as ἐφέπειν to *drive* by pursuit. So 483, and cf. γ 118 εἰνάετες γάρ σφιν κακὰ ῥάπτομεν ἀμφιέποντες, of the siege of Troy (*J. P.* xiv. 239). ἀμφιέπεσθαι occurs only once in Greek, Qu. Sm. i. 47, in the correct sense *accompanied round about*.

φεύγων, ὅφρ' αἷμα λιαρὸν καὶ γούνατ' ὀρώρηι·
 αὐτὰρ ἐπεὶ δὴ τὸν γε δαμάσσεται ὦκὺς οἰστός,
 ὠμοφάγοι μιν θῶες ἐν οὔρεσι δαρδάπτουσιν
 ἐν νέμεϊ σκιερῶι· ἐπὶ τε λῖν ἦγαγε δαίμων 480
 σίντην· θῶες μὲν τε διέτρεσαν, αὐτὰρ ὁ δάπτει·
 ὥς ῥα τότε ἄμφ' Ὀδυσῆα δαΐφρονα ποικιλομήτην
 Τρῶες ἔπον πολλοί τε καὶ ἄλκιμοι, αὐτὰρ ὁ γ' ἦρως
 αἴσσω ὦι ἔγχει ἀμύνετο νηλεὲς ἦμαρ.
 Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥύτε πύργον, 485
 στῇ δὲ παρέξ· Τρῶες δὲ διέτρεσαν ἄλλυδις ἄλλος.
 ἦ τοι τὸν Μενέλαος ἀρήϊος ἔξαγ' ὀμίλου
 χειρὸς ἔχων, εἴως θεράπων σχεδὸν ἤλασεν ἵππους·
 Αἴας δὲ Τρῶεσσιν ἐπάλμενος εἶλε Δόρυκλον
 Πριαμίδην, νόθον υἷόν, ἔπειτα δὲ Πάνδοκον οὔτα, 490
 οὔτα δὲ Λύσανδρον καὶ Πύρασον ἠδὲ Πυλάρτην.
 ὥς δ' ὅποτε πλήθων ποταμὸς πεδίωνδε κάτεισι
 χειμάρρους κατ' ὄρεσφιν, ὀπαζόμενος Διὸς ὄμβρῳ,
 πολλὰς δὲ δρυὺς ἀζαλέας, πολλὰς δέ τε πεύκας
 ἐσφέρεται, πολλὸν δέ τ' ἀφυσγετὸν εἰς ἄλα βάλλει, 495
 ὥς ἔφεπε κλονέων πεδίων τότε φαίδιμος Αἴας,

477. ὀρώρηαι D. 478. ἐπεὶ δὴ: ἐπειδὴν PR. || τὸν γε: τόνδε H. || ὦκὺς:
 πικρὸς DQ. 480. σκιερῶι: γλαφυρῶι Zen. 482. ποικιλομήτην RU Mosc. 3:
 ποικιλομήτην G: ποικιλομήτην L¹Q. 483. ἔποντο D (P *supr.*) QRTU. 484.
 ἀμύνεν D: ἀμύνεται PR. 485. After this *add.* χάλκεον ἐπταβόειον, ὃ οἱ
 τύχιος κάμε τεύχων (= H 220) G. 488. ἔχων: ἐλὼν T. 492. κάτεισι:
 δίηται Zen. 495. δέ τ': δ' C. || βάλλει R (H *in ras. man.* 1). 496. τό*ε T
 (T *in ras.*).

477. *λιαρὸν*, sc. *ἔη*, with the same sense as in 266, 'while the blood flows warm from the wound.' Cf. A 547.

478. *δαμάσσεται*, aor. subj., when the arrow has had its full effect upon him.

480. *λῖν* (or *λιν*, as Ar. accented) does not recur; some would read *λιν'(α)*, but the form *λίσιν* (cf. on E 782) is against this.

481. *διέτρεσαν*, *scatter in terror*. ὁ, the lion begins to rend in his turn.

482. *ἀμφὶ* . . *ἔπον*: see 474.

486. *στῇ παρέξ*, *stood forth beside him*. Cf. ε 439 *νῆχε παρέξ*, *swam along the shore*. But the phrase is unusual and the sense of *-έξ* obscure; Paley ingeniously conjectures *παράξ*, like 251 *εὐράξ*, q.v.

488. *θεράπων*, i.e. of Menelaos. Odysseus, coming from mountainous Ithaka, has no horse nor chariot.

490. *υἷόν*: we must understand *Πριάμου* from *Πριαμίδης*, the expression being rather tautological.

493. *ὀπαζόμενος*, *driven on* from behind; used somewhat like a passive to *ἐφέπειν* in the sense *διώκειν*, see E 91, 334, Θ 341, and Eur. *El.* 1192 *ὥπασας ἀπὸ γὰς*. The other use of *ὀπάζειν*, *to make to accompany*, is more like a causal to *ἔπεσθαι*. Nauck conj. *δεξιόμενος*, a mere guess. *χειμάρρους* is here an adjective; cf. note on E 88.

494. *ἀζαλέας*, dead trees, either fallen accidentally by the side, or felled and left to dry.

495. *ἐσφέρεται*, *draws into its current*. *ἀφυσγετόν*, ἄπ. λεγ., probably 'drift wood' or 'mud.' The origin of the word is obscure; possibly it is conn. with *ἀφύσσειν*.

496. Compare X 188 *Ἐκτορα δ' ἀσπερ-*

δαΐζων ἵππους τε καὶ ἀνέρας. οὐδέ πω Ἴκτωρ
 πεύθετ', ἐπεὶ ῥα μάχης ἐπ' ἀριστερὰ μάρνατο πάσης,
 ὄχθας παρ ποταμοῖο Σκαμάνδρου, τῇι ῥα μάλιστα
 ἀνδρῶν πῖπτε κάρηνα, βοὴ δ' ἄσβεστος ὀρώρει
 Νέστορά τ' ἀμφὶ μέγαν καὶ ἀρήϊον Ἰδομενῆα.
 Ἴκτωρ μὲν μετὰ τοῖσιν ὀμίλει μέρμερα ῥέζων
 ἔγχετ' θ' ἱπποσύνηι τε, νέων δ' ἀλάπαζε φάλαγγας.
 οὐδ' ἂν πω χάζοντο κελεύθου δῖοι Ἀχαιοί,
 εἰ μὴ Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο,
 παῦσεν ἀριστεύοντα Μαχάονα ποιμένα λαῶν,

500

505

499. καμάνδρου L Harl. a (p. ras.). 500. ἄσβεστος : ἀσιετος PR. 503.
 ἀλάπαζε (G¹!) Harl. a (ze Harl. a^m), Mor. : ἀλάπαδνε S. 504. ἄν : ἄρ T¹!
 πω : που PRT. || After this line Pap. ζ adds another ending]νουπερ.

χὲς κλονέων ἔφεπ' ὥκως Ἀχιλλεύς. The peculiarity of the present line is that πεδίων takes the place of the flying foe, which is elsewhere the object of ἐφέπειν and κλονέειν alike. It seems that we must understand 'drove the plain, making havoc,' πεδίων standing for the men and horses of which it is full. So we have in ι 121 κινηγέται . . . κορυφὰς ὀρέων ἐφέροντες, just as we speak of 'driving a wood' when we mean driving the game found there. It must, however, be admitted that Barnes's conj. *κάτα* for *τότε* makes the phrase much simpler. It is not possible to take πεδίων by itself, of extension over, = *along the plain*. Cf. on 714 below.

497. δαΐζων : for the *ā* see App. D(c1). Brandreth conj. *δηϊόων*.

498. The 'left of the battle' can hardly be from a Greek point of view here, as the river is regularly on the Greek right, i.e. to the W. of the battlefield. But in details such as this it is useless to look for exact accuracy. See E 355, N 765, P 116. There is, however, something awkward in the sudden shifting of the centre of interest, as we have been led to believe that the hottest of the fight was about Aias, and are now suddenly told that it was on the opposite wing. Indeed the words of Kebriones in 523-30 directly contradict μάλιστα in 499. Most modern critics have therefore pronounced for the omission of 497-503 at least, with more or less of the context. Fick, omitting 489-503 (the first eight lines with hardly sufficient reason), suggests

Ἀτρεΐδης for Ἰδομενεύς in 510, as Menelaos has not left the field, but only entrusted Odysseus to his *θεράπων*. This would remove all cause of offence; 504 comes much more naturally after the stubborn resistance of Aias than after the account of Hector's ravages. These difficulties all have to be taken into consideration in deciding whether the wounding of Machaon, which the passage introduces, may not be subsequent to the original *Μῆνις*. (See *Introd.* to the book.)

502. δαίλια is an oxymoron, for it properly indicates friendly association; E 86, 834. So *δαριστής*, 'dalliance,' is used of war, N 291, P 228 (Monro).

503. νέων, a curious expression; it can hardly be meant to oppose the aged Nestor and elderly (N 361, 485) Idomeneus to their more youthful soldiers. Ar. read νεῶν, the battalions belonging to the ships, which certainly is a desperate resource. Surely the original reading must have been νέων, *afresh*, after the temporary rally; cf. Δ 332, O 240.

504. There has been no satisfactory restoration of the new line in the papyrus; Ludwich's οὐδ' εἶξαν πολέμοιο πεφυζότες οὐλομένου περ can hardly be right.

506. It is not quite clear whether παύσεν and ἀριστεύοντα go closely together, *stopped from doing deeds of valour*, or more loosely *stopped* (from battle) *while doing deeds of valour*. In favour of the latter is the construction *ἐπαυσας μάχεσθαι* in 442, while the former seems a natural correlative to the

ἰῶι τριγλώχινι βαλὼν κατὰ δεξιὸν ὦμον.
 τῶι ῥα περιδδειςαν μένεα πνεύοντες Ἀχαιοί,
 μή πῶς μιν πολέμοιο μετακλινθέντος ἔλοιεν.
 αὐτίκα δ' Ἰδομενεὺς προσεφώνεε Νέστορα δῖον· 510
 “ὦ Νέστορ Νηληϊάδη, μέγα κῦδος Ἀχαιῶν,
 ἄγρει, σῶν ὀχέων ἐπιβήσεο, παρ δὲ Μαχάων
 βαινέτω, ἐς νῆας δὲ τάχιστ' ἔχε μώνυχας ἵππους·
 ἱητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων
 ἰοὺς τ' ἐκτάμνειν ἐπὶ τ' ἥπια φάρμακα πάσσειν.” 515
 ὣς ἔφατ', οὐδ' ἀπίθησε Γερήνιος ἱππότα Νέστωρ.
 αὐτίκα δ' ὦν ὀχέων ἐπεβήσετο, παρ δὲ Μαχάων
 βαῖν', Ἀσκληπιοῦ υἱὸς ἀμύμονος ἱητῆρος·
 μάστιξεν δ' ἵππους, τὼ δ' οὐκ ἀέκοντε πετέσθην
 νῆας ἔπι γλαφυράς· τῇι γὰρ φίλον ἔπλετο θυμῶι. 520
 Κεβριόνης δὲ Τρῶας ὀρινομένους ἐνόησεν
 “Ἐκτορι παρβεβαώς, καί μιν πρὸς μῦθον ἔειπεν·
 “Ἐκτορ, νῶϊ μὲν ἐνθάδ' ὀμιλέομεν Δαναοῖσιν

508. περιδείσαν P: περίδσαν R. || πνέοντες GP. 509. μετακλινθέντος A (T.W.A.; *supr.* ε over ο) CHQR Lips.: μετακλινέντες U¹ (N *add.* U²): *ἦτε* Pap. ζ. After this Pap. ζ adds a line ending]*χηλοῖντο*. 511. In Pap. ζ this line ends]*αν*. 514-5. For these two lines Pap. ζ has four, ending]*ανοιο*,]*λων*,]*αλλους*,]*καπασσων*. 515 *ἀθ.* Ar. Aph., *om.* Zen. 517. *ἐπεβήσατο* GHP: *ἐπιβήσατο* Q. 519. ἵππους ACDU, γρ. Harl. α: *ἐλάσαν* Ω, γρ. AU. || *ἀέκοντε* J Lips.: *ἀκοντε* Ω. 520 in Pap. ζ begins with *ωcc*.

construction of the middle with the participle (X 502, etc.), though the act. is not elsewhere used in this way.

509. μετακλινθέντος, apparently a metaphor from a scale-beam. Cf. *Ξ* 510 *ἐκλινε μάχην*, and the simple Τρῶας δ' *ἐκλιναν* Δαναοί E 37. The additional line is completed by Menrad Τρῶες ὑπέρθυμοι καὶ ἀπ' ὤμων (ἀπὸ κλυτὰ Robert) τεύχη ἔλοιοντο. In 511 *αν* is possibly a mere error for -ων.

514. Van L. suggests for the fragmentary lines of the Papyrus <καὶ μιν ἐνὶ κλισίῃσι τίθει, ἐρυσαι δὲ φό>νοιο. <ἱητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλ>λων. <εἰς γὰρ ἐπιστάμενος πολλοὺς ἐσάωσε καὶ> ἄλλους, <ιοὺς τ' ἐκτάμνων ἐπὶ τ' ἥπια φάρμα>κα πάσσω. This probably gives the general sense. But as *ανοιο* is now read in the first line we must supply something like καὶ μιν ἀπὸ πτολέμοιο θοῶς ἄγε πευκεδανοῖο.

515. ἀθετεῖται, ὅτι οὐκ ἀναγκαῖα ἡ ἐξ-αρίθμησις· μειοῖ γὰρ (it degrades the

leech) εἰ μόνον ἰοὺς ἐκτάμνειν καὶ φαρμακεύειν οἶδεν. καὶ Ἀριστοφάνης προηθέτει· Ζηνόδοτος δὲ οὐδὲ ἔγραφεν. This objection, though approved by most modern edd., hardly seems sufficient to condemn the line, which fairly represents the primitive stage of Homeric medicine.

520. The third letter of the added line in the Papyrus is doubtful; van L.'s ὡς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο is very probable.

522. παρβεβαώς, standing beside as charioteer, and clearly not in the later sense of παραβάτης, 'fighter.' It must be remarked that Hector's approach seems to have no effect whatever on the fight; he is not mentioned again, and the retreat of Aias is finally ascribed to Zeus. Hence it is not without reason that many critics reject the present passage (521-43). It contains many unusual expressions, and the following lines recurring elsewhere suggest borrowing: 531=ε 380, 533=P 458, 534-7=T 499-502, 540-1=264-5.

ἐσχατιῇ πολέμοιο δυσηχέος, οἱ δὲ δὴ ἄλλοι
 Τρῶες ὀρίνονται ἐπιμίξ, ἵπποί τε καὶ αὐτοί. 525
 Αἴας δὲ κλονέει Τελαμώνιος· εὖ δέ μιν ἔγνω·
 εὐρὺ γὰρ ἀμφ' ὤμοισιν ἔχει σάκος. ἀλλὰ καὶ ἡμεῖς
 κεῖσ' ἵππους τε καὶ ἄρμ' ἰθύνομεν, ἔνθα μάλιστα
 ἱππῆες πεζοί τε κακὴν ἔριδα προβαλόντες
 ἀλλήλους ὀλέκουσι, βοή δ' ἄσβεστος ὄρωρεν." 530
 ὥς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους
 μᾶστιγι λιγυρῇ· τοὶ δὲ πληγῆς ἀτόντες
 ῥίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοὺς,
 στείβοντες νέκυάς τε καὶ ἀσπίδας· αἵματι δ' ἄξων
 νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἰὲν περὶ δίφρον, 535
 ἅς ἄρ' ἀφ' ἱππείων ὀπλέων ραθάμιγγες ἔβαλλον
 αἶψ' ἀπ' ἐπισσώτρων. ὁ δὲ ἵετο δύναι ὄμιλον
 ἀνδρόμεον ῥῆξαί τε μετάλμενος· ἐν δὲ κυδοιμὸν
 ἤκε κακὸν Δαναοῖσι, μίνυνθα δὲ χάζετο δουρός.
 αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν 540

525. αὐτοί: ἄνδρες PR: ἄλλοι C¹. 528. κεῖς': κεῖσ' Zen. Lips. (Pap. ζ?). || τε om. PR. || ἄρματ' CG(J¹?)QSU Vr. A: ἄρματα D: ἄρμα J (p. ras.).
 529 in Pap. ζ begins κουροπ. 530 om. Pap. ζ. || ἄσβεστος PR. || ὀρώρεα DH (supr. ε) TU Lips. 535. περὶ: παρὰ Mor. 537. ὀπισσώτρων T¹ (see on E 725). 538. τε Ar. Ω: δὲ ar. Did. (and A supr.). 539. δουρί Ar. PQR.

525. Cf. Φ 16, Ψ 242.

529. προβαλόντες, a curious expression with ἔριδα, but compare Γ 7 ἔριδα προφέρονται. The idea seems to be 'throwing into the midst' between the contending armies. The most likely restoration of the Pap. in 529 (530 being omitted) is van L.'s κουροί τε ἱππῆες τε κακὴν ἔριδα προφέρονται. Writing ἐκ πλήρους instead of elision is common enough.

532. ἀτόντες, according to Curtius (*Et.* no. 586), is here used in the primitive meaning of root *av*, to perceive, feel, without limitation to the sense of hearing. But λιγυρῇ, 'whistling,' may be more than a mere *epith. ornans*, and mean that the very sound of the descending lash is enough for the high-spirited horses.

535. αἶψ' περὶ δίφρον, sc. ἦσαν, see *H. G.* § 271; this is better than the usual reading αἶ, which implies a much later use of the article. So in 537 αἶψ' τε is '(those) which were thrown up by the tires.'

536. ὀπλέων with synizesis is a late

form (ἀφ' ὀπλάων ἱππων is suggested by van L.).

537. ὄμιλον ἀνδρόμεον, the human throng, a curious phrase not found again; ἀνδρόμεος is elsewhere applied only to human flesh or blood.

539. μίνυνθα χάζετο δουρός, another strange expression, apparently he refrained but a little while from the spear, i.e. he gave his spear but little rest, meaning that he gave it none at all (*litotes*). Others understand he drew away but a short distance from the spear, i.e. he never kept far from the enemy while driving along the line, or according to others again 'he did not give way when he had thrown his spear, but followed it up at once.' None of these explanations is satisfactory. Ar. read δουρί, without any apparent gain.

540-2 seem designed to harmonize the obvious difficulty that after the pompous description of Hector's prowess the retreat of Aias is attributed to other reasons. 543 is not given by any of our mss., and has been introduced into the text from quotations only, no two

ἔγχεϊ τ' ἄορί τε μεγάλοισι τε χερμαδίοισιν,
Αἴαντος δ' ἀλέεινε μάχην Τελαμωνιάδαο. 542

Ζεὺς δὲ πατὴρ Αἴανθ' ὑψίζυγος ἐν φόβον ὤρσε. 544

στῇ δὲ ταφών, ὅπιθεν δὲ σάκος βάλεν ἑπταβόειον, 545

τρέσσε δὲ παπτήνας ἐφ' ὀμίλου, θηρὶ ἐοικώς,

ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.

ὥς δ' αἶθωνα λέοντα βοῶν ἀπὸ μεσσαύλοιο

ἔσσεύοντο κύνες τε καὶ ἀνέρες ἀγροιώται,

541 *om.* R^t. 542. After this line editors since Wolf insert

Ζεὺς γάρ οἱ νεμεσᾶε', ὅτ' ἀμείνονι φωτὶ μάχοιτο 543

from quotations (with 542) in Aristot. *Rhet.* ii. 9 (νεμεσασχ'), [Plut.] *Vit. Hom.* cxxxii., Plut. *de aud. Poetis* 24 c (Ζεὺς γάρ οἱ νεμέσα, ἦν ἀμ. φ. μ.); and without context *ibid.* 36 a Ζεὺς γάρ τοι νεμεσᾶι, ὅτ' ἀμ. φ. μάχοιο. 544. αἴαντι PR:

αἴαντα Q. || ὑψίζυγος R (ὑψίζυγος R^m). || ἐν: ἐς G. 545 *om.* H. || ὀπιθεῖν(n)

GQT. || βάλεν *om.* P: ἔετο L. 546. δι' ὀμίλου Aph. 548-57 ἀθ. Zen.

549. ἐσσεύαντο Ar. ? (see below).

of which quite agree together. It is inconsistent with the promise of Zeus to Hector, as well as with the next line, and is moreover hardly to be translated; it should mean 'Zeus was wroth, whenever he fought with a better man,' which does not make sense. Even if we can get out of it the sense 'Zeus was indignant that he should fight,' the reason for this emotion remains inexplicable. But considering the character of the preceding lines, we are hardly justified in rejecting 540-2(-3) by themselves, as most critics do.

544. Αἴανθ', sc. Αἴαντι. φόβον, against the canon of Ar., seems here clearly to mean *fear*, not *flight*, which begins only with τρέσσε.

545. ὀπιθεν βάλεν, swung round so as to hang (by the τελαμών) in such a way as to protect his back while retreating. This is probably the manoeuvre expressed by Θ 94 μετὰ νῶτα βαλὼν (see note).

546. τρέσσε as usual implies the actual movement of flight, and is to be taken with ἐφ' ὀμίλου, in the direction of the throng (of his friends). For this use of ἐπί with gen. see Γ 5, Ψ 374, H. G. § 200. 3. Aph. read δι' ὀμίλου, through the throng of the enemy. παπτήνας indicates a searching look to find the best course.

547. Slowly changing knee for knee; i.e. retreating slowly, *pedetentim*; cf. ἐπὶ σκέλος ἀνάγειν in the same sense, Aristoph. *Ac.* 383, Eur. *Ph.* 1400.

548-57. This simile is repeated almost

verbatim in P 657-66. It is very appropriate, and it is with little reason that most editors, following Zen., reject it here. There is nothing to cause offence in the immediate sequence of two similes. The point lies in the reluctant retreat, 555 τετιηότι θυμῷ.

549. ἐσσεύοντο, thematic aor.; an imperf. is of course not admissible in a simile. οὕτως διὰ τοῦ ο ἐσσεύοντο Did.; but in O 272, where the line is repeated, Ἀριστάρχος ἐσσεύαντο διὰ τοῦ α καὶ ἀπασαι. It is not likely that Ar. differed in the two places, so that we cannot say what his real reading was. Editors write ἐσσεύαντο, which is of course unobjectionable; but in the face of the co-existence in the tradition of double forms such as ἐβήσετο, ἐδύσετο, etc., beside -σατο there is no need to desert the unanimous tradition of mss. here and in O. It may indeed be questioned if a pres. stem σεύω is not as much a figment for Homer as ἀλεύομαι (see on E 444). The forms ἐσσενα, ἐσσντο, on the analogy of ἔχενα, κέχυτο, point to a pres. *σέ(F)-ω, which could become σεν- only in the sigmatic forms; ἐσσενα = ἐσσεF-σα, etc. (cf. Eust. 62. 42 τὸ δὲ σόος [e.g. δορυ-σόςος] . . ἀπὸ τοῦ σέω τὸ ὀρμῶ δ προσλήψει τοῦ υ γίνεται σεύω). There seems to be no instance of pres. σεύω earlier than Ap. Rhod. (ii. 296 σευέμεν: fut. ?), and the forms referred to the imperf. may nearly all be aorists. Beside ἐπισσεύεσθαι (-έσθαι) or -εσθε, O 347, we find only ἐσσεύοντο, ἐπ-, μετ-

οἳ τέ μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἐλέσθαι
 πάννουχοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων
 ἰθύει, ἀλλ' οὐ τι πρήσσει· θαμέες γὰρ ἄκοντες
 ἀντίον ἀΐσσουσι θρασειάων ἀπὸ χειρῶν,
 καιόμεναί τε δεταί, τὰς τε τρεῖ ἐσσύμενός περ·
 ἡῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῶι·
 ὥς Αἴας τότ' ἀπὸ Τρώων τετιημένος ἦτορ
 ἦϊε, πόλλ' ἀέκων· περὶ γὰρ δῖε νηυσὶν Ἀχαιῶν.
 ὥς δ' ὅτ' ὄνος παρ' ἄρουραν ἰὼν ἐβιήσατο παῖδας
 νωθήs, ὦι δὴ πολλὰ περὶ ρόπαλ' ἀμφὶς ἐάγη,

550

555

551. πάννουχοι Mor.: παν(ν)ύχοι PQR.
 553. ἀντίον Ar. Ω: ἀντίοι AHS Harl. d.
 557. ἀέκων JR (ἀέκων Rm).

552. ἰούνα R. || πράσσει G.
 555. τετυκότι J: τετικότι Lira.

εσσεύοντο (15 times), σεῦε(ν), εσσευε(ν) (10 times). But in Σ 575, X 146, the imperf. is required by the sense. Here we may compare κατεβήσето used as imperf. in κ 107; see *H. G.* § 41. Note that in H. the σ of this verb is invariably doubled, except when initial. Hence Zen.'s ἐξεσύθη in E 293 is an impossible form. The variation between the trans. and intrans. sense is found in the mid. of non-thematic aor. as well as with εσσεύοντο, e.g. Γ 148. σεύωνται, which may be referred to either aor., is trans. in Γ 26 and probably intrans. in Α 415 (cf. 419).

550. πῖαρ recurs again (besides P 659) in ι 135 μάλα πῖαρ ὑπ' οὔδας, and also in *Hymn. Ap.* 60, *Hymn. Ven.* 30. It seems more natural in ι 135 to take it as an adjective, than as a substantive with Buttmann. The form πῖαρ with fem. πείρα will be analogous to μάκαρ, μάκαιρα. Hesych. and *Ap. Lex.* explain πῖαρ by λιπαρόν, and Solon, 36. 21, has πῖαρ ἐξέληι γάλα, 'rich cream.' (See F. G. Allinson in *A. J. P.* i. 458.) The difficulty here, if we wish to understand it as meaning 'to pick out a fat one from the kine,' is that the neuter is very harsh immediately after βοῶν. We may, however, compare the instances given in the note on E 140 ἐρήμα. On the other hand, the substantival use is possible in all cases, and simpler here (see L. and S. s.v.), the 'cream of the herd.'

552. ἰούνα, charges; see Z 2.

554. δεταί, bundles of twigs (δέω, to bind), fagots; hence torch in Aristoph. *Vesp.* 1361. τρεῖ, evidently a mistake for τρέει (so Heyne), which is required by the metre.

558. The picture in this famous simile is that of an ass driven by boys along a high road, and turning for a while into the standing crops (this is always the meaning of λήϊον) at the side; so Aias, though he is obliged to retreat, takes his own time. It is noteworthy that the ass is nowhere else mentioned in H., though the mule, ἡμίονος, is of course familiar (see note on B 851). Moreover, the knowledge of the animal is here confined to the simile, and is not attributed to the heroes. Even Hesiod does not name him. In connexion with this it is worth mentioning that there seems to have been in Greece, as among the Jews, a religious scruple about the breeding of mules, for it was forbidden in Elis; see Herod. iv. 30 and Paus. v. 5. 2 with Frazer's note. Yet, oddly enough, it is precisely in Elis that we hear of mule-foals in δ 635. ἐβιήσατο, is more than a match for.

559. νωθέs, apparently from νη- and ὀθομαι, indifferent. ἐάγη: the quantity of the ā has caused great difficulty, as elsewhere the aor. always has ᾶ (7 times in H.). καταγέη, Aristoph. *Ach.* 944, and similar forms in Attic arise from contraction (κατα-ᾶγ.). ἀᾶγές, λ 575, is the common lengthening in compounds. The analogy of ἐώρων, ἐάλων—see on E 487—adduced in *H. G.* § 67 (3) seems inadequate; ἐπλήγη is more to the point, but is itself unexplained. Hence numerous conjectures have been made, of which Bekker's ἀμφὶς ἐφάγη (rather ἀμφὶς ἐφάγη) has been generally accepted. But the perf., as Monro remarks (*H. G.* § 42), must mean are in a broken state (see Hes. *Opp.* 534 οὐ τ' ἐπὶ νῶτα λαγε),

κείρει τ' εἰσελθὼν βαθὺ λήϊον· οἱ δέ τε παῖδες 560
 τύπτουσιν ῥοπάλοισι· βίη δέ τε νηπίη αὐτῶν·
 σπουδῇι τ' ἐξήλασαν, ἐπεὶ τ' ἐκορέσσατο φορβῆς·
 ὥς τότε ἔπειτ' Αἴαντα μέγαν, Τελαμώνιον υἱόν,
 Τρῶες ὑπέρθυμοι τηλέκλειτοί τ' ἐπίκουροι
 νύσσοντες ξυστοῖσι μέσον σάκος αἰὲν ἔποντο· 565
 Αἴας δ' ἄλλοτε μὲν μνησάσκετο θούριδος ἀλκῆς
 αὐτὶς ὑποστρεφθεὶς, καὶ ἐρητύσασκε φάλαγγας
 Τρώων ἵπποδάμων, ὅτε δὲ τρωπάσκετο φεύγειν.
 πάντας δὲ προέεργε θοὰς ἐπὶ νῆας ὀδεύειν,
 αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θῦνε μεσηγὺ 570
 ἱστάμενος· τὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν
 ἄλλα μὲν ἐν σάκεϊ μεγάλῳ πάγεν ὄρμενα πρόσσω,
 πολλὰ δὲ καὶ μεσσηγύ, πάρος χροὰ λευκὸν ἐπαυρεῖν,
 ἐν γαίῃι ἴσταντο, λιλαιόμενα χροὸς ἄσαι.
 τὸν δ' ὥς οὖν ἐνόησ' Ἐυαίμονος ἀγλαὸς υἱὸς 575

561. ῥοπάλοισι PQR. 562. τ' : δ' L. 564. τηλέκλειτοί (C *supr.*) GP²RS
 (T *supr.*) : τηλέκλειτοί P¹ : πολυηγερέες Ar. 565. ξυστοῖσι μέσον PR. 567.
 αὐτοῖς CL Lips. || ὑποστρεφθεὶς G. 568. τρωπάσκετο RU. || φεύγων (H *supr.*) J
 (*supr.* εἰν) T Par. k. 572. πρόσσω R. 573. λευκὸν : καλὸν JPQR Mosc. 3,
 γρ. Harl. a : γρ. χαλκὸν Eust. 575. ἐνόησεν CDHPQRT. || εὐδαίμονος Lips.

while the sense required is *were* (*have been*) *broken*. Brandreth conj. ἀμφὶ *Ἰάγησαν*, which is rather violent. A simpler and equally efficient change would be ἀμφὶ *Ἰαγήηι*, the correct form of the aor. subj., but one certain to be corrupted into ἀγήηι, whence ἐάγη naturally follows, to fill out the line. If none of these conjectures are accepted, there is no choice but to ascribe the lengthening, with Ahrens and Schulze, to the ictus of the 6th foot (see App. D). ἀμφί(ς), *on both his sides*, i.e. across his back. The clause explains νωθῆς, he is indifferent because accustomed to severer treatment than the boys can administer. *ἔτι, before now*.

561. νηπίη, 'child's play' as we say. αὐτῶν is very weak, and Hoogvliet's αὐτως, *merely*, is tempting; cf. Z 400 νήπιον αὐτως.

562. σπουδᾶι, with all their efforts, *hardly*, as B 99. δ' for τ' has practically no support; but it is preferable in itself, as τε is hardly the conjunction by which to add the final touch usually introduced by δέ τε.

564. Ar. is recorded to have read πολυηγερέες, "ἐκ πολλῶν ἀγεσθέντες,"

here, but no variant is mentioned in the same line, Z 111, I 233. The word does not recur elsewhere, and seems to have no superiority to the ordinary τηλέκλειτοι, for which see E 491. Ar., however, we may take it for certain, had some ms. authority, and did not invent the word. Compare Δ 438 πολύκλητοι.

565. νύσσοντες governs both Αἴαντα and σάκος by a sort of 'whole-and-part' figure. ἔποντο, *hung on his heels*, 'stuck to him,' as we say; it means more than is implied by our 'follow.'

568. τρωπάσκετο, i.e. τροπαέσκετο, see note on O 666.

569. προτέρων ὀδεύειν, *prevented from making their way*. Both verbs are ἀπ. λεγ. in H. προ- implies 'before (i.e. from) himself.' Perhaps we should write it πρό as an adverb, and take it with ὀδεύειν, as in the phrase πρὸ ὁδοῦ Δ 382.

573. μεσσηγύ, *half way*. ἐπαυρεῖν, *reach*; see 391, Ψ 340.

574. For the personification of the spear see Δ 126, Φ 70. ἄσαι is here, and in the repetitions of the phrase, O 317, Φ 168, intrans., *to have their fill*. It is more commonly causal, *to sate*.

Εὐρύπυλος πυκνοῖσι βιαζόμενον βελέεσσι,
 στῆ ῥα παρ' αὐτὸν ἰὼν καὶ ἀκόντισε δουρὶ φαεινῶι,
 καὶ βάλε Φαυσιάδην Ἀπισάονα ποιμένα λαῶν
 ἦπαρ ὑπὸ πραπίδων, εἶθαρ δ' ὑπὸ γούνατ' ἔλυσεν.

Εὐρύπυλος δ' ἐπόρουσε καὶ αἶνυτο τεύχε' ἀπ' ὤμων. 583

τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς
 τεύχε' ἀπαινύμενον Ἀπισάονος, αὐτίκα τόξον
 ἔλκετ' ἐπ' Εὐρυπύλῳ, καί μιν βάλε μηρὸν οἷστῳ
 δεξιόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν.

ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων, 585
 ἦυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς.

“ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 στῆτ' ἐλελιχθέντες καὶ ἀμύνετε νηλεὲς ἡμαρ
 Αἴανθ', ὃς βελέεσσι βιάζεται, οὐδέ ἔφημι
 φεύξεσθ' ἐκ πολέμοιο δυσηχέος. ἀλλὰ μάλ' ἄντην 590
 ἴστασθ' ἀμφ' Αἴαντα μέγαν, Τελαμώνιον υἱόν.”

ὥς ἔφατ' Εὐρύπυλος βεβλημένος· οἱ δὲ παρ' αὐτὸν
 πλησίοι ἔστησαν, σάκε' ὤμοισι κλίναντες,
 δούρατ' ἀνασχόμενοι. τῶν δ' ἀντίος ἦλυθεν Αἴας,
 στῆ δὲ μεταστρεφθεῖς, ἐπεὶ ἴκετο ἔθνος ἐταίρων. 595

ὥς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο.

576. πυκνοῖσι Q Cant. 578. φασιάδην GT. 580. ἀπόρουσε JT. 583. ἔλκετ' : εἶλκεν CDHJQ, ἐν ἄλλῳ A : εἶλκετ' U (ἐλ-) Vr. b, Mosc. 3 : εἶλκεν Par. g. 588. ἀμύνετε Harl. a (c corr. : γρ. ἀμύνετε). 589. αἴαντ' T : αἴανθ' A (supr. τι). || αἴανθ', δς : αἴαντος Zen. 590. φεύξεσθ' Lips. Mosc. 3 : φεύξεσθαι P. 592. δὲ παρ' : δ' ἄρ' ἐπ' Par. e (γρ. δὲ παρ'). || αὐτῶι DU. 593. πλησίον J (supr. οἱ). || ἔστασαν G (supr. η) H (ἐ-) T Mosc. 3. 594. δ' ἀντίος : ἐν ἄλλῳ δὲ cychōn A. 595. μεταστρεφθεῖς G.

577 see Δ 496, etc. ; 578-9 = N 411-2, P 348-9 ; 581 = Γ 30 ; 585 = Γ 32, etc. ; 586-7 = 275-6, etc. ; 588 cf. P 511 ; 590 = Σ 307 ; 593 = N 488 ; 595 = O 591, P 114. The fact that this introductory passage is so largely borrowed must be taken into account in considering the whole Eurypylos episode ; see Introd.

580. αἶνυτο, *began to strip* (imperf.).

584. δόναξ, *the shaft* of the arrow (so only here). ἐβάρυνε must be used in a metaphorical sense, 'made it painful to move.'

585. ἐχάζετο, sc. Eurypylos. The phrase is generally used of a warrior who has just made a spear-cast, and immediately retires, being for the moment disarmed (see N 566, 648, Ξ 408). Hence it has been proposed here to make

Paris the subject. But the manoeuvre is not required by the archer who shoots from a distance, and in Γ 32, N 596, the line is used of a mere retreat.

588. στῆτ' ἐλελιχθέντες, i.e. στῆτε *Felelithentes*, as usual.

589. Αἴανθ' = Αἴαντι, as 544.

593. σάκε' ὤμοισι κλίναντες indicates the characteristic attitude of the Mykenaeen warrior as he crouches on one knee, the shield being set with its lower edge on the ground, and the upper leaning against the shoulder, while the spears are sloped forwards. See N 488, X 4. It is the attitude of caution and defence.

594. ἀντίος, with his face towards his friends.

596 = N 673, P 366, Σ 1. In these

Νέστορα δ' ἐκ πολέμοιο φέρον Νηληϊαι ἵπποι
 ἰδρῶσαι, ἦγον δὲ Μαχάονα ποιμένα λαῶν.
 τὸν δὲ ἰδὼν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·
 εἰστήκει γὰρ ἐπὶ πρυμνῇ μεγακήτεϊ νηϊ
 εἰσορόων πόνον αἰπὺν ἰῶκά τε δακρυόεσσαν.
 αἶψα δ' ἐταῖρον ἐὼν Πατροκλῆα προσέειπε
 φθεγξάμενος παρὰ νηός· ὁ δὲ κλισίηθεν ἀκούσας
 ἔκμολεν ἴσος Ἀρηϊ, κακοῦ δ' ἄρα οἱ πέλεν ἀρχή.
 τὸν πρότερος προσέειπε Μενoitίου ἄλκιμος υἱός·
 “τίπτε με κικλήσκεις, Ἀχιλεῦ; τί δέ σε χρεὼ ἐμείο;”
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “δῖε Μενoitιάδη, τῷ ἐμῷ κεχαρισμένε θυμῷ,
 νῦν οἴω περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς
 λισσομένους· χρεὼ γὰρ ἰκάνεται οὐκέτ' ἀνεκτός.”

597. **νηληϊοι** PT (*supr.* αι *man. rec.*) Ambr. Harl. d, Par. c¹ d f¹ g: **νηληϊον** Q *supr.*, γρ. Schol. T. 600. **ἐστήκει** Ag. 601. **ἰῶκά τε**: *τινὲς* γρ. **ἰῶ** κατα An. 605. **πρότερος**: **πρώτος** J. 606. **τί**: τίς T: **πᾶ** G. |; **σε** om. L: **τε** Eust. | **χρεὼ** GLQT. || **ἐμοῖο** P Ambr. 607. **τὸν δ' ἰκάνεται** ἔπειτα ποδάρκης δῖος ἀχιλλεύς G. 608. **τῷ(ι) ἐμῷ(ι)** GHJ: **τῷ(ι)** (')**μῷ(ι)** or **τῷ(ι)μῷ** Ω. 609. **στήσεσθαι** J. 610. **ἰκάνεται** T. || **ἀνεκτός** Ag. Ω: **ἀνεκτῆ** CG Vr. b²: **ἀνεκτής** T (*supr.* ο; and *ή* *supr.* over ο).

passages only is **δέμας** used with a gen. like the Attic **δίκη**ν or **τρόπον**, Lat. *instar*, meaning ‘after the similitude of fire.’ The word is always an ‘adverbial’ accus., except in π 174 and perhaps κ 240 (Zen. **πόδας**); it means literally ‘in *build*,’ in formation. Cf. A 115, H. G. § 136. 2. The line suggests that the remainder of the book, with its entire change of scene, once formed a separate rhapsody.

597. **φέρων**, imperf., ‘were in the meantime carrying.’ **Νηληϊαι**, of the breed of Neleus, like **Τρώϊοι** E 222.

598. **ἰδρῶσαι**, a most suspicious contraction; **ἰδρώουσαι**, **ἄγον** Brandreth, **ἰδρώνοντ'** van L. (as fem., cf. Θ 378, and note the variant **Νηληϊοι**).

599. **ἰδὼν ἐνόησε**, *he saw* (with the bodily) *and marked* (with the inward eye).

600. **ἐπὶ πρυμνῇ νηϊ**, i.e. upon the small deck at the stern, which was turned inland. The author of the passage evidently knows nothing of the wall. **μεγακήτεϊ**, *capacious*; see on Θ 222.

601. **ἰῶκα**, *flight*; a metaplastic acc. of **ἰωκή**: from E 521, 740 we should suppose the word to be **Ἰωκή**. An.

mentions the curious variant **ἰῶ καταδακρυόεσσαν**, which appears to be untranslatable. There is probably something wrong with the text of the scholion.

603–7. It has been objected to these lines (1) that **προέειπε** in 602 ought, according to the regular Homeric practice, to be followed by the actual words spoken. (2) That a speech of a single line like 606 is very rare; this is indeed the only instance in any book before Σ. (3) That the allusion to coming events in 604 is not Homeric. Though these reasons are not convincing, yet taken together they have some force. (3) however is not exact, see E 662, etc.

606. For **χρεὼ** with acc. and gen. see I 75. The synizesis with shortening is very harsh, and is not found elsewhere. We should probably read **χρή** here with P. Knight.

608. **τῷ ἐμῷ**: cf. I 654 **τῇ ἐμῇ**. But the article would be better away. **μάλ' ἐμῷ** P. Knight; perhaps rather **ἀμῷ**.

609. These words, on any fair system of interpretation, are quite inconsistent with the position of I in the story. See the introduction to that book.

ἀλλ' ἴθι νῦν, Πάτροκλε δῖφιλε, Νέστορ' ἔρειο,
ὃν τινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο.
ἦ τοι μὲν τά γ' ὅπισθε Μαχάονι πάντα ἔοικε
τῶι Ἀσκληπιάδῃ, ἀτὰρ οὐκ ἴδον ὄμματα φωτός·
ἵπποι γάρ με παρήϊξαν πρόσσω μεμαυῖαι.”

615

ὥς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ,
βῆ δὲ θέειν παρά τε κλισίας καὶ νῆας Ἀχαιῶν.

οἱ δ' ὅτε δὴ κλισίην Νηληϊάδew ἀφίκοντο,
αὐτοὶ μὲν ῥ' ἀπέβησαν ἐπὶ χθόνα πουλυβότειραν,
ἵππους δ' Εὐρυμέδων θεράπων λύε τοῖο γέροντος
ἐξ ὀχέων. τοὶ δ' ἰδρῶ ἀπεψύχοντο χιτώνων,
στάντε ποτὶ πνοιήν παρὰ θῖν' ἁλός· αὐτὰρ ἔπειτα
ἐς κλισίην ἐλθόντες ἐπὶ κλισμοῖσι καθίζον.

620

τοῖσι δὲ τεύχε κυκείῳ ἐνπλόκαμος Ἑκαμήδη,
τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσεν Ἀχιλλεύς,
θυγατέρ' Ἀρσινόου μεγαλήτορος, ἣν οἱ Ἀχαιοὶ
ἔξελον, οὔνεκα βουλῇ ἀριστεύεσκεν ἀπάντων.
ἦ σφωῖν πρῶτον μὲν ἐπιπροΐηλε τράπεζαν
καλὴν κυανόπεζαν εὐξοον, αὐτὰρ ἐπ' αὐτῆς

625

611. ἔρειο Ammon. Q. 614. αὐτὰρ HQR Lips. 615 om. T^t (add. Rhosos
in marg.). || παρήϊσαν S. 617. δὲ θέειν : ἐν ἁλλωι δ' ἰέναι A. || Ἀχαιῶν :
ἔττας CH Lips. Ven. B. 618. οἱ δ' : ἀλλ' H. 619. ἀνέβησαν U² supr.
πολυβότειραν DPRTU. 621. τοὶ : οἱ (οῖ, οῦ) GHJPQRST. 622. στάντε
Ar. Ω : στᾶν δὲ CHTU King's Par. a¹. || πνοιῇ C. 623. ἐπὶ : ποτὶ U. 625.
τὴν : ἄν U. || ἄρατ' R. 629. κυανόπεζαν P. || αὐτᾶ(ι) GQS, γρ. A.

611. ἔρειο : apparently for ἐρέ-εο, from the longer stem ἐρε- found in ἐρέοντο Θ 445, etc. It should then be ἐρεῖο (Curtius *Vb.* ii. 47). Fick would prefer ἐρενε (which occurs in Hesych., and is explained ἐρεύνα), Schulze ἐρηον (cf. on A 62), Brandreth ἐρεσθαι. The simplest alternative is ἐραιο of Ammonios (and one ms.) ; cf. εἶραις in 791 (*H. G.* § 299 b).

618. οἱ, Nestor and Machaon.

622. This treatment seems somewhat heroic for a wounded man, but probably has some connexion with the idea of the healthfulness of sea-water (see K 572). Fäsi quotes similar conduct on the part of the heroes of the Nibelungen-Lied. For οἱν(α) we should rather have expected the dat. θῖν' (for θινί).

623. The variant ποτὶ in U seems to indicate the existence at one time of a reading ἐλθόντε.

624. κυκείῳ, a sort of stimulating porridge ; see M. and R. on κ 234, where Kirke prepares a similar one, only with the addition of honey, which is not mentioned here as an ingredient, but is served separately (631).

625. ἄρετο, won, as a prize, γέρας ἐξαιρετόν, given to reward his pre-eminence in council (627), no doubt on account of advice he had given relative to the capture of the city. Observe οὐρα-τέρᾳ in apposition with the relative τὴν, instead of the more distant nominative.

628. ἐπιπροΐηλε, moved forward to them. ἰάλλω is used as in χεῖρας ἰαλλον, simply put forth, a weakening of the usual sense shoot. The compound recurs in *Hymn. Cer.* 326, sent forth, cf. χ 49 ἐπὶηλεν, started, prompted.

629. κυανόπεζαν, with feet of kyanos or blue enamel ; see l. 24.

χάλκειον κάνεον, ἐπὶ δὲ κρόμνον, ποτῶι ὄψον, 630
 ἥδὲ μέλι χλωρόν, παρὰ δ' ἀλφίτου ἱεροῦ ἀκτὴν,
 παρ δὲ δέπας περικαλλές, ὃ οἴκοθεν ἦγ' ὁ γεραιός,
 χρυσείοις ἥλοισι πεπαρμένον· οὔατα δ' αὐτοῦ
 τέσσαρ' ἔσαν, δοιαὶ δὲ πελειάδες ἀμφὶ ἕκαστον 635
 χρύσειαι νεμέθοντο, δύω δ' ὑπὸ πυθμένες ἦσαν.
 ἄλλος μὲν μογέων ἀποκινήσασκε τραπέζης
 πλεῖον εἶν, Νέστωρ δ' ὁ γέρων ἀμογητὶ ἄειρεν.
 ἐν τῶι ρά σφι κύκησε γυνὴ εἰκυῖα θεῇσιν
 οἴνωι Πραμνεῖωι, ἐπὶ δ' αἶγειον κνῆ τυρὸν
 κνήστι χαλκείῃ, ἐπὶ δ' ἄλφιστα λευκὰ πάλυνε, 640

631. ἱεροῦ: ἱερὸν Harl. a, γρ. Eust. 632. ἦγ': ἦγαρ' Par. b: ἄρ' Par. h:
 ἦγ' and εἶχ' Ar. διχῶς. 633. αὐτῶ U. 634. ἀμφὶ CP (p. ras.) S: ἀμφὶς Ω.
 635. ΠΥΘΜΕΝΕΣ: γρ. ΠΥΘΜΕΝΑ Harl. a. 638. ΘΕΟΪΣΙΝ PQ (supr. η). 639.
 ΠΡΕΜΝΕΩ P (supr. α). || ΚΝῆ: ΚΝΕΕ τινὲς τῶν 'Αρισταρχείων ἐκδόσεων (?) Eust.
 640. ΚΝΗΣΤΙ H (supr. Ὑ) P^mRS (supr. σπ), and τινὲς Eust. || ΛΕΥΚ' ἐπάλυνε A (γρ.
 Λευκὰ πάλυνε). || ἐπὶ . . πάλυνε: παρὰ δὲ κρόμνον ποτῶι ὄψον Plato *Ion*
 538 c (from 630).

630. ἐπὶ, on it (the κάνεον, platter) an onion, as a relish for the drink.

631. ἀκτὴν is generally explained as meaning *bruised meal*, from root *ἄγ* to break. We should, however, hardly expect to find the *F* omitted in what would appear to be a very primitive phrase. Other derivations have been proposed, e.g. *ac* (Skt.) to eat (Benfey), or *ἀκ* to be sharp, as though referring to the ears of corn; Hesiod actually uses it of standing crops, *Opp.* 466, [*Scut. Her.* 290]. In the former place ἱερὸν supports the variant of Harl. a. For the scansion of ἱεροῦ see App. D (A 1).

632. Nestor's cup was a favourite subject of discussion among ancient commentators and archaeologists, from whose remarks Athenaeus has preserved us extracts of more compass than value. The best commentary on it is the gold cup found by Schliemann at Mykene, and represented in the cut at the end of this volume; see App. E. It differs from that here described only in having two handles (οὔατα) instead of four, and one dove to each instead of two. The ΠΥΘΜΕΝΕΣ are probably the *supports*, the strips of gold which we see running from the base to the handles. We must suppose that in Nestor's cup towards the top each of these was divided or widened so as to meet a pair of handles placed side by side. There is an obvious use for such double handles when a

heavy cup is passed from one drinker to another. Another interpretation is that the cup besides the base of the hollow part itself had a foot. The rim round the base of the Mykenaeon cup looks something like a true bottom or stand. The ἥλοι were either *rivets* to fasten the parts together, as at the foot of the Mykenaeon cup, or *studs* added for mere ornament.

636-7. This couplet comes in very strangely. So far from being represented as of unusual physical strength, Nestor is always lamenting his departed vigour. The lines might well be omitted; they look like a copy of Ω 455-6. For ἄλλος μὲν virtually = *an ordinary man* see note on Ψ 319.

639. 'Pramnian wine' is said by the scholiast to have been named from a mountain in Karia. It is mentioned by Galen as 'a black austere wine,' as though the name implied quality rather than place of origin (M. and R. on κ 234). Hehn suggests that it may represent a Thracian word which also occurs in the form παραβλή (Ath. 447 D) as the name of a drink made by the Paionians. It is clear that the ancients themselves knew nothing about it. ΚΝΕΕ, the reading of Ar., or rather ΚΝΑΕ (*H. G.* § 19), is required by the metre, though ΚΝῆ is defensible as a non-thematic form. ΚΝΗΣΤΙ: originally no doubt κνήστῃ, cf. Ψ 318 μήτῃ, etc.

πινέμεναι δ' ἐκέλευσεν, ἐπεὶ ῥ' ὤπλισσε κυκείῳ.
 τὼ δ' ἐπεὶ οὖν πίνοντ' ἀφέτην πολυκαγκέα δίψαν,
 μύθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες,
 Πάτροκλος δὲ θύρησιν ἐφίστατο, ἰσόθεος φῶς.
 τὸν δὲ ἰδὼν ὁ γεραιὸς ἀπὸ θρόνου ὤρτο φαεινοῦ,
 ἐς δ' ἄγε χεὶρὸς ἐλών, κατὰ δ' ἐδριάσθαι ἄνωγε.
 Πάτροκλος δ' ἐτέρωθεν ἀναίνετο εἶπέ τε μῦθον·
 “οὐχ ἔδος ἐστί, γεραιὲ διοτρεφές, οὐδέ με πείσεις.
 αἰδοῖος νεμεσητὸς ὃ με προέηκε πυθέσθαι
 ὅν τινα τοῦτον ἄγεις βεβλημένον· ἀλλὰ καὶ αὐτὸς
 γινώσκω, ὁρόω δὲ Μαχάονα ποιμένα λαῶν.
 νῦν δὲ ἔπος ἐρέων πάλιν ἄγγελος εἴμ' Ἀχιλῆϊ.
 εὖ δὲ σὺ οἶσθα, γεραιὲ διοτρεφές, οἶος ἐκεῖνος·
 δεινὸς ἀνὴρ· τάχα κεν καὶ ἀναίτιον αἰτιόωιτο.”

τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
 “τίπτέ τ' ἄρ' ὦδ' Ἀχιλεὺς ὀλοφύρεται νῆας Ἀχαιῶν,
 ὅσσοι δὴ βέλεσιν βεβλήαται; οὐδέ τι οἶδε
 πένθεος, ὅσσον ὄρωρε κατὰ στρατόν· οἱ γὰρ ἄριστοι
 ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε.

645

650

655

641. ἐκέλευεν HQ Harl. b d, Par. c d g. 648. διοτρεφὲς G¹H. || πείσεις T.
 651. γινώσκω L. 652. δὲ: δ' PR. || ἔπος ἐπερέων L. 653. διοτρεφὲς G¹H.
 654. τάχα κεν . . αἰτιόωιτο: οἶος . . αἰτιάσασθαι Plut. *de Adul.* 26. 657.
 δὴ: δὲ P. || βελέε(c)ι JPST. 658. πένθεος DTU.

642. πολυκαγκέα, *parching*, cf. ξύλα κάγκανα Φ 364, σ 308; καγκαίνει· ξηραίνει, and καγκομένης· ξηρᾶς τῷ φόβῳ, Hesych.

643. ἐνέποντες, *talking*, only here and ψ 301; elsewhere it always has an acc.

647. ἐτέρωθεν, from the opposite side of the tent to that where the chairs stood.

648. οὐχ ἔδος, *there is no sitting for me*, i.e. I have not time to sit down. So Ψ 205. Compare phrases like οὐ νέμεσις (Γ 156), *no wonder*.

649. νεμεσητός recurs only in the form νεμεσητόν, a thing worthy of νέμεσις, or indignation (Γ 410, etc.). It seems to mean here ‘capable of feeling indignation’; for the form compare ἐπεικτός = *yielding* Θ 32, ἐρπετός *crawling*, τλητός *enduring*, etc. (see the remarks in *H. G.* § 246*). The analogy of Γ 172 αἰδοῖος δεινός τε would lead us to translate *terrible*; but this is not sufficiently supported by the use of

νεμεσίζομαι in one passage (α 263) in the sense of ‘fearing the gods,’ which is itself suspicious, see Agar *C. R.* xiii. 194. Compare also note on O 211. Possibly the natural association of αἰδῶν καὶ νέμεσις (N 122) may have brought the two adjectives together.

653. ἐκεῖνος: a very rare form in H. for κείνος, but here established by metre. See note on I 63.

654. δεινὸς ἀνὴρ, an exclamatory nom., as in A 231, etc. It is possible, but on the whole less Homeric, to remove the full stop at the end of 653, and take the two words closely with οἶος ἐκεῖνος, *what a terrible man he is*.

657. ὅσσοι . . βεβλήαται are contrasted with στρατόν, ‘why does he show so much pity for the wounded and think nothing of the army at large?’

658. πένθεος: for the genitive after οἶδε compare Δ 357, M 229, *H. G.* § 151 d. It is not Homeric to regard πένθεος as a partitive gen. after π.

659. βεβλημένοι by missiles, οὐτά-

βέβληται μὲν ὁ Τυδεΐδης κρατερὸς Διομήδης, 660
 οὔτασται δ' Ὀδυσεὺς δουρικλυτὸς ἥδ' Ἀγαμέμνων.
 [βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἷστῳι·]
 τοῦτον δ' ἄλλον ἐγὼ νέον ἤγαγον ἐκ πολέμοιο
 ἰῶι ἀπὸ νευρῆς βεβλημένον. αὐτὰρ Ἀχιλλεὺς
 ἐσθλὸς ἐὼν Δαναῶν οὐ κήδεται οὐδ' ἐλεαίρει. 665
 ἦ μένει εἰς ὃ κε δὴ νῆες θοαὶ ἄγχι θαλάσσης
 Ἀργείων ἀέκητι πυρὸς δηϊοιο θέρωνται,
 αὐτοὶ τε κτεινόμεθ' ἐπισχερώ; οὐ γὰρ ἐμὴ ἰς
 ἔσθ' οἷη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν.
 εἴθ' ὥς ἡβώοιμι βίη τέ μοι ἔμπεδος εἴη, 670
 ὥς ὁπότε Ἡλείοισι καὶ ἡμῖν νεῖκος ἐτύχθη
 ἀμφὶ βοηλασίῃ, ὅτ' ἐγὼ κτάνον Ἴτυμονῆα
 ἐσθλὸν Ὑπειροχίδην, ὃς ἐν Ἥλιδι ναιετάεσκε,
 ῥύσι' ἐλαυνόμενος. ὁ δ' ἀμύνων ἥισι βόεσσιν
 ἔβλητ' ἐν πρώτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι, 675
 καδ δ' ἔπεσεν, λαοὶ δὲ περίτρεσαν ἀγροιώται.
 ληίδα δ' ἐκ πεδίου συνελάσσαμεν ἥλιθα πολλήν,

661. οὔταται S Vr. b. 662 om. AC^tD^tHPQRU Lips. Par. b h k. 668.
 ἐμὴ : ἐμοὶ GQ. 669. ἐνὶ : ἐπὶ Q. || γναμπτοῖσι GPR (R *supr.*) U : γλαμποῖσι R¹.
 670. τέ ADHQU : θέ Ω. 672. βοηλασίῃ Ar. Ω : βοηλασίης DQS (*supr.* αν)
 TU Vr. b A, Harl. a d, King's Par. a c d f g j k. 673. ὑπειροχίδην C Lips. ||
 ναιετάεσκε(ν) JR : ναιετάασκε(ν) Ω. 674. οἷσι βελέεσσιν P (*supr.* βόεσσι *man.*
r.c.). 675. ἐν : ἐνὶ QU. || ἀπὸ : ὑπὸ LU. 676. καδδέπεσαν Q (*supr.* εν).
 677. πεδίου : γρ. πολέμου Vr. b.

μενοι by weapons held in the hand, as usual.

662. This line is om. by a majority of mss., and is evidently interpolated from II 27. Nestor knows nothing of the wounding of Eurypylos, which happened after he had left the field.

664. From αὐτὰρ Ἀχιλλεύς here to the same words in 762 is beyond a doubt a later passage. See Introd.

667. πυρὸς θέρωνται : cf. Z 331.

668. ἐπισχερώ, in order, one after the other. σχε- = (σ)εχ-, so that, with the exception of the unexplained suffix -ρω, ἐπι-σχε-ρώ exactly = ἐφ-εξ-ῆς, by which the scholia translate it. According to another interpretation it meant *on the shore* (σχερός· ἀκτὴ, αἰγιαλός, Hesych.), which happens to suit the other Homeric passages (Σ 68, Ψ 125) fairly well, but is sufficiently refuted by the analogous Pindaric ἐν σχερῳι, in order, N. i.

69, etc. οὐ γάρ implies the suppressed thought, 'I can do nothing to help it.'

669. γναμπτοῖσι, *flexible, lissome*; else only in *Od.* and Ω 359, where see note. The sense *bent with age* is also admissible here, as in Ω, if we put commas before and after ἔσκεν.

671. Ἡλείοι, elsewhere in H. always called Ἐπειοί (and so 688); cf. ν 275 Ἥλιδα . . ὅθι κρατέουσιν Ἐπειοί, and note on B 615.

674. ἐλαυνόμενος goes with κτάνον. ῥύσια does not recur in H.; it is used in the sense usual in later Greek, *reprisals*, property seized as a pledge for reparation; see Jebb on Soph. *O. C.* 858; Aisch. *Supp.* 412, etc. The deed which led to reprisals is recounted farther on (698).

677. ἥλιθα, else a purely Odyssean word, always followed by πολλή. It is possibly conn. with ἄλις.

πεντήκοντα βοῶν ἀγέλας, τόσα πώεα οἴων,
 τόσσα συῶν συβόσια, τόσ' αἰπόλια πλατέ' αἰγῶν,
 ἵππους δὲ ξανθὰς ἑκατὸν καὶ πεντήκοντα, 650
 πάσας θηλείας, πολλῇσι δὲ πῶλοι ὑπῆσαν.
 καὶ τὰ μὲν ἤλασάμεσθα Πύλον Νηληϊὸν εἴσω
 ἐννύχιοι προτὶ ἄστυ· γεγήθει δὲ φρένα Νηλεύς,
 οὔνεκά μοι τύχε πολλά νέωι πόλεμόνδε κίοντι.
 κήρυκες δ' ἐλίγαινον ἅμ' ἡοῖ φαινομένηφι 685
 τοὺς ἴμεν οἷσι χρεῖος ὀφείλετ' ἐν Ἥλιδι δίηι·
 οἱ δὲ συναγρόμενοι Πυλίων ἡγήτορες ἄνδρες
 δαίτρευνον· πολέσιν γὰρ Ἐπειοὶ χρεῖος ὀφείλον,
 ὥς ἡμεῖς παῦροι κεκακωμένοι ἐν Πύλῳ ἦμεν.
 ἐλθὼν γὰρ ἐκάκωσε βίη Ἡρακλεΐη 690
 τῶν προτέρων ἐτέων, κατὰ δ' ἔκταθεν ὅσσοι ἄριστοι.

678. οἴων: μῆλων (γρ. οἴων) L Vr. b (and so ξ 100 ap. Strabo p. 453).
 679. συβόσια LT. 680. πανοῦς P¹. 681. πολλαῖα G: πωλῆια D. ἵππους: ὑπάρχον PRU. 682. ἤλασάμεσθα GP. 683. προτὶ PRS. || γένεσι DGTU. 686. χρεῖος C¹[HS] Harl. a: χρέως AT: χρέος Ω. || ὀφείλετ' Δ (T.W.A.) DH (*supr.* ο) J TU Mosc. 3: ὀφείλεται R. || χρέως ὀφείλετ' Ar.: χρεῖος ὀφείλετ' Aph. (see Ludw.). 688. ὀφείλον (Ar. ? more probably χρέως ὀφείλον: ADHLT: ὀφείλλον G: ὀφείλλον Ω. 689. Πύλῳ: γρ. πόλῃ Schol. D. 690. γὰρ: γάρ ρ' ADJQ Harl. a. 691. ἔκτανεν H (*supr.* ο) PRT Vr. A, Par. a c² d f g k: ἔκτανεν King's Par. b.

678. πώεα οἴων, probably πώε' ὀφίων, with lengthening in the sixth arsis; cf. οἴω in this place only (in ὀτομαι ἰ is a metrical necessity), but ὀτω in other parts of the line, and οἴω, οἴομαι beside the contracted οἴων 696, X 501, etc. (but see Platt in *J. P.* xix. 43). It is tempting to read μῆλων (as Strabo does when quoting the identical phrase from ξ 100); but though this reading is found in L, it is probably a mere gloss, as it does not appear in the other members of the same family, PQR. The lengthening of the ι in συβόσια (679) is sufficiently justified by metrical necessity. Schulze (*Q. E.* p. 256) remarks that συβόσια would have been more regular (cf. συβώτης), but the vowel ι seems particularly susceptible to lengthening, and has thus asserted itself. The form συβόσια is wrong; τ of *συβότης would become σ only before ι (cf. ικεσία beside ικεσία). πλατέα, wide-ranging flocks of goats, as B 474.

683. The scholia note that here Neleus survives the expedition of Herakles (v. 690), in which, according to the more popular legend, he was killed with eleven

of his sons. The raid on Pylos seems to have played a very important part in the Epic poems on the deeds of Herakles. See the note on E 393.

684. τύχε πολλά, much success had fallen to me. νέωι, as a 'young hand,' with κίοντι.

686. The Attic form ὀφείλω in place of the Epic ὀφέλλω here and 698 (and in some mss. in 688) seems to be a mark of late origin; see on Z 350. The verse exhibits the forbidden trochaic caesura in the fourth foot; van L. reads ὀφείλετο, omitting ἐν.

688. δαίτρευνον, proceeded to apportion. The verb is Odyssean (always of carving meat); it properly means 'to be δαιτρός' or carver.

689. ὥς with παῦροι, so few were we in Pylos through ill-treatment.

690. ἐλεών, a construction *ad sensum*, βίη Ἡρακλεΐη being=Ἡρακλῆς. Cf. E 638, λ 91 ψυχὴ Τειρεσίαο . . σκῆπτρον ἔχων, X 87, etc., *H. G.* § 166. γάρ (γάρ ρ'): γάρ F' (sc. Ἥλιδα) van L.; but this is needless.

691. τῶν προτέρων ἐτέων: for the genitive see *H. G.* § 150.

δῶδεκα γὰρ Νηληϊὸς ἀμύμονος υἱέες ἦμεν·
 τῶν οἶος λιπόμην, οἱ δ' ἄλλοι πάντες ὄλοντο.
 ταῦθ' ὑπερφηανέοντες Ἐπειοὶ χαλκοχίτωνες,
 ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανόωντο. 695
 ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶν μέγ' οἴων
 εἶλετο, κρινάμενος τριηκόσι' ἠδὲ νομῆας.
 καὶ γὰρ τῶι χρεῖος μέγ' ὀφείλετ' ἐν Ἥλιδι δίῃ,
 τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχεσφιν,
 ἐλθόντες μετ' ἄεθλα· περὶ τρίποδος γὰρ ἔμελλον 700
 θεύσεσθαι· τοὺς δ' αὖθι ἄναξ ἀνδρῶν Αὐγείας

692. ἀμύμονες HJP. 694. ἐπειοὶ : ἐν τισιν ἀχαιοί An. 695. ὑμέας GQ.
 697. τριακόσια G. 698. τὸ, χρεῖος PQ. || γαίῃ L (γρ. δίῃ). 699 ὑπώπτεται
 ὡς νόθον Porphy. on Θ 185. 700. ἀέθλια T : ἀέθλον Q (συγρ. α). || τρίποδας
 S. | ἔμελλε P.

692. It appears that the χωρίζοντες founded an argument on this line to prove the separate authorship of the *Odyssey*, where (λ 285) only three sons of Neleus and Chloris are enumerated. Ar. replied that Neleus may have had other sons by other wives.

694. ταῦτα, adverbial, H. G. § 133. ὑπερφηανέοντες, only here, in sense evidently = ὑπερφρονοῦντες, *lifted up with pride*, though the der. is not clear.

695. ὑβρίζοντες : the verb recurs only in *Od.* (seven times). See on A 203.

696. οἴων : see on 678; πῶν ὀφίων Platt (*J. P.* xix. 43), the υ being of course incapable of elision.

697. κρινάμενος, *selecting*; the case is not analogous to the ordinary division of spoil, which is in the hands of the army, not of the king, who is only given a γέρας ἐξαιρετόν : here he is exacting payment for a debt. The lengthening of the first ι of τριηκόσι' in thesis is unique and unaccountable. In forms like ὑπεροπλήσι it is explained by metrical necessity (see App. D), which does not exist here; cf. φ 18-19 μῆλα γὰρ ἐξ Ἰθάκης Μεσσήνιοι ἄνδρες ἄειραν | νηυσὶ πολυκλήϊσι τριηκόσι' ἠδὲ νομῆας, whence this line seems to have been carelessly copied. The short ο before κρινάμενος shews that the author of the line was not particularly sensitive to position formed by ρ. We may suppose that, relying on forms like ὑπεροπλήσι, he thought that the 'doubtful' vowel ι could be lengthened at will by an 'Epic licence'—but in that case we should have expected to find other similar instances.

Or we may emend with Bentley κρίνας μῆλα τριηκόσι', or with Brandreth κρινάμενός τε τριηκόσι' (comparing παρά τε κλισίῃ καὶ νηὶ μελαίνῃ). It has been suggested that the break in the line at the caesura permitted a short vowel here in place of a long one; but Schulze (*Q. E.* p. 422) shews that all the cases brought forward by von Christ to prove this are insufficient.

699. From the mention of a single charioteer in 702 (where, however, Naber suggests τῷ δ' ἐλατῆρ' . . ἀκαχημένῳ) it would seem that a four-horse chariot is meant; the pl. ὄχεα being regularly used of a single chariot. For the very rare mention of such a team in H. see on Θ 185. The ancient critics, as Porphyrios tells us, regarded the line with suspicion on this ground; but it cannot be omitted. The mention of ἀέθλια in Elis naturally leads us to think of the Olympian games. It is likely enough that the idea was present to the poet's mind; but he could not without anachronism have named games which, according to the best authorities, were only established by Herakles in memory of Iolaos, after the death of Augeias, who is here still alive. The scholia remark, too, that the race is for a tripod (χρηματίτης), whereas the chariot race (first established in Ol. 25) was for a crown (στεφανίτης). Races on special occasions are of course familiar in H.; Nestor himself takes part in funeral games in Elis in Ψ 630 ff. For the form ἀεθλοφόροι see note on H 453 (ἵπποι ἀεθλοφόροι Brandreth).

κάσχεθε, τὸν δ' ἐλατῆρ' ἀφίει ἀκαχήμενον ἵππων.
 τῶν ὁ γέρων ἐπέων κεχολωμένος ἡδὲ καὶ ἔργων
 ἐξέλετ' ἄσπετα πολλά· τὰ δ' ἄλλ' ἐς δῆμον ἔδωκε
 δαιτρεύειν, μή τίς οἱ ἀτεμβόμενος κίοι ἴσης.
 ἡμεῖς μὲν τὰ ἕκαστα διείπομεν, ἀμφὶ δὲ ἄστν
 ἔρδομεν ἱρὰ θεοῖς· οἱ δὲ τρίτῳ ἡματι πάντες
 ἦλθον ὁμῶς αὐτοί τε πολεῖς καὶ μώνυχες ἵπποι,
 πανσυδίῃ· μετὰ δέ σφι Μολίονε θωρήσσοντο
 παῖδ' ἔτ' εὐντ', οὗ πω μάλα εἰδότε θούριδος ἀλκῆς.

705

710

705 ἀθ. Ar., om. Zen. || Ὑσσης U. 706. ἀμφὶ δὲ A (γρ. ἀμφὶ τε) DU Harl.
 a: ἀμφὶ τε Ω. 709. ΠΑΝΣΥΔΙῃ Ar. Ω: πασσυδίῃ(i) (i)JL Harl. a: ΠΑΝΣΥΔΙῃ
 T (sic! from cc supr. over nc or vice versa). || ἐωρήσσαντε Q. 710. παῖδε γ'
 ἔτ' ὄντ' PR.

703. τῶν goes with ἐπέων and ἔργων, 'these things, words and deeds'; implying apparently that an insulting message had been sent back by the charioteer. See B 629 for the wanton violence of Augeias. Note ἔργων without F: ἡδὲ τε Bentley.

704. ἐξέλετο, chose for himself; in a different sense from I 331. δῆμον, apparently the common stock; see notes on A 231, B 547.

705. Interpolated from ι 42, according to Zen. and Ar. But there is no serious objection to it here. δαιτρεύειν: see 688. Ὑσσης: better αἰσης, fair share; see A 418, and ν 138 λαχὼν ἀπὸ ληΐδος αἶσαν (Bentley). Fick reads ἴσσης, quoting Hesych. ἴσασθαι· κληροῦσθαι, Λέσβιοι. ἀτέμβεσθαι is a verb recurring only in Ψ and Od.

706. διείπομεν, impf. of διέπω, were disposing.

707. οἱ δέ, the Epeians, who make a raid to recover the booty taken from them. Many commentators have strangely fancied that this is the beginning of the war in which the fight already mentioned (671-6) was an incident. This leads to hopeless and needless confusion.

709. Μολίονε, the same as the Ἀκτορίωνε Kteatos and Eurytos, B 621; see 750 below. They played a great part in the Epic stories of Herakles, according to which they were slain in the campaign against Augeias. See Pindar O. x. 26-38; Paus. v. 1. 11-2. 2. The Homeric poems know them only as twin sons of Poseidon, and leaders of the Epeians. The two names Ἀκτορίων and Μολίων are both obscure. In form they are of

course patronymics, but they cannot both be so in reality, for they appear together in 750, and Homer never uses two patronymics together. The ordinary explanation is that Aktor was their nominal father, as Herakles is called son of Amphitryon, and that Μολίων is a metronymic from their mother Μολίωνη or Μολίνη (so Pausan. v. 2. 2). This is unlikely; the form Μολίονε is against it (though we may perhaps compare Δευκαλίδης = son of Δευκαλίων), and metronymics are almost unknown in Greece (Nessos, however, is Φιλυρίδης from his mother in Hesiod and Pindar). Others have proposed to derive both Μολίωνη and Μολίων from a supposed Μόλος, ancestor of the mother. For this there is no ground. The name Aktor is itself derived from Ἀκτορίων, not vice versa: the grandfather of Patroklos (785) is of course a different person. Later mythology made of the two brethren a pair of Siamese twins, διφυεῖς, with two heads and four legs and arms, but only one body (so Schol. A here and on Ψ 638, and apparently as early as Ibykos; see fr. 16, Bergk, where they are called ἐνίγυιοι). Welcker ingeniously, but not very probably, explained them as a personification of the two mill-stones (μῶλα, μύλη), and hence sons of Aktor 'the crusher.' Others have seen in the name Μολίων an appellative meaning 'the warlike,' ὁ μετὰ μῶλον ἰών, and Hesych. explains the word as μαχητής. So also Eustath. Others, including W.-M. Hcr.³ 13, more wisely abandon etymological interpretations, and recognise another instance of the divine twin brethren worshipped elsewhere as Ἄνακες, Διὸς κοῦροι, Tyndaridai, Apharetidai, etc.

ἔστι δέ τις Θρυόεσσα πόλις, αἰπεῖα κολώνη,
 τηλοῦ ἐπ' Ἀλφειῷ, νεάτη Πύλου ἡμαθόεντος·
 τὴν ἀμφεστρατόωντο διαρραῖσαι μεμαῶτες.
 ἀλλ' ὅτε πᾶν πεδίου μετεκίαθον, ἄμμι δ' Ἀθήνη
 ἄγγελος ἦλθε θεοῦσ' ἀπ' Ὀλύμπου θωρήσσεσθαι 715
 ἔννυχος, οὐδ' ἀέκοντα Πύλον κάτα λαὸν ἄγειρεν,
 ἀλλὰ μάλ' ἐσσυμένους πολεμίζειν. οὐδέ με Νηλεὺς
 εἶα θωρήσσεσθαι, ἀπέκρυψεν δέ μοι ἵππους·
 οὐ γάρ πώ τί μ' ἔφη ἴδμεν πολεμήϊα ἔργα.
 ἀλλὰ καὶ ὥς ἱππεῦσι μετέπρεπον ἡμετέροισι, 720
 καὶ πεζός περ ἐών, ἐπεὶ ὥς ἄγε νεῖκος Ἀθήνη.
 ἔστι δέ τις ποταμὸς Μινυήϊος εἰς ἄλα βάλλων
 ἐγγύθεν Ἀρήνης, ὅθι μείναμεν ἡῶ διαν
 ἱππῆες Πυλίων, τὰ δ' ἐπέρρεεν ἔθνεα πεζῶν.
 ἔνθεν πανσυδίῃ σὺν τεύχεσι θωρηχθέντες 725
 ἔνδιοι ἰκόμεσθ' ἱερὸν ῥόον Ἀλφειοῖο.
 ἔνθα Διὶ ῥέξαντες ὑπερμενεῖ ἱερὰ καλά,
 ταῦρον δ' Ἀλφειῷ, ταῦρον δὲ Ποσειδάωνι,
 αὐτὰρ Ἀθηναίῃ γλαυκώπιδι βοῦν ἀγελαίην,

711. π D (*supr.* c). 712. ἀλφειοῦ G Harl. b (*supr.* ω), Par. c (*supr.* Ω) d (j *supr.*). 717. ἐσσυμένως Cant. 718. θωρήσσεσθαι R. 722. μινυήϊος Q^T (*supr.* Ὑ over η): μινυήϊος R: μινυήϊος G. 724. ἐπέρρεεν A (T.W.A.) CH.IQSTU: ἐπέρρεον Ω. || πεζῶν: πολλά Mor. Cant. 725. ἐνεάδε Bar. (?): ἔνεα γε G: ἔνεα U Mor. || πανσυδίῃ GJL: πανσσυδίῃ T. 726. εὔδαιοι P: γρ. εὔδιοι ἢ τοι μεσημβρινοί R²: ἔνδαιοι (J¹?) T Cant. Mor. Vr. b A: ἔνδιοι δ' J (*p. corr.*). 727. ὑπερμενέ LU: ὑπερμενεῖ Q. 728. ταῦρον τ' ἀλφειῷ JT. 729. γλαυκώπιδι J. : ἀγελαίῃ T: ἀγελαίην G.

711. Θρυόεσσα πόλις, 'Sedge-town,' evidently the same as B 592 Θρύον Ἀλφειοῖο πόρον. For the complex geographical difficulties connected with these names see note on B 591.

712. νεάτη, *last*, lit. 'lowest,' see I 153.

714. πεδίου μετεκίαθον, a strange phrase, perhaps to be compared with 496 ἔφεπε κλονέων πεδίον, 'when they had *chased* the plain,' i.e. every warrior in it. This is not satisfactory, but neither is the alternative, 'when they had passed over' the plain; for this sense can hardly be got out of μετεκίαθον, and the words are out of place and very weak after the mention of the beginning of the siege. Bentley ingeniously read ἄλλο τε, with a comma after μεμαῶτες and a colon after μετεκίαθον.

719. πολεμήϊα ἔργα, 'the operations of war,' seem to be contrasted with the foray against the country-folk which constituted all Nestor's experience hitherto.

722. βάλλων, *emptying*, a unique use in H., but imitated by Ap. Rhodius ii. 744, etc.

724. ἐπέρρεεν, *kept flowing up* to us. Most mss. read ἐπέρρεον, but the singular is to be preferred, on account of the F of Fέθνεα, which is nowhere else neglected.

726. ἔνδιοι, *at mid-day*; see δ 450 ἔνδιος δ' ὁ γέρων ἦλθ' ἐξ ἁλός, compared with 400 ἥμος δ' ἥλιος μέσον οὐρανὸν ἀμφιβεβήκει of the same moment; lit. *in full light* (cf. δῖος, *bright*). Hesych. ἔνδια· μεσημβρία.

729. The variant ἀγελαίῃ is worth consideration. In any case it would seem as though ἀγελαίην contained an

δόρπον ἔπειθ' ἐλόμεσθα κατὰ στρατὸν ἐν τελέεσσι, 73
 καὶ κατεκοιμήθημεν ἐν ἔντεσιν οἷσιν ἕκαστος
 ἀμφὶ ῥοὰς ποταμοῖο. ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἀμφίσταντο δὴ ἄστυ διαρραῖσαι μεμαῶτες·
 ἀλλὰ σφι προπάροιθε φάνη μέγα ἔργον Ἄρηος·
 εὔτε γὰρ ἥελιος φαέθων ὑπερέσχεθε γαίης, 74
 συμφερόμεσθα μάχῃ Διὶ τ' εὐχόμενοι καὶ Ἀθήνῃ.
 ἀλλ' ὅτε δὴ Πυλίων καὶ Ἐπειῶν ἔπλετο νεῖκος,
 πρῶτος ἐγὼν ἔλον ἄνδρα, κόμισσα δὲ μώνυχας ἵππους,
 Μούλιον αἰχμητήν· γαμβρὸς δ' ἦν Αὐγείας,
 πρεσβυτάτην δὲ θύγατρ' εἶχε ξανθὴν Ἀγαμήδην, 75
 ἥ τόσα φάρμακα ἥιδη ὅσα τρέφει εὐρεῖα χθών.
 τὸν μὲν ἐγὼ προσιόντα βάλλον χαλκῆρεϊ δουρί,
 ἥριπε δ' ἐν κονίῃσιν· ἐγὼ δ' ἐς δίφρον ὀρούσας
 στῆν ῥα μετὰ προμάχοισιν. ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἔτρεσαν ἄλλυδις ἄλλος, ἐπεὶ ἶδον ἄνδρα πεσόντα 76
 ἡγεμόν' ἱππῆων, ὃς ἀριστεύεσκε μάχεσθαι.
 αὐτὰρ ἐγὼν ἐνόρουσα κελαινῇ λαίλαπι ἴσος,
 πεντήκοντα δ' ἔλον δίφρους, δύο δ' ἀμφὶς ἕκαστον

730. δόρπον : δεῖπνον Zen. || ἐλόμεσθα GP. 731. ἐν : ἐπ' LQT : ἀπ' P
 (supr. ἐν) : *π' R (α in ras., ἐν supr.). || ἔντεσιν : τεύχεσιν J. 732. αὐτὰρ
 JQ. 733. δὴ : δι' PQT Vr. b : δὲ A supr. || διαρραῖσαι AD Harl. a : δια-
 πραθείαι Ω, γρ. Α. 736. ἐμφορόμεσθα Vr. A : συμφορόμεσθα P. || μάχην PR.
 ἀθηναί J (supr. η). 737. ἐπειῶν : τινὲς ἀχαιῶν γρ. An. 738. πρῶτον Bar.
 740. θυγατέρ' HP. || ἔχε D. 741. ἤ(ι)δει CHQS Vr. b : εἶδεν Schol. Theokr.
 ii. 16. 743. ἄν κονίῃσιν J. 744. αὐτὰρ GQU. || ἐπειοὶ : ἀχαιοὶ Mor. (cf.
 694, 737). 746. ἡγεμόνες U. 747. ἐγὼ G. || ἐνόρουσα (A supr., T.W.A.)
 DHPQR TU : ἐπόρουσα Ω.

allusion in sound—not of course in sense—to this familiar name of Athene.

730=H 380. Zen. read δεῖπνον for δόρπον, but the latter word is obviously right, for the evening meal is meant.

733. On account of the F of *Ἄστυ*, Bekker conj. ἀμφέσταν δὴ (cf. Σ 233), Brandreth and Christ *Ἄστυ* δὴ ἀμφίσταντο.

734. προπάροιθε, before that came about. See on K 476.

735. ἥελιος φαέθων, an Odyssean phrase (four times). ὑπερέσχεθε, stood above the earth. Cf. I' 210, ν 93.

740. Ἀγαμήδην : apparently the Homeric name of Medeia, who has not yet been brought into the Argonautic legend. At all events, besides the resemblance of names, both are granddaughters of the

Sun (the father of Augeias), and are famed for their skill in drugs; Pind. *P.* iv. 233 παμφάρμακος ξείνα. But Aietes is established as father of Medeia as far back as Hes. *Theog.* 956-62. Schol. A here gives a short account of Medeia, ending οἰκήσασα δὲ αὐτὴ τὴν πλησίον Ἥλιδος Ἐφυραν πολυφάρμακον ἐποίησεν ἐπονομασθῆναι (cf. β 328-9). This seems to be an attempt to bring the two legends into connexion, through the name of Ephyre, which traditionally stood for Corinth (see Z 152), but is here a town in Elis (Strabo p. 338), on the Sellæis. See B 659, O 531, and M. and R. on α 259, where there is a full discussion of the different towns bearing this name.

748. ἀμφίς, one on each side of each chariot. Cf. 634, the only other case

φῶτες ὁδὰξ ἔλον οὐδας ἐμῶι ὑπὸ δουρὶ δαμέντες.
καί νύ κεν Ἀκτορίωνε Μολίωνε παῖδ' ἀλάπαξα, 750
εἰ μή σφωε πατήρ εὐρὺ κρείων ἐνοσίχθων
ἐκ πολέμου ἐσάωσε καλύψας ἥερι πολλῇ.
ἔνθα Ζεὺς Πυλίοισι μέγα κράτος ἐγγυάλιξε·
τόφρα γὰρ οὖν ἐπόμεσθα διὰ σπιδέος πεδίοιο
κτείνοντές τ' αὐτοὺς ἀνά τ' ἔντεα καλὰ λέγοντες, 755
ὄφρ' ἐπὶ Βουπρασίου πολυπύρου βήσαμεν ἵππους
πέτρης τ' Ὀλενίης, καὶ Ἀλεισίου ἔνθα κολώνη

749. **ΦΩΤΕΣ** : **ΦΥΝΤΕΣ** L. 754. **διὰ σπιδέος** Zen. AC¹ : δι' ἀσπιδέος Ar. Ω (ἀσπίδος (?)). 755. **κτείνοντες** (om. τ') DQ. || Schol. A ἐν ἄλλωι χω (χωρίς) λέγοντες is corrupt: χωρίς τοῦ λ **ἐλόντες** (?) Ludw. 757. **ἀλιείου** Ar. ADU : **ἀληείου** H (supr. ει) Steph. Byz. Cf. B 617.

where (in the vulg. reading) ἀμφίς precedes the acc. governed by it. In both passages it has of course supplanted an original ἀμφὶ *Φέκαστον*. Monro points out that **δίφρος** here means *chariot and horses*, whereas Homeric use restricts the word to the *car* as distinct from the rest of the chariot.

750. **ἀλάπαξα**, only here of slaying single men; elsewhere always of destroying towns or embattled ranks.

751. **εὐρὺ κρείων** is elsewhere used only of Agamemnon.

754. It is practically indifferent whether we read **διὰ σπιδέος** with Zen. or δι' ἀσπιδέος with Ar., as the origin and meaning of both forms are alike unknown. **σπιδέος** is explained by the scholia to mean *wide* or *long*; they quote from Aisch. σπιδιον μῆκος ὁδοῦ, and from Antimachos σπιδόθεν = μακρόθεν, adding the form σπιδόεις, and a verb σπίζω = ἐκτείνω(?). ἀσπιδέος is explained *round like a shield* or *covered with shields* (thrown away by the fugitives)—both equally absurd. Van L.'s ὑπασπίδιοι is ingenious, but the corruption is unlikely, and the word is used only of cautious advance against an unbeaten foe (cf. N 158, 807, II 609); it is entirely unsuited for pursuit. Possibly the word may be a forgotten proper name.

756. See B 615-7, from which it appears that Buprasion is a region, and the hill of Aleision and the Olenian rock localities on its boundaries. The correct form is Ἀλήσιον, as Steph. Byz. writes it, confirmed by Ἀλασυνῆς on an inscr. from Olympia (Collitz 1167 = *I.G.A.* 120). Steph. s.v. Ἀλήσιον says τὸ δ' Ἀλεισίων ἐστὶ τὸ νῦν "Ἀλαιοσινάων χώρα"

περὶ τὴν Ἀμφιδολίδα . . . κεῖται δὲ ἐπὶ τῆς ὀρεινῆς ὁδοῦ τῆς ἐξ Ἑλίδος εἰς Ὀλυμπίαν. The only clue to the position of the **πέτρῃ Ὀλενίῃ** is the name of Ὀλενος, a town on the N. coast at least twenty miles from any point on a road between Elis and Olympia. **Βουπράσιον** acc. to Strabo was the name of a district between Dyme and Elis, and therefore also roughly half-way between Olenos and Ἀλαιοσινάων χώρα. The passage in the Catalogue is therefore perfectly intelligible when it names the two latter sites as on the opposite sides of Elis; our present author has taken the names thence with complete disregard of geography, not only treating the two distant points as if they were close together, but evidently conceiving Aleision as the farther, whereas to Nestor coming from the south it was some twenty-five miles nearer than Olenos. No doubt he was an Asiatic Greek completely ignorant of the Peloponnesos. It is as though an inhabitant of Berkshire describing an invasion from the north were made to say, 'We marched to the Thames and found the invaders besieging Windsor; but we defeated them and drove them all the way to the Chilterns, as far as Aylesbury and Slough; and there we stopped the pursuit'—which would clearly shew that the author knew nothing of the country but the names.

757. **ἔνθα κέκληται**, sc. 'where is the hill which is called the hill of A.'; a pregnant expression hardly to be paralleled in H., but not unfamiliar in later Greek (Soph. *O. T.* 1452, etc. *ἐνθα κληίζεται οὐμὸς Κιθαιρών*). Agar (*J. P.*

κέκληται, ὅθεν αὐτὶς ἀπέτραπε λαὸν Ἀθήνη.
 ἔνθ' ἄνδρα κτείνας πύματον λίπον· αὐτὰρ Ἀχαιοὶ
 ἄψ' ἀπὸ Βουπρασίοιο Πύλονδ' ἔχον ὠκέας ἵππους, 760
 πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορί τ' ἀνδρῶν.
 ὥς ἔον, εἴ ποτ' ἔον γε, μετ' ἀνδράσιν. αὐτὰρ Ἀχιλλεὺς
 οἶος τῆς ἀρετῆς ἀπονήσεται· ἦ τέ μιν οἶω
 πολλὰ μετακλαύσεσθαι, ἐπεὶ κ' ἀπὸ λαὸς ὀληται.
 ὦ πέπον, ἦ μὲν σοί γε Μενοίτιος ὦδ' ἐπέτελλεν 765
 ἥματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε.
 νῶϊ δὲ ἔνδον ἑόντες, ἐγὼ καὶ δῖος Ὀδυσσεύς,
 πάντα μάλ' ἐν μεγάροις ἠκούομεν ὥς ἐπέτελλε.
 Πηλῆος δ' ἰκόμεσθα δόμους ἐν ναιετάοντας
 λαὸν ἀγείροντες κατ' Ἀχαιίδα πουλυβότειραν. 770
 ἔνθα δ' ἔπειθ' ἥρωα Μενοίτιον εὔρομεν ἔνδον
 ἠδὲ σέ, παρ δ' Ἀχιλλῆα· γέρων δ' ἱππηλάτα Πηλεὺς
 πίονα μηρία καῖε βοὸς Διὶ τερπικεραύνωι

758. κέκληται H. || αὐθις CH. 760. ἀπὸ: ἐπὶ P. 761. πάντες: πάντως H. 762. ὥς ἔην G. || ἔον γε PR Lips.: ἔην γε Ω. 763. εὐ τε H (συρτ. κ.). 764. μετακλαύσεσθαι HJR Lips. 767. νῶϊ δὲ: νῶϊν δ' HJ: νῶϊ δέ τ' QT: νῶϊ δ' DGPU. 767-85 ἀθ. Ar. Aph. 768. ἐπέτελλε: ἐκέλευε C. 770. ἀγείροντες P. || ἀχαιίδα P. || πολυβότειραν DPU: καλλιγύναικα J (γρ. πουλυβόταιρα) RT Par. k, ἐν ἄλλωι A, γρ. Vr. b. 773. μηρία καῖε Ar.: μηρί ἐκκ(ι)ε(ν) Ω (ἔουε Harl. a συρτ.). || βοῶν G.

xxiv. 281) suggests κέκληθ' (κέκληται), ὅθεν πάλιν αὐτὶς κτλ., *Alcisiōn*, where the hill slopes.

761. εὐχετόωντο, gave glory; see H 298.

762. ὥς ἔον, εἴ ποτ' ἔον γε: see on Γ 180. αὐτὰρ Ἀχιλλεὺς is the catchword from 664, with which we re-enter the original stream of narrative.

763. τας: so all mss.; but there can be no doubt that the right reading is ἥς or ἐῆς, cf. P 25 ἥς ἥβης ἀπόνητο, and see App. A. οἶος ἀπονήσεται, will have the profit to himself — an expression immediately corrected; '(nay, no profit; on the contrary) he will weep tears of penitence.' μετα- gives the idea of penitence through that of 'after' as in μεταμελεῖσθαι, etc. 765-6 = I 252-3.

767. Aristophanes and Ar. athetized from this line to 785, on the ground that the composition is prosaic; that they are inconsistent with the charge of Peleus to his son in I 254; that Peleus here ὥς εἶδωλον σπένδει, leaving to his son all the duties of hospitality.

More serious objections are that ὦδε in 765 is too far separated from the words to which it refers in 786; and that 784 appears also in Z 208, the repetition of such a line not being like Homer. But instead of athetizing it is better to say that here, as in other parts, the speech shews marks of growth. νῶϊ δὲ ἔνδον: edd. νῶϊ δέ τ'. But the hiatus is perhaps admissible in this place; see on B 87, 105. In any case the use of δέ τε is not suitable here.

770. πουλυβότειραν is elsewhere applied only to χθών. Perhaps therefore we should accept the usual καλλιγύναικα.

771. The reason which made Menoitios an inmate of Peleus' house is given in Ψ 85.

773. καῖε: so Ar.; mss. ἐκτε, which is obviously inferior. τερπικεραύνωι, 'hurler of the thunderbolt,' from τερπ- = τρεπ- by metathesis, root *tarḱ*, Virgil's 'qui fulmina torquet.' This explanation, given by G. Meyer in Curtius St. vii. 180, is far preferable to the ordinary 'rejoicing in the thunderbolt.' There

αὐλῆς ἐν χόρτῳ, ἔχε δὲ χρύσειον ἄλυσον
 σπένδων αἶθοπα οἶνον ἐπ' αἶθομένοις ἱεροῖσι. 775
 σφῶϊ μὲν ἀμφὶ βοὸς ἔπετον κρέα, νῶϊ δ' ἔπειτα
 στημένῳ ἐνὶ προθύροις· ταφὼν δ' ἀνόρουσεν Ἀχιλλεύς,
 ἐς δ' ἄγε χειρὸς ἐλών, κατὰ δ' ἐδριάσθαι ἄνωγε,
 ξείνιά τ' εὖ παρέθηκεν, ἃ τε ξείνοισι θέμις ἐστίν.
 αὐτὰρ ἐπεὶ τάρπημεν ἐδητύος ἡδὲ ποτῆτος, 780
 ἦρχον ἐγὼ μύθοιο, κελεύων ὕμμ' ἄμ' ἔπεσθαι·
 σφῶ δὲ μάλ' ἠθέλετον, τῶ δ' ἄμφω πόλλ' ἐπέτελλον.
 Πηλεὺς μὲν ὦι παιδὶ γέρων ἐπέτελλ' Ἀχιλλῆϊ
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων·
 σοὶ δ' αὖθ' ὦδ' ἐπέτελλε Μενόϊτιος Ἀκτορος υἱός· 785
 “ τέκνον ἐμόν, γενεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεύς,
 πρεσβύτερος δὲ σύ ἐσσι· βίῃ δ' ὃ γε πολλὸν ἀμείνων.
 ἀλλ' εὖ οἱ φάσθαι πυκινὸν ἔπος ἡδ' ὑποθέσθαι
 καὶ οἱ σημαίνειν· ὁ δὲ πείσεται εἰς ἀγαθὸν περ.”
 ὥς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται. ἀλλ' ἔτι καὶ νῦν 790
 ταῦτ' εἵποις Ἀχιλλῆϊ δαΐφρονι, αἷ κε πίθηται.

774-5 *om.* H^t. 776. βοῶν GJ, γρ. Harl. a. 777. προθύρῃσι Vr. h.
 778. ἐδριάσασθαι P. 780. τάρπωμεν L: τάρπομεν PR. 781. μύθοιο DU.
 782. σφῶϊ G. || ἠελέτην Zen. 785. αὖθ' ὦδ': ὁ πατήρ Eust. || αὖθ':
 αὖ L Mor. Par. c¹. 786. ὑπέρτατος Harl. d, *Et. Mag.* 225. 787. πρε-
 σβύτατος U. 788. ἐπακούσαι J (γρ. ὑποθέσθαι), and *ap.* Eust. 791. εἵποις Q
 (*supr.* οἱ). || In Pap. η the line ends with]con.

is no other instance in Homer of such a
 'subjective' epithet of a god; *λοχέαιρα*,
 which has been compared, is of course
 from *χέω*, not *χαίρω*. Meyer further
 points out that if *τερπι-* came from
τέρπω it should mean 'making glad the
 thunderbolt.' Cf. *H. G.* § 124 b.

774. *χόρτῳ*, the enclosed space of the
 court where stood the altar of Ζεὺς
 Ἐρκείος (χ 335). ἄλυσον, else only in
 Ω and Οἶλ.; the word seems to be
 identical in sense with *δέπας*, compare
 ο 469 ἄλυσσα with *δέπα* in ο 466, so also
 γ 50-1. ἄλυσον καὶ δέπας τὸ αὐτό Ath.
 xi. 783.

775. Döderlein is probably right in
 taking *ἐπὶ* to mean 'with,' 'in addition
 to,' as the practice was to pour libations
 not on the altar, but on the ground.

776. ἀμφὶ ἔπετον, were 'treating,'
 preparing for the meal. For this form
 of the 2nd person dual in historic tenses
 see *H. G.* § 5 ad fin., and note on Θ 448.
 Zen. read ἠελέτην in 782, and there-
 fore no doubt ἐπέτην here.

779. ξείνοισι θέμις ἐστίν, sc. παραθεῖ-
 ναι. Note the short form of the dat.
 pl. which cannot be removed without
 great violence.

782. σφῶϊ μὲν Brandr., σφῶϊ μάλ' van
 L. The contracted form is very rare
 and doubtful; cf. νῶ E 219, and N 47.

786. γενεῇ here means *descent* as son
 of a goddess, not *age* as in I 58. Cur-
 iously enough the ancient critics gener-
 ally took γενεῇ ὑπέρτερος to mean
younger. Strange fancies were built up
 on this line and II 96-100, for which
 reference may be made to Plato *Symp.*
 180, Athen. xiii. 601, Aischines in *Tim.*
 141 ff.

789. σημαίνειν, to give the word of
 command, see A 289. This is not
 consistent with Phoenix' claim to the
 same position in I 442, but Phoenix is
 of course unknown to the author of this
 passage. εἰς ἀγαθόν περ, 'for his own
 good,' as we say. Cf. I 102.

791. εἵποις ταῦτ' Bentley, τὰ εἵποις
 Heyne, ταῦτα σὺ εἶπ' Brandr. The

τίς δ' οἶδ' εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίναις
 παρειπών; ἀγαθὴ δὲ παραίφασίς ἐστὶν ἑταίρου.
 εἰ δέ τινα φρεσὶν ἥισι θεοπροπίην ἀλεείνει
 καί τινά οἱ παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ,
 ἀλλὰ σέ περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπέσθω
 Μυρμιδόνων, αἳ κέν τι φόως Δαναοῖσι γένηαι.
 καί τοι τεύχεα καλὰ δότω πόλεμόνδε φέρεσθαι,
 αἳ κέ σε τῶι ἴσκοντες ἀπόσχωνται πολέμοιο
 Τρῶες, ἀναπνεύσωσι δ' ἀρήϊοι υἱες Ἀχαιῶν
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
 ῥεῖα δέ κ' ἀκμήτες κεκμηότας ἄνδρας αὐτῇ
 ὥσαισθε προτὶ ἄστυ νεῶν ἅπο καὶ κλισιάων."

795

800

792. ὀρίναις H. 794-5 om. Zen. 794. θεοπροπίην R. 795. ὑπέφραδε L. || In Pap. η this line is followed by two ending in ογεροντος and ωνισσων.
 796. cē mēn S. || Ἰλαον ἀνωχθω Pap. η. 797. αἳ κέν: ἦν που G. || φάος Eust. on II 295: φόος GP. || γένηται G Par. k: γένοιςθε ἢ γένηαι Eust. (γέναιο on II 295). 798. In Pap. η the line ends κρηχθῆναι (the first κ uncertain).
 799. ἴσκοντες Zen. Ω: εἴσκοντες Ar. Lips.: εἴσκοντες D²QR. 800-1 om. LP.
 801. τ': τις G. || ἀνάπαυσις Lips. 802. δέ κ' om. Lips.: δ' P: δ' δν L. || κεκμηκότας GR. 802-3 ἀθ. Ar. 803. ὥσεσθε CGJR (supr. αι) S Vr. b A. Harl. a, Lips.: ὥσεσθαι HQ. || ποτὶ S.

opt. is used as a gentle imperative. The line in the Papyrus may have had εἰπών for εἴποις, and ended δεῦρο κάλεσσον (Nicole), or πόλεμόνδε κάλεσσον (Menrad).

792. ὀρίναις: this form is very rare in the 2nd and 3rd sing., cf. on B 4; δ 547 is the only other instance of the 2nd. G. Hermann conj. ὀρίνηις, comparing O 403, where Patroklos repeats the words of Nestor, using ὀρίνω. See, however, § 120. τίς Φοῖδ' Heyne.

794-803 = Π 36-45. Many critics, from P. Knight and Heyne on, have urged that the lines are interpolated here; they lose all their grace in the other passage if, instead of coming from Patroklos' own chivalrous thought, they are merely repeated by rote like a lesson. P. Knight includes also 792-3, as coming from O 403-4.

795. καί τινα, 'and such a prophecy has been declared to him,' a simple case of parataxis where, in later Greek, an explicative relative clause would rather have been added. Of the added lines in the Papyrus, the first is evidently ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος, the second is completed by Nicole αὐτὸς μὲν μενέτω νηῶν ἐν ἀγῶνι θοάων.

796. ἄλλος δ' ἅμα Nauck, with better

rhythm (see on B 751), but the phrase recurs in 189, 204, Π 38, forming in fact a large portion of the exceptions to 'Wernicke's law.' The Papyrus may have had τὸν δ' ἄλλον λαὸν ἀνώχθω (Nicole) or καὶ ἐπεσθαι λαὸν ἀνώχθω (Menrad).

798. Nicole completes the line in Pap. καὶ δότω ὦμοιν τὰ δ' αὖ τεύχεα θωρηχθῆναι (see Π 40).

799. ἴσκοντες only here (=Π 41) and δ 279, else always εἴσκειν: hence Ar. read εἴσκοντες, a very unlikely form, as even Herodianos remarks. ἴσκω is apparently for *ἴικ-σκω*, root *ἴικ* of *ἴοικα*, etc.

801. τειρόμενοι goes closely with ἀναπνεύσωσι, *may have pause from toil*. ὀλίγη κτλ.: the sense seems to be 'there is so little respite from war that even a short breathing-space will be precious' (as no actual victory can be won without Achilles himself).

802-3 were athetized by Ar. as being more in place in Π 44-5, where the Trojans have been fighting a long battle at the ships. But there is little reason for selecting this couplet only for condemnation; it should keep company with the preceding eight lines.

ὥς φάτο, τῶι δ' ἄρα θυμὸν ἐνὶ στήθεσσι δρινε,
 βῆ δὲ θέειν παρὰ νῆας ἐπ' Αἰακίδην Ἀχιλλῆα. 804
 ἀλλ' ὅτε δὴ κατὰ νῆας Ὀδυσσῆος θείοιο
 ἴξε θεῶν Πάτροκλος, ἵνα σφ' ἀγορή τε θέμις τε
 ἦεν, τῇι δὴ καὶ σφι θεῶν ἐτετεύχατο βωμοί,
 ἔνθά οἱ Εὐρύπυλος βεβλημένος ἀντεβόλησε,
 διογενῆς Ἐναιμονίδης, κατὰ μηρὸν οἷστῶι, 810
 σκάζων ἐκ πολέμου· κατὰ δὲ νότιος ῥέεν ἰδρῶς
 ὤμων καὶ κεφαλῆς, ἀπὸ δ' ἔλκεος ἀργαλέοιο
 αἷμα μέλαν κελάρυζε, νόος γε μὲν ἔμπεδος ἦεν.
 τὸν δὲ ἰδὼν ὤικτειρε Μενoitίου ἄλκιμος υἱός,
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα· 815
 “ ἂ δειλοί, Δαναῶν ἡγήτορες ἠδὲ μέδοντες,
 ὥς ἄρ' ἐμέλλετε τῇλε φίλων καὶ πατρίδος αἵης
 ἄσσειν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῶι.
 ἀλλ' ἄγε μοι τόδε εἰπέ, διοτρεφὲς Εὐρύπυλ' ἦρως,
 ἦ ῥ' ἔτι που σχήσουσι πελώριον Ἑκτορ' Ἀχαιοί, 820
 ἦ ἤδη φθίσονται ὑπ' αὐτοῦ δουρὶ δαμέντες.”

804. After this Pap. η has <τεῖρε γὰρ αἰνὸν ἄχος κραδίην, ἂ> κάχνη δὲ θυμὸν (suppl. Nicole). 805. παρὰ: ἐπὶ JT. || After this is a line in Pap. η ending]ενδυνεφαλα[, δυ and αλα uncertain, acc. to Diels; but Nicole reads no α . . α . . only. 807. ἦξε G. || Followed in Pap. η by <καὶ κλισίαι προπάροιθε νεῶν ὄρε> οκραϊράων (suppl. Nicole). 808. ἦεν J (supr. η) Q: εἶην H (supr. εν) Harl. a: εἶεν G: ἦην Ω. || βωμὸς G. 809. ἀντεβόλησεν Pap. η. 810. εὐδαιμονίδης J (cf. 575). 811. κατὰ: ἀπὸ Pap. η. 813. γέ μιν D: γε μὴν Q. 814. ἄλκιμος: ἀγλαός Pap. η, γρ. Vr. b. 815. ἔν τ' ἄρα οἱ φῶ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν Pap. η (without accents). 816. ἂ: ὦ G. 818. ἀργέτι δημῶι: γρ. ἠδ' οἰωνοῦς Λ. 819. διοτρεφὲς GH. 820. ῥ' ἔτι: ῥά τι G. 821. φθείσονται: φέσται Pap. η. || δαμάντες U.

805. Diels completes the added line in Pap. ἀγγελίην ἐρέων, αὐτίς τ' ἐνδυνε φάλαγγας, Nicole τὸν δ' εὖρε προπάροιθε νεῶν ὀρθοκραϊράων.

806. κατὰ, over against. The ships of Odysseus were in the centre of the camp; see l. 5. In H 383 the ἀγορή is held at the ship of Agamemnon, a more likely place.

807. θέμις, the giving of dooms. Cf. ι 112 τοῖσιν δ' οὐτ' ἀγοραὶ βουλευφόροι οὔτε θέμιστες. For the half local use we may compare κόπρος = byre, Σ 575, and the Attic ψῆφος = the place of voting, Eur. I. T. 945; πεσσοί, Mel. 68, τυρός = cheese-market, and so on. For the common altar of the camp see Θ 249.

808. ἦεν, the correct form, has been supplanted in nearly all mss. by the

indefensible ἦην, which recurs only in Od.; see H. G. § 12, van L. Ench. p. 520.

809. See 583 for the wounding of Eurypylos.

813. γε μὴν, however, 'still his spirit was unshaken'; so B 703, etc., in later Greek γε μὴν.

815. καὶ ῥ': καὶ F' Brandreth and van L.

817. ὥς ἄρα, like B 158, etc. οὕτω δὴ; thus then ye were destined. Or we might take ὥς as a simple exclamation, how are ye destined!

818. ἀργέτι for the more usual ἀργῆτι, white, as Φ 127.

820. σχήσουσι, will sustain, resist the attack of Hector; so M 166, but σχήσονται in P 639.

821. ὑπ' αὐτοῦ δουρί: see on Γ 436.

τὸν δ' αὖτ' Εὐρύπυλος πεπνυμένος ἀντίον ἤυδα·
 “ οὐκέτι, διογενὲς Πατρόκλεις, ἄλκαρ Ἀχαιῶν
 ἔσσεται, ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέονται.
 οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι, 823
 ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε
 χερσὶν ὑπο Τρώων· τῶν δὲ σθένος ὄρνυται αἰέν.
 ἀλλ' ἐμὲ μὲν σὺ σώωσον ἄγων ἐπὶ νῆα μέλαιναν,
 μηροῦ δ' ἔκταμ' ὀϊστόν, ἀπ' αὐτοῦ δ' αἶμα κελαινὸν 830
 νίζ' ὕδατι λιαρῶι, ἐπὶ δ' ἥπια φάρμακα πάσσε
 ἐσθλά, τά σε προτί φασιν Ἀχιλλῆος δεδιδάχθαι,
 δν Χείρων ἐδίδαξε, δικαιοτάτος Κενταύρων.
 ἰητροὶ μὲν γὰρ Ποδαλείριος ἠδὲ Μαχάων,
 τὸν μὲν ἐνὶ κλισίησιν ὄτομαι ἔλκος ἔχοντα,
 χρητίζοντα καὶ αὐτὸν ἀμύμονος ἰητῆρος, 835
 κείσθαι, ὃ δ' ἐν πεδίῳ Τρώων μένει ὄξυν Ἀρηα.”
 τὸν δ' αὖτε προσέειπε Μενoitίου ἄλκιμος υἱός·
 “ πῶς τὰρ ἔοι τάδε ἔργα; τί ρέξομεν, Εὐρύπυλ' ἦρως;

822. δ' αὖτ': **δηυ** Pap. η. || **ΠΕΠΝΥΜΕΝΟΣ** CPQRTU Pap. η, King's Par. a + d f g h, γρ. Vr. b, ἐν ἄλλωι A: **ΒΕΒΛΗΜΕΝΟΣ** Ω. 823. π.τροκλεις Pap. η. **ἄλκαρ**: **ἡμαρ** Pap. η. 825. πάντες, ὅσοι: ὅσοι πάντες H. 827. τῶν: τοῦ PQ Pap. η. || ὄρνυται LQ. || τοῦ δὲ σθένος ἀντὶ ὄρωρε | Ἔκτορος δὲ τάχα **ΝΗΑΣ** ἐνιπλῆσιν (i.e. ἐνιπρήσει) πυρὶ κηλέωι (κηλειω ms.) | **ΔΗΙΩΣΑΣ** Δαναοὺς παρὰ οἴν' ἄλός. αὐτὰρ Ἀχιλλεύς | <ἐς> ὅλος ἐ<ὼν> Δαναῶν οὐ κήδεταί οὐδ' ἔλαίρει Pap. η (without accents. See Θ 235, Λ 664). 828. **ΝΗΑ** μέλαιναν: **ΝΗΑΣ** ἀχαιῶν D. 829. μηροῦ τ' PQ. 830. χλιαρῶ R Lips.² Vr. A: **ΛΛΙΕΡΩΙ** Pap. η. || ἐπὶ: **επυ** Pap. η. || **ΠΑΣΣΩΝ** Pap. η. 831. **ΔΕΔΙΔΑΧΘΑΙ**: **ΔΕΔΑΣΘΑΙ** Zen. 832. **ΔΙΚΑΙΟΤΕΡΟΣ** G (and ap. Did.). 833. **ΠΟΔΑΛΗΡΙΟΣ** Pap. η. 835-6. In place of these two lines Pap. η has room for six, which are however lost. 838. **ἔοι**: **ἐν** R: **ἐνν** Zen. || **ΡΕΞΟΜΑΙ** R. || There is room for another (lost) line after this in Pap. η.

823. **ἄλκαρ**, *defence*, cf. E 644. It is difficult to suppose that the **ἡμαρ** of Pap. is more than a blunder. For 824 see on 311, I 235; the subject of **ΠΕΣΕΟΝΤΑΙ** seems to be Ἀχαιοί. Ar., however, took it to be Τρῶες. 826=659.

830. **ΠΑΣΣΩΝ** in Pap. is again apparently a mere blunder. Cf. E 900.

831. **ΠΡΟΤΙ** goes with Ἀχιλλῆος: the insertion of the verb between preposition and case is very unusual. For **ΔΕΔΙΔΑΧΘΑΙ** Zen. read **ΔΕΔΑΣΘΑΙ** (or -**ΑΑΣΘΑΙ**), as π 316. This looks much more like a Homeric form, and perhaps should be adopted in the text. Van L. reads **ΔΕΔΑΣΘΑΙ** as an aor., cf. ζ 233 **δέδαε** = **ἐδίδαξε**.

832. **ΔΙΚΑΙΟΤΑΤΟΣ** means, in modern

phrase, 'the most civilized,' most conversant with **δίκη**, the traditional order of society. So the Cyclops in ι 175 is οὐ δίκαιος as opposed to φιλόξενος. For the Centaurs see note on A 268; and for Cheiron cf. Δ 219, where he teaches Asklepios. The scholia properly remark that the legend of the education of Achilles by Cheiron is entirely inconsistent with the tale of Phoinix in I.

833. **ΙΗΤΡΟΙ ΜΕΝ . . Τὸν μὲν**, an anacoluthon; ὁ μὲν κείται should have followed, in order to be regular, as ὁ δὲ does in the second clause, 836. Cf. I 356-61, B 353, for similar anacolutha.

835. **ΧΡΗΤΙΖΟΝΤΑ**, *needing*, else only in Od. (three times).

838. **Πῶς τὰρ ἔοι**, *how can these*

ἔρχομαι, ὅφρ' Ἀχιλῆϊ δαΐφρονι μῦθον ἐνίσπω,
ὃν Νέστωρ ἐπέτελλε Γερήνιος, οὔρος Ἀχαιῶν·
ἀλλ' οὐδ' ὥς περ σείω μεθήσω τειρομένοιο.” 840

ἦ καὶ ὑπὸ στέρνοιο λαβὼν ἄγε ποιμένα λαῶν
ἐς κλισίην· θεράπων δὲ ἰδὼν ὑπέχευε βοείας.
ἔνθά μιν ἐκτανύσας ἐκ μηροῦ τάμνε μαχαίρῃ
ὄξυ βέλος περιπευκές, ἀπ' αὐτοῦ δ' αἷμα κελαινὸν 845
ρίζ' ὕδατι λιαρῶι, ἐπὶ δὲ ρίζαν βάλε πικρὴν
χερσὶ διατρίψας, ὀδυνήφατον, ἣ οἱ ἀπάσας
ἔσχ' ὀδύνας· τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἷμα.

839. ἐνίσπων L. 841. σείω μεθήσω: <σεῖ> ἀμελήσω Zen. || σοῖο P. ||
μεθέσσομαι TU. 842. στέρνοιο: στήθεσφι R. 843. ἐν κλισίῃ H. 846.
χλιαρῶ R Cant. Lips.² Vr. A. 848. ισχ Pap. η. || παύσετο Lips.

things be? For the potential opt. without *ἄν* cf. Δ 318, K 247. Zen. read *ἔην*. Düntzer *ἔη*, needlessly. *ῥέπουεν*, prob. a dubitative subj.

841. μεθέσω, lit. 'I will refrain from thee'; a curious expression. We have *μεθιέναι ἀλκῆς* and *πολέμοιο*, but not elsewhere a personal gen. Zen. read *σεῖ(ο) ἀμελήσω*, which Ar. regarded as less poetical. *περ* is not elsewhere found after *οὐδ' ὥς*.

842. ὑπὸ στέρνοιο λαβὼν, i.e. he put his arm round his waist to support him as he walked.

845. περιπευκές, *very sharp*, only here, but cf. A 51 *ἔχεπευκές*. αὐτοῦ, sc. μηροῦ.

846. ρίζαν πικρὴν, acc. to Schol. A either the *Achillea* ('yarrow') or *Aristolochia*, both plants being used as anodynes in Greek medicine.

847. ὀδυνήφατον, *pain-killing*. E 401.

M

INTRODUCTION

THAT the Book of the Battle at the Wall cannot belong to any but the last strata of the *Iliad* is sufficiently shewn by the presence of the wall itself as the centre of interest—an argument which has already been discussed, and will only be confirmed as we examine closely the later books. The whole character of the book confirms this preliminary conclusion. It may be described generally as a book of splendid similes and of two passages of the highest order—the speech of Sarpedon to Glaukos and the outburst of Hector to Polydamas—but as entirely lacking in real artistic unity. The narrative is throughout confused and unfinished, and it is impossible to gain any clear picture of the scene; though it might seem, with so definite a point, the storming of the wall, for centre, to be particularly adapted for unity of treatment.

We are met at the threshold by a passage so patently late that it has not escaped the remarks of the most careless critics. The mention of “demi-gods” in 23 takes us away at once from the Homeric world, and opens an entirely new order of conceptions. Yet it cannot be separated from the whole account of the destruction of the wall, which is only meant to meet a prosaic historic doubt, based on the fact that no remains of the great fortification were known to men. When the wall had been once introduced, it must needs be abolished; ὁ δὲ πλάσας ποιητὴς ἠφάνισεν, as Aristotle (quoted by Strabo, p. 598) most truly says. The idea has already met us at the end of the seventh book; the thought there suggested is here taken up and worked out in detail, but independently; the passages are parallel rather than complementary.

The next stumbling-block is the description of the five-fold division of the Trojan army (86–107). This is forgotten immediately, and never influences the story in any way; the ascription of all the allies to a single division contradicts the passages where they are spoken of as more numerous than all the Trojans (see B 130). It would seem that we have here a trace of the hand which has so often interpolated into the speeches of Nestor untimely displays of tactical erudition. So again the episode of Asios (110–74), though announced with peculiar solemnity, leads to nothing whatever, and is simply left without an ending. It is not till we reach the next book that we find the explanation of it. There, in a place which originally knew

nothing of the wall, Asios is found among the ships in his chariot. After the wall had been introduced, the presence of the chariot was evidently an anomaly, and a singularly ineffective passage was introduced here to give some sort of explanation.

With this passage goes the question of the gates of the Greek camp, which perplexed Aristarchos. Was the gate "on the left," where Asios attacked, the same at which Hector subsequently forced an entrance? Was there only one gate to the camp at all, and that on a flank instead of the centre? This conclusion, unpractical as it seems, was accepted by Aristarchos. The real fact is that the book has been put together, or grown up, without any clear conception of the point, and it is useless for us to try to make it consistent. Whether the author of Hector's attack ever thought of the existence of other gates is doubtful; it was probably enough for him that all he required was to direct his hearers' attention to one. He who added Asios thought it necessary at least to suggest another point of attack for his hero, without clearing up the consequent ambiguity.

Once more, the two attacks by Sarpedon and Hector are parallel and independent. That there existed a version in which Sarpedon was actually the first to force an entrance is clear from the words of II 558, *κείται ἀνὴρ ὃς πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν, Σαρπηδῶν*, the very phrase which in 438 of this book is applied to Hector. The two have been combined only by suppressing the end of Sarpedon's attack, leaving it as impotent in its result as that of Asios, in spite of the definite announcement of success in the words *πολέεσσι δὲ θῆκε κέλευθον* (399).

And finally, it must be pointed out that, though the similes in this book are on the whole the most elaborate and beautiful in Homer, and range through the whole of nature, human, animate, inanimate, and vegetable, yet some of them most curiously end in a manner suggesting that they were not composed for their present places, to which they are singularly inappropriate. The fine lion simile, 41-8, must surely have been meant for Aias retreating slowly with his face to the foe, not for Hector urging on the pursuit. The two Lapiths awaiting the onslaught in front of the gates are compared to oaks in 132-5, and then immediately (145 ff.) to two wild boars rushing out of the gates—a totally different and disturbing picture. Again in 167 ff. the comparison to a swarm of wasps can only have been meant to apply, as the opening leads us to suppose, to the whole Greek army; it is with curious infelicity suddenly so turned as to portray two men only.

ΙΛΙΑΔΟΣ Μ

Τεχνασχία.

ὥς ὁ μὲν ἐν κλισίῃσι Μενoitίου ἀειμος υἱὸς
 ἰάτ' Εὐρύπυλον βεβλημένον· οἱ δὲ μάχοντο
 Ἀργεῖοι καὶ Τρῶες ὁμιλαδόν· οὐδ' ἄρ' ἐλλε
 τάφρος ἔτι σχήσειν Δαναῶν καὶ τεῖχος ὑπερθεῖν
 εὐρύ, τὸ ποιήσαντο νεῶν ὑπερ, ἀμφὶ δὲ τάφρυν
 ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας,
 ὄφρα σφιν νῆας τε θοὰς καὶ ληΐδα πολλήν
 ἐντὸς ἔχον ῥύοιτο· θεῶν δ' ἀέκητι τέτυκτο
 ἀθανάτων· τὸ καὶ οὐ τι πολὺν χρόνον ἔμπεδον 1/

1. κλισίῃ GR.
 T. || ἔμπεδον Q.

5. δὲ: τε Ambr.¹

9. τὸ: τῷ C V. b A.

καὶ: καὶ

3. ὁμιλαδόν, in throngs; the battle is no longer confined to the πρόμαχοι, but all the masses of men on both sides are engaged.

5-6. Cf. H 449-50. οὐδὲ . . ἐκατόμβας is best taken parenthetically, 'without giving,' as we should say.

7. This line, but for the passage in H describing the building of the wall, would naturally imply that the wall had been put round the ships from the first, as an essential precaution. It is likely enough that this was the original idea; the explanation in H that it was built in a sudden emergency being an afterthought when the whole stratum containing the wall came to be incorporated with the Μενίς and Διομεδεΐα, which know nothing of it.

9. This line again, but for what immediately follows, would lead us to suppose that the destruction of the wall referred to is that wrought by the

Trojans on this very day, when γυμνώθη (M 399), and εἰσιπύοντο Ἀχαιῶν (O 361). If that is so, the line may limit the latest addition (see I 10-33); and to this awkward repetition of ἔμπεδον there is probably points. The difficulty of contradiction between these words O 361 has long been felt. Schol. (Porphyrios) mentions an explanation impossible of course, which gave ἔμπεδον here the literal meaning ἐν πεδίῳ κείμεν καὶ μὴ ἀλίπλοον. It has also been objected that ὄφρα . . μῆνι Ἀχιλλ. implies that the poet of these lines had before him a legend which gave a much longer duration of the μῆνις than the few days ascribed to it by the Πύρρος which would be so short a life for the wall as to afford no proper contrast with the picture of its subsequent destruction. But it is clear that the μῆνις is mentioned as the distinguishing mark of the period

ὄφρα μὲν Ἑκτωρ ζωὸς ἔην καὶ μῆνι' Ἀχιλλεὺς 10
 καὶ Πριάμοιο ἄνακτος ἀπόρθητος πόλις ἦεν,
 τόφρα δὲ καὶ μέγα τεῖχος Ἀχαιῶν ἔμπεδον ἦεν.
 αὐτὰρ ἐπεὶ κατὰ μὲν Τρώων θάνον ὅσσοι ἄριστοι,
 πολλοὶ δ' Ἀργείων οἱ μὲν δάμεν, οἱ δὲ λίποντο, 15
 πέρθετο δὲ Πριάμοιο πόλις δεκάτῳ ἐνιαυτῷ,
 Ἀργεῖοι δ' ἐν νηυσὶ φίλην ἐς πατρίδ' ἔβησαν,
 δὴ τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων
 τεῖχος ἀμαλδύναι ποταμῶν μένος εἰσαγαγόντες,
 ὅσσοι ἀπ' Ἰδαίων ὀρέων ἄλαδε προρέουσι,
 Ῥῆσός θ' Ἐπτάπορος τε Κάρησός τε Ῥοδῖός τε 20
 Γρήνικός τε καὶ Αἴσηπος δῖός τε Σκάμανδρος
 καὶ Σιμόεις, ὅθι πολλὰ βούγρια καὶ τρυφάλεια
 κάππεσον ἐν κονίησι καὶ ἡμιθέων γένος ἀνδρῶν·
 τῶν πάντων ὁμόσε στόματ' ἔτραπε Φοῖβος Ἀπόλλων,

11. ἦεν P King's: ἔπλεν DGQU Harl. a b, Par. c¹ (-εν c²) d (?) g: ἔπλε(ν) Ar.
 Ω (Ar. ἔπλεν, Zen. ἔπλε, ἀποκοπῇ τοῦ ἐπλετο Schol. T? see below). 12. δὲ:
 δὴ P. 14. δάμον P. 16. ἔβασαν Q. 17. ΜΗΤΙΟΩΝΤΟ: ΘΗΡΙΟΩΝΤΟ El.
 Mag. 266. 40. 20. ο' om. P. || κάρησός DU: κάρηκός Q. 21. αἴπησος
 R^t. || κάμανδρος GJL.

which required the building of the wall;
 is the *terminus a quo* of the wall, just
 the sacking of Troy mentioned in the
 line is the *terminus ad quem*.

1. ἦεν: vulg. ἔπλεν, a vox nihili; the
 Homeric forms are πέλεν and
 ετο. Schol. A says οὕτως Ἀρίσταρχος
 εν, Schol. T Ἀρίσταρχος ἐπλεν σὺν
 ν, ἐκ τοῦ ἐπέλεν συγκοπὴν δεχόμενος·
 δοτος ἐπλε ἀποκοπῇ τοῦ ἐπλετο. It
 extremely improbable that the only
 native to Ar.'s ἐπλεν was ἐπλε.
 more probably it was ἦεν, which
 the excellent support of P (it had
 ously been conj. by Heyne and
 Iret). The cause of the change
 no doubt an objection to end two
 future lines with ἦεν. But there
 several analogies for this in H.; see
 290-1.

There is an evident change of
 here; the line begins as though
 to be πολλοὶ δ' Ἀργείων δάμεν,
 ien, as in δ 495 πολλοὶ μὲν γὰρ τῶν
 ien, πολλοὶ δὲ λίποντο, the thought
 so who fell brings up that of the
 number who, unlike the Trojan
 survived.

ἡμαλδύναι: see on H 463.

Compare Hesiod *Theog.* 340-5,

where all these rivers, excepting Karesos,
 are named among the offspring of
 Okeanos and Tethys. Aisepos, Skaman-
 dros, and Simoeis (v. E 774, Z 4) are
 the only three which reappear in Homer.
 The Granikos is of course famous in
 later history, but those named in 20 are
 quite unknown.

22. δει applies only to the last two
 named. βούγρια (only here and π 296),
 shields of ox-hide, like βοεῖη and βούς:
 lit. 'the spoil of an ox' (ἀγρη). So
 E 509 ἀνδράγρια, warrior's spoils. Cf.
 Virg. *Aen.* i. 100 ubi tot Simois correpta
 sub undis Scuta virum galeasque et fortia
 corpora volvit.

23. ἡμιθέων, a word which is not
 only ἀπαξ λεγόμενον in Homer, but is
 totally inconsistent with his idea of the
 heroes, who, though of divine descent
 and stronger than men of his own day,
 are yet no more than men. The word
 is found in Hesiod *Opp.* 160 ἀνδρῶν
 ἡρώων θεῖον γένος, οἱ καλέονται ἡμίθεοι,
 in the thoroughly un-Homeric passage
 about the successive ages of mankind.
 Bentley's ingenious κάππεσον ἐν δίνησι
 καὶ ἰφθίμων μένε' ἀνδρῶν and Axt's simpler
 κ. ἐν κονίῃ καὶ ἀρηιθδῶν γένος ἀνδρῶν are
 equally unlikely.

ἐννῆμαρ δ' ἐς τεῖχος ἵει ῥόον· ὕε δ' ἄρα Ζεὺς 25
 συνεχές, ὄφρα κε θᾶσσον ἀλίπλοα τεῖχεα θείη.
 αὐτὸς δ' ἐννοσίγαιος ἔχων χεῖρεσσι τρίαιναν
 ἡγεῖτ', ἐκ δ' ἄρα πάντα θεμεῖλια κύμασι πέμπε
 φιτρῶν καὶ λάων, τὰ θέσαν μογέοντες Ἀχαιοί,
 λεία δ' ἐποίησεν παρ' ἀγάρροον Ἑλλήσποντον. 30
 αὐτὶς δ' ἡϊόνα μεγάλην ψαμάθοισι κάλυψε
 τεῖχος ἀμαλδύνας· ποταμοὺς δ' ἔτρεψε νέεσθαι
 κὰρ ῥόον, ἧι περ πρόσθεν ἵεν καλλίρροον ὕδωρ.
 ὥς ἄρ' ἔμελλον ὀπισθε Ποσειδάων καὶ Ἀπόλλων
 θησέμεναι· τότε δ' ἀμφὶ μάχῃ ἐνοπὴ τε δεδήει 35
 τεῖχος εὐδμητον, κανάχιζε δὲ δούρατα πύργων
 βαλλόμεν'. Ἀργεῖοι δὲ Διὸς μάστιγι δαμέντες

25. ἐννῆμαρ: ἐν δ' ἡμαρ Kallistratos: ἐν ἡμαρ (Krates?) *ap. Schol. T.*
 26. συνεχές A Harl. a. 28. θεμέλια GT. 30. ἐποίησαν J Par. j (*supr. οι*),
 Vr. b¹, and *ap. Did.* 31. αὖθις C. 33. καὶ ῥόον R¹. || ἵεν GHT: ἵεν D: ἵη
 A (γρ. ἵεν): ἵεν J: ἵε Q: ῥέε R: ἡ κοινὴ ἵει ἐστίν Herod. 34. ὥς ἡμελλον
 Zen. || ἡμελλον HJ Par. c¹ (or c²?) d.

25. For ἐννῆμαρ Kallistratos read ἐν δ' ἡμαρ, holding it wrong to suppose that a god would require nine days to destroy what men had built in one. But 25-6 disturb the context, and may well be omitted (Hentze). ἡγεῖτο then gives the picture of Poseidon leading the procession of gathered rivers against the wall; whereas with the present text it lacks significance. Besides, in H 452-3 a reason is given for the alliance of Apollo and Poseidon in the destruction, but there is no special excuse for the interference of Zeus.

26. For the scansion of συνεχές as a dactyl cf. ι 74 (the only other occurrence of the word in H.), and τ 113 πᾶρέχηι. Metrical necessity does not exist, and we must suppose that the initial σ of (σ)έχ-ω still makes itself felt. συνεχέως is found in Hes. *Theog.* 636 (Schulze *Q. E.* 173).

27. The trident as an attribute of Poseidon occurs elsewhere in H. only in the *Odyssey*.

28. ἐκπεμπε κύμασι, *expelled along the waves* of the sea; the dat. is comitative, as in 207 πέτετο πνοιῆς ἀνέμοιο. *H. G.* § 144.

29. φιτρῶν and λάων, gen. of material with θεμεῖλια.

30. λεία, possibly a sort of substantival use, 'he made smoothness,' made all smooth; compare phrases like

οὐκέτι φυκτὰ πέλονται. It is, however, simpler and quite possible to make the word agree with θεμεῖλια, *made them smooth*.

33. ἵεν = ἔσαν, as Pind. *I.* i. 25 λιθίνοις ὀπὸτ' ἐν δίσκοις ἵεν. Cf. B 752 ὅς ῥ' ἐς Πηνειὸν προῖεῖ καλλίρροον ὕδωρ (and the spurious Φ 58 Ἀξιοῦ δὲ κάλλιστον ὕδωρ ἐπὶ γαῖαν ἵησι). If we read ἵει (ἵη) we must refer it to Poseidon. ἵεν is also possible.

34. For ὥς ἄρ' ἡμελλον Zen. read ὥς ἡμελλον, a form not elsewhere found in Homer, and called 'barbarous' by Ar., though it is sufficiently established in later poets from Theognis onwards.

36. δούρατα, *beams* (as B 135, etc.), the φιτροί of 29. Ar. perversely took it to mean *spears cast against the towers* (ἐλλείπει ἢ ἐπὶ, ἵν' ἦ κανάχιζε δὲ δούρατα ὥς ἐπὶ πύργους βαλλόμενα). For βάλλεσθαι = *be pelted* cf. I 573 δούπος ὀρώρει πύργων βαλλομένων, 588 θάλαμος πύκ' ἐβάλλετο.

37. Cf. N 812 Διὸς μάστιγι κακῇ ἐδάμημεν Ἀχαιοί. The metaphor expresses the sway which Zeus wields over the battle, driving the armies backward and forward as a horse is driven by a goad (see on Ψ 387)—an idea which is more usually given by the metaphor of pulling with a rope. So Aisch. *Scyl.* 608 πληγῆς θεοῦ μάστιγι (see Verrall's note), *Ag.* 642, etc. διπλῇ μάστιγι τὴν Ἀρης φιλεῖ.

νηυσὶν ἔπι γλαφυρήσιν ἐελμένοι ἰσχανόωντο,
 "Ἐκτορα δειδιότες, κρατερόν μήστωρα φόβοιο·
 αὐτὰρ ὃ γ', ὥς τὸ πρόσθεν, ἐμάρνατο ἴσος ἀέλλῃ. 40
 ὥς δ' ὅτ' ἂν ἔν τε κύνεσσι καὶ ἀνδράσι θηρευτῆσι
 κάπριος ἢ λέων στρέφεται σθένει βλεμεαίνων·
 οἱ δέ τε πυργηδὸν σφέας αὐτοὺς ἀρτύναντες
 ἀντίοι ἴστανται καὶ ἀκοντίζουσι θαμειὰς
 αἰχμὰς ἐκ χειρῶν· τοῦ δ' οὐ ποτε κυδάλιμον κῆρ 45
 ταρβεῖ οὐδὲ φοβεῖται, ἀγνηορίῃ δέ μιν ἔκτα·
 ταρφέα τε στρέφεται στίχας ἀνδρῶν πειρητίζων·
 ὅππῃ τ' ἰθύσῃ, τῇ τ' εἵκουσι στίχες ἀνδρῶν·
 ὥς "Ἐκτωρ ἀν' ὄμιλον ἰὼν ἐλλίσσεθ' ἐταίρους
 τάφρον ἐποτρύνων διαβαινέμεν. οὐδέ οἱ ἵπποι 50

38. ἐεργμένοι CG (H *supr.*) Vr. b *in ras.* : ἐεργόμενοι R : ἐεργμένοι ἢ ἐελμένοι Eust.
 40. πρόσθεν : πρῶτον CJ. || ἐμάρνατο : ἐμαίνετο Aph. 41.
 θηρευτῆσι Par. c¹ e : ἐν τισι θηρητῆσι A. 42. κάπρος GJ. 43. ἀρτύναντας G.
 44. ἀντίον Ar. JT Par. c d g. 46. ἀγνηορίῃ : so Ar. : others ἀγνηορίῃ.
 47 *om.* H¹T. 48. ὅππῃ δ' Q. || ἰεύσαι CDJLQRS (*supr.* η). || τῇ τ' : τῇ δ' QR.
 49. ἐλίσ(c)σε' CGPQRT : ἐλίσσε' H Par. h (*supr.* λ), γρ. J : ἐλλίπσε' J : εἰλίσσε' *ap.* Nik. 50. διαβήμεναι T.

41. ὅτ' ἂν . . στρέφεται is obviously wrong; στρέφεται cannot be a subj., see note on A 67. Brandreth and Paech conj. ὥς δ' ὁπότ', Nauck ἥτε δ', Monro most ingeniously ὥς δ' ὅτ' ἐναντα (cf. T 67; but the dat. is unexplained, and there seems to be no better analogy than the doubtful dat. with ἀντίος in O 584, T 422, and with ἀντιάειν Z 127, Φ 151, 431). An original ὥς δ' ὅτε, with hiatus, would best explain the text.

43. πυργηδόν, *in serriced line*, κατὰ τάξιν τείχους Hesych., rightly. See on Δ 334.

46. φοβεῖται must here mean *fears*, in spite of the canon of Ar. that in Homer it always means *to flee*; cf. A 544. For the second half of the line cf. Z 407 δαιμόνιε, φθίσει σε τὸ σὸν μένος, and II 753 ἐῆ τέ μιν ὦλεσεν ἀλκή.

47. πειρητίζων takes the acc. only here; so that it seems very probable that the line is a faulty adaptation of O 615 καὶ ῥ' ἔθελε ῥῆξαι στίχας ἀνδρῶν πειρητίζων. This line and the next can hardly be defended; the repetition of στίχες ἀνδρῶν is very harsh, and the aor. ἔκτα following the presents according to the usual practice should mark the end of the simile (A 555, M 305, II 753, P 112, 664) (Hentze).

49. ἐλλίπσε' is the vulg. reading; it is an obvious anti-climax after so martial a simile, but the inappropriateness lies in the whole application of the comparison, not in any single word (see *Introd.*). The variant εἰλίσσεθ' is old, but looks like an attempt to give the application a superficial connexion with the simile by a reference to στρέφεται. Nikanor says τὸ ἐλίσσετο ἐκατέροις δύναται προσδίδοσθαι, καὶ σημαίνει ἢ τὸ παρεκάλει παρὰ τὸ λίσσεσθαι ἢ ἐστρέφετο παρὰ τὸ ἐλίσσω ῥῆμα. He decides in favour of the former, on account of the awkwardness of the pause in the fifth foot if we have to join ἐταίρους with ἐποτρύνων. Monro replies that there are two cases of similar rhythm in this passage, 44 and 51. But in the former at least θαμειὰς is best taken as part of the predicate, *dart thick the spears*. Compare note on N 611. Gerhard conj. ἐφέλίσσεθ' ἐταίρων, without removing the fundamental difficulty. λίσσεσθαι is a duty urged upon Hector in E 491.

50. It has been objected with force to οἱ that a reference to all the Trojan horses, not Hector's only, is needed. Hence Weil conj. οὐδέ τω, van L. οὐδέ ται.

τόλμων ὠκύποδες, μάλα δὲ χρεμέτιζον ἐπ' ἄκρῳ
 χεῖλει ἐφεσταότες· ἀπὸ γὰρ δειδίσσετο τάφρος
 εὐρεῖ, οὐτ' ἄρ' ὑπερθορέειν σχεδὸν οὔτε περῆσαι
 ῥηϊδίη· κρημνοὶ γὰρ ἐπηρεφές περὶ πᾶσαν
 ἔστασαν ἀμφοτέρωθεν, ὑπερθεν δὲ σκολόπεσσιν
 ὀξέσιν ἡρήρει, τοὺς ἴστασαν νῆες Ἀχαιῶν
 πυκνοὺς καὶ μεγάλους, δήϊων ἀνδρῶν ἀλεωρήν.
 ἔνθ' οὐ κεν ῥέα ἵππος εὐτροχὸν ἄρμα τιταίνων
 ἐσβαίη, πεζοὶ δὲ μενοίνεον εἰ τελέουσι.
 δὴ τότε Πουλυδάμας θρασὺν Ἴκτορα εἶπε παραστάς·
 "Ἴκτόρ τ' ἡδ' ἄλλοι Τρώων ἀγοὶ ἡδ' ἐπικούρων,
 ἀφραδέως διὰ τάφρον ἐλαύνομεν ὠκέας ἵππους.
 ἡ δὲ μάλ' ἀργαλέη περάαν· σκόλοπες γὰρ ἐν αὐτῇ

55

60

51. δὲ: γὰρ R. 52. χεῖλει ἐσταότες PQ Harl. b, Par. c d, γρ. J Eust.:
 χεῖλ' ἐσταότες King's. || ἐφεσταότες T: ἐφισταότες R: ἀφεσταότες J. 53.
 οὐτ' ἄρ: οὐ γὰρ TU, γρ. CJ. || οὐδὲ περῆσαι T. 54. ἐπι(ρ)εφές GU Cant.:
 ὑπηρεφές Q. || περὶ: διὰ Aph. 56. Ἰστασαν: ἔστασαν HJ: ἔστασαν Ar. Ω
 58. εὐτροχόν: εὐτροχόν PQR^mU Vr. A, γρ. Harl. a, Eust. 59. ἐσβαίη: καββαίη
 Zen. Aph. || εἰ: ἦ R Vr. A. 60. πολυδάμας U (surp. ου). 61. Ἴκτωρ J. |
 τ' om. DU. || ἐπικούροι A surp. 62. διὰ: γρ. περὶ A. || τάφρου Harl. a surp. |
 ἐλαύνετε μώνυχας J, γρ. Eust.: ἐλαύνομεν μώνυχας Par. b. 63. ἐν
 αὐτῇ C.

52. χεῖλει ἐφεσταότες is the vulg.; but the variant χεῖλει ἐσταότες is too strongly attested to be neglected, in view of the improbability of hiatus being introduced; it had already been conj. by Brandreth (χεῖλειν—he had a theory that ν ἐφελκ. could be added to the dat.) with the comment 'Homerus praepositionem non duplicat.'

53. σχεδόν here is not very easy to explain; Monro takes it to mean *right over, at a bound*, comparing σχέδιος and αὐτοσχέδιος, *immediate, off-hand*. Similarly παρασχεδόν in Ap. Rhod. i. 698 = *continuo*. Perhaps it may mean *in order, in serrated ranks*, lit. 'holding on' to one another; one here or there might cross, but only to be separated from the main body, and attacked in detail. This is closer to the sense of *near*, which is elsewhere universal in Homer. In this case it will go with both verbs.

54. κρημνοὶ ἐπηρεφές, *overhanging sides*. So πέτραι κ 131, μ 59. περὶ πᾶσαν, *round all the circuit* of the trench.

55. σκολόπεσσιν, *stakes* arranged along the upper edge, so as to prevent a jumper alighting, like the modern *abattis* or *chevaux de frise*.

56. Ἰστασαν: so P. Knight for the ἔστασαν of tradition and Ar., which is taken to be for ἔστησαν, but is an impossible form. (G. Meyer's suggestion, Gr. § 530, that the sigmatic aor. like other tenses may have originally had a weak stem for the pl., of which this is a solitary relic, is very improbable.) It occurs in other passages, but in each case with the variant ἵστασαν, which has rightly been adopted by edd. (see γ 182, also θ 435, σ 307, B 525, Σ 346). For the imperf. where we use the pluperf. see H. G. § 73; and also § 72. 2. Nauck's conj. ἡραρον is needless.

58. ῥέα: Bentley ρεῖ, Brandr. οὐ ρεῖα κεν.

59. For ἐσβαίη (*get within* the circuit) Zen. and Aph. read καββαίη, which is possible; see on 65. τελέουσι, future after historical tense, here only; Platt conj. εἰ τελέοιεν. But the fut. is familiar in late Greek, and in this book may be right. μενοίνεον, only here; the form is else always μενοινάω.

60. Ἴκτορα εἶπε, a constr. which recurs in M 210, N 725, P 237, 334, 651, T 375 (Ψ 155! ψ 91!). See note on E 170.

ὄξέες ἐστᾶσιν, ποτὶ δ' αὐτοὺς τεῖχος Ἀχαιῶν.
 ἔνθ' οὐ πως ἔστιν καταβήμεναι οὐδὲ μάχεσθαι 65
 ἵππεῦσι· στείνος γάρ, ὅθι τρώσεσθαι ὁῖω.
 εἰ μὲν γὰρ τοὺς πάγχυ κακὰ φρονέων ἀλαπάξει
 Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ ἴετ' ἀρήγειν,
 ἦ τ' ἂν ἐγὼ γ' ἐθέλοιμι καὶ αὐτίκα τοῦτο γενέσθαι,
 νωνύμνους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιούς· 70
 εἰ δέ χ' ὑποστρέψωσι, παλίωξις δὲ γένηται
 ἐκ νηῶν καὶ τάφρῳ ἐνιπλήξωμεν ὀρυκτῇ,
 οὐκέτ' ἔπειτ' ὁῖω οὐδ' ἄγγελον ἀπονέεσθαι
 ἄψορρον προτὶ ἄστν ἐλιχθέντων ὑπ' Ἀχαιῶν.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες. 75

64. ποτὶ A Harl. a, Par. a b f: προτὶ (Ar. ?) DJU Harl. b, Par. c d g: περί Ω. (T has only i legible; lemma περί θ' αὐτούς· προτὶ θ' αὐτούς.) 65. οὐ πως G: οὕτως R. || διαβήμεναι R. || οὐδὲ: ἰδέ J. 66. ἵππεῦσι: ἱππῆας Zen. Aph. 67. γάρ om. RS. || τοὺς Aph. (acc. to A; Ar. acc. to T): δὴ Ω. || ἀλαπάξει JP. 68. ἴετ' Ar. (ἴετ' οὕτως πᾶσαι Did.): ἴετ' P King's: βούλετ'(αι) Ω: γρ. βούλετο νίκην Eust. 70. νωνύμνους AHJT: νωνύμους Ω. || ἀχαιοὶ Q (syrr. ους). 71. χ' om. R. || ὑποστρέψουσιν R. || δὲ: τε GJ. 72. ὀρυκτῇ Vr. b. 74. ἐλελιχθέντων JPQ. 75. ἄγεθ', ὥς: <ἄγε> τῶς (πῶς T) Zen. || ἐγὼν Q.

64. ποτὶ, apparently *leaning against* them, i.e. close behind. The phrase is a curious one, but the vulg. περί is worse. Platt conj. αὐτήν, which is more natural (or αὐτῇ?). Throughout the book we are left in doubt as to whether or no there is a space between wall and moat. Much is made of the difficulty presented by the moat up to 200, but after that line it is completely forgotten, and we are never actually told that it is crossed.

65. Franke and Hentze reject this and the following line, on the ground that the difficulty lies not in the descent, but in the ascent on the opposite side. But for a chariot the descent of a κρημνὸς ἐπηρεφής is as serious a matter as the ascent. The idea seems to be, 'we cannot even get into the trench with horses, nor, even if we get across, can we fight on the other side; for the space between the wall and the trench is a στείνος, too small for chariots.'

66. τρώσεσθαι, *come to harm*, as in Herod. τρῶμα = *defeat*. So Ψ 341 and φ 293 οἶνός σε τρώει. For στείνος cf. Ψ 419.

69. τοῦτο here refers to what the speaker himself says, and is therefore one of the very rare exceptions to the

rule by which in H. οὗτος is distinguished from ὅδε. The distinction is less rigid in Attic writers, and the use of τοῦτο may therefore be a sign of lateness. It is only with some violence that we can read into it the proper sense, 'this object of yours.'

69–70 are to be taken parenthetically, the apodosis to εἰ μὲν in 67 being understood, or rather superseded; 'if Zeus means to destroy them—that is, what I wish to happen at once.' Obviously εἰ μὲν does not express a *condition* of his wishing the enemy destroyed. Cf. A 135–7.

71. ὑποστρέψωσι may be either *intrans.*, *turn against us* (A 446), or *turn us back* (E 581). But the former is the regular Homeric use. παλίωσις for παλιώξις, and hence always with long ι.

72. ἐνιπλήσσομεν, lit. 'stumble upon,' *get entangled in*, like the birds in χ 469 which ἔρκει ἐνιπλήξωσιν. So also O 344.

74. ἐλιχθέντων, *rallied*; for the order of words cf. B 334. ὑπό, with ἀπονέεσθαι, lit. *from under*, as often with verbs of flight, Θ 149, P 319, etc. There is no ground for taking ἐλιχθέντων with some to mean '(the Trojans) turned back by the Greeks,' contrary to the regular use of the word.

ἵππους μὲν θεράποντες ἐρυκόντων ἐπὶ τάφρῳι,
αὐτοὶ δὲ πρυλῆες σὺν τεύχεσι θωρηχθέντες
"Ἐκτορι πάντες ἐπώμεθ' ἀολλῆες· αὐτὰρ Ἀχαιοὶ
οὐ μενέουσ', εἰ δὴ σφιν ὀλέθρου πείρατ' ἐφήπται."

ὥς φάτο Πουλυδάμας, ἅδε δ' "Ἐκτορι μῦθος ἀπήμων, 80
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
οὐδὲ μὲν ἄλλοι Τρῶες ἐφ' ἵππων ἠγερέθοντο,
ἀλλ' ἀπὸ πάντες ὄρουσαν, ἐπεὶ ἴδον "Ἐκτορα δῖον.
ἠνιόχῳ μὲν ἔπειτα ἐὼι ἐπέτελλεν ἕκαστος
ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὐθ' ἐπὶ τάφρῳι· 85
οἱ δὲ διαστάντες σφέας αὐτοὺς ἀρτύναντο,
πένταχα κοσμηθέντες ἅμ' ἠγεμόνεσσιν ἕκαστοι.
οἱ μὲν ἅμ' "Ἐκτορ' ἴσαν καὶ ἀμύμονι Πουλυδάμαντι,
οἱ πλεῖστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
τεῖχος ῥηξάμενοι κοίλῃσι ἐπὶ νηυσὶ μάχεσθαι. 90
καὶ σφιν Κεβριόνης τρίτος εἶπετο· παρ δ' ἄρ' ὄχεσφιν
ἄλλον Κεβριόναο χερεῖονα κάλλιπεν "Ἐκτωρ.
τῶν δ' ἐτέρων Πάρις ἦρχε καὶ Ἀλκάθοος καὶ Ἀγήνωρ,
τῶν δὲ τρίτων "Ἐλενος καὶ Δηΐφοβος θεοειδής,
υἱὲ δὴ Πριάμοιο· τρίτος δ' ἦν Ἀσσιος ἦρως, 95

76. τάφρον GJ. 79. δῆ: δέ J. || πείρατ': πεῖραρ Zen. Aph. 80. πολυδάμας JU (*supr.* ου): *om.* P. 82. ἠερέεοντο Vr. b², γρ. fr. Mosc.: ἠερέεοντο R. 83. ἀπὸ πάντες: ἀποβάντες H (*supr.* π) PQ, γρ. J. 85. αὐτ' HT (*τινὲς αὖθι*) Par. k, γρ. Schol. A. || τάφρου R: τάφρον P. 86. ἀρτύναντο P King's: ἀρτύναντες Ag. Ω. 87. ἕκαστοι PQ King's, γρ. Nikanor: γρ. ἕκαστος A: ἔποντο Ω. 88. ἕκτορι (A *supr.*) PQ. || πολυδάμαντι U (*supr.* ου). 90. τεῖχος τε ῥήξαι καὶ ἐνιπρήσαι (ἐνιπρήσαι G) *πυρὶ νῆας* GS Harl. a (γρ. *as text*). Vr. A, fr. Mosc. (cf. 198). 91. τρίτος: δῖος R¹. 92. χερεῖω Q. 95. πριάμου Mor. Bar. Vr. b. || τρίτατος DG Mor. Bar. Vr. b.

77. πρυλῆες, apparently predicate, *on foot*: see on E 744.

79. πείρατ' ἐφήπται: H 102.

80. ἀπήμων, *profitable*, by the usual *litotes*. So N 748, Ξ 164, and in *Od.*, ε 268, etc. *οὔρος ἀπήμων*. But the passive sense *unharmed* is commoner.

82. ἠερέεοντο, *remained gathered together*, opposed to 86 διαστάντες. The curious variant ἠερέθ(ο)ντο (*stayed aloft*?) has the support also of a schol. ἠ[γ]ερέθοντο, ἀπαιωροῦντο, ἐκρέμαντο, and is apparently alluded to in Hesych. and *Et. Mag.* But the other occurrences of the verb (B 448, Γ 108, Φ 12) do not encourage us to substitute it for the text.

86. The text is obviously superior to the vulg. ἀρτύναντες . . . ἔποντο, with

the intolerable sequence of participles. Cf. Γ 1 for the phrase ἅμ' ἠγεμόνεσσιν ἕκαστοι.

87. This division of the army into five bodies is quite forgotten in the following narrative; the allies, who are here (101) made into a single division, are elsewhere represented as far outnumbering the Trojans; B 130.

91. Kebriones was chosen by Hector as his charioteer in Θ 318. τρίτος: it will be observed that each division has three leaders named.

93. ἐτέρων, *the second body*, as H 420, etc. With this enumeration compare the Catalogue of the Trojans, B 816-77; the Dardanii there (819-23) seem to compose the fourth division here.

Ἄσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
 αἰθωνες μεγάλοι, ποταμοῦ ἄπο Σελλήεντος·
 τῶν δὲ τετάρτων ἦρχεν εὐς πάϊς Ἀγχίσαιο
 Αἰνείας, ἅμα τῷ γε δύνω Ἀντήνορος υἱε,
 Ἀρχέλοχός τ' Ἀκάμας τε, μάχης ἐν εἰδότε πάσης. 100
 Σαρπηδὼν δ' ἠγεῖτο ἀγακλειτῶν ἐπικούρων,
 πρὸς δ' ἔλετο Γλαῦκον καὶ ἀρήϊον Ἀστεροπαῖον·
 οἱ γάρ οἱ εἴσαντο διακριδὸν εἶναι ἄριστοι
 τῶν ἄλλων μετά γ' αὐτόν· ὁ δ' ἔπρεπε καὶ διὰ πάντων.
 οἱ δ' ἐπεὶ ἀλλήλους ἄραρον τυκτῆισι βόεσσι, 105
 βάν ῥ' ἰθὺς Δαναῶν λεληημένοι, οὐδ' ἔτ' ἔφαντο
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.
 ἔνθ' ἄλλοι Τρῶες τηλεκλειτοὶ τ' ἐπίκουροι
 βουλῇ Πουλυδάμαντος ἀμωμήτοιο πίθοντο·
 ἀλλ' οὐχ Ὑρτακίδης ἔθελ' Ἄσιος, ὄρχαμος ἀνδρῶν, 110
 αὐθι λιπεῖν ἵππους τε καὶ ἡνίοχον θεράποντα,
 ἀλλὰ σὺν αὐτοῖσιν πέλασεν νήεσσι βοῆισι,
 νήπιος, οὐδ' ἄρ' ἔμελλε, κακὰς ὑπὸ κῆρας ἀλύξας,
 ἵπποισιν καὶ ὄχεσφιν ἀγαλλόμενος παρὰ νηῶν
 ἄψ ἀπονοστήσειν προτὶ Ἴλιον ἠνεμόεσσαν· 115
 πρόσθεν γάρ μιν μοῖρα δυσώνυμος ἀμφεκάλυψεν

96. ὃν : τὸν C. 97. μεγάλοιο RU. || ποταμοὶ Q. 99. τῷ γε : τῷδε H.
 100. τ' om. PT. 101. ἠγεῖτο P : ἠγήσατ'(ο) Ω. 103. γάρ οἱ : γὰρ δὲ R.
 105. ἀλλήλων J. || τυκτοῖσι Q¹R : πυκτῆισι G. 106. οὐδ' ἔτ' : οὐδ' R : οὐδέ
 τ' Ω : οὐ γὰρ Eust. 108. τρῶες : πάντες D. || τηλεκλειτοὶ G²PQ (S *supr.*) (T
supr.). 109. πολυδάμαντος U¹. 111. ἵππων Cant. 113. ὑπὸ : ἀπο T.
 115. ἐπινοστήσειν L. || ποτὶ GS. 116. δυσώνυμος A.

96-7 = B 838-9. The leaders of the second division are not named in the Catalogue.

101. ἠγεῖτο is clearly right, not the vulg. ἠγήσατ' : compare the preceding imperfects εἶπετο and ἦρχε. The desire to avoid the legitimate hiatus in the main caesura has frequently led to corruptions of this sort, as Ahrens has pointed out.

105. βόεσσι, shields, see H 238. This seems to indicate a rudimentary sort of *testudo*. The men stand so close side by side that the long shields hanging in front touch one another. Cf. N 130 f. φράξαντες δόρυ δουρί, σάκος σάκει προ-θελύμνῳ· ἀσπίς ἀρ' ἀσπίδ' ἔρειδε, κτλ.

107. The subject of σχήσεσθαι is probably, from the use of ἔφαντο, Δαναούς :

they fancied that the Greeks would no longer hold their ground. But there is an ambiguity as usual ; it may mean they thought they would no longer be stopped, but would fall upon the ships. See note on I 235.

112. σὺν αὐτοῖσιν, not simply 'with them,' but a form of the phrase αὐτοῖς τοῖς ἵπποις, horses and all. It has been pointed out in the Introd. that the following episode is added simply in order to explain how it is that when Asios is slain in N 384 ff. he has chariot and horses with him. The phrase which has caused so much trouble, νηῶν ἐπ' ἀριστερά (118), is taken from N 675, because the reference there covers the fight in which Asios falls.

116. δυσώνυμος : cf. Z 255 δυσώνυμοι

ἔγχεϊ Ἴδομενῆος, ἀγαυοῦ Δευκαλίδας.
 εἶσατο γὰρ νηῶν ἐπ' ἀριστερά, τῇ περ Ἀχαιοὶ
 ἐκ πεδίου νίσσοντο σὺν ἵπποισιν καὶ ὄχεσφι.
 τῇ ῥ' ἵππους τε καὶ ἄρμα διήλασεν, οὐδὲ πύληισιν 120
 εὐρ' ἐπικεκλιμένας σανίδας καὶ μακρὸν ὄχημα,
 ἀλλ' ἀναπεπταμένας ἔχον ἀνέρες, εἴ τιν' ἐταίρων
 ἐκ πολέμου φεύγοντα σαώσειαν μετὰ νῆας.
 τῇ ῥ' ἰθὺς φρονέων ἵππους ἔχε, τοὶ δ' ἄμ' ἔποντο 125
 ὀξέα κεκλήγοντες· ἔφαντο γὰρ οὐκέτ' Ἀχαιοὺς
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.
 νήπιοι, ἐν δὲ πύλησι δὺν ἀνέρε εὐρον ἀρίστῳ,
 υἱὲ ὑπερθύμῳ Λαπιθάων αἰχμητῶν,
 τὸν μὲν Πειριθόου υἱὰ κρατερὸν Πολυποίτην,
 τὸν δὲ Λεοντῆα βροτολοιγῶι ἴσον Ἀρηϊ. 130

117. δευκαλίωνος G (-ονος) Mor. Bar. 119. νείκοντο (C *supr.*) D (H *supr.*)
 T (*supr.* ὕ) U Harl. a, Vr. A, fr. Mosc.²: νίκαντο Q: νίκοντο C¹PR Vr. b, Lips.
 120. ἄρματα DGU. 122. ἐταῖρον Lips. 124. ἔχεν· οἱ δ' PQR. 125.
 κεκληγότες GJPQRUTU (Ar. διχῶς, κεκλήγοντες and κεκληγῶτες? cf. Π 430).
 127. ἀνέρε . . ἀρίστῳ Zen. Aph.: ἀνέρας (ἀνέρες J) . . ἀρίστους Ω. 128.
 υἱέ Zen. Aph. (υἱε ms.): υἱέας G: υἱεας R (*supr.* ac): υἱας Ω. || ὑπερεθύμῳ Zen.
 Aph.: ὑπερεθύμων T: ὑπερεθύμους Ω. 129. υἱέα T. 130. βροτολοιγὸν QR. |
 'Some add' υἱὸν ὑπερεθύμοιο (-ου ms.) κορώνου καινεῖδας (= B 746) Schol. T.

υἱες Ἀχαιῶν, τ 571 ἥδε δὴ ἡὼς εἰσι δυσώ-
 νυμος: *hardly to be named*, accursed.
 ἀμφεκάλυψεν: the metaphor is given
 fully in Π 350 θανάτου νέφος ἀμφεκάλ-
 λυψεν, cf. Υ 417, E 68. The idea is that
 of death darkening the eyes like a cloud
 (see Π 333).

117. For ἔγχεϊ Agar conj. the more
 usual ἔγχει ὑπ': for Ἴδομενεύς never
 admits an initial F. Δευκαλίδας, son
 of Deukalion, the patronymic being
 formed from the short form of the name;
 so Ἀνθεμίδης Δ 488 = *son of Anthemion*,
 Δ 473.

119. νίσκοντο may mean either *were*
 (now) *going* or *were wont to go*. The
 latter is preferable, as there is no mention
 of an attack on any stragglers, and εἰ
 with opt. in 122 perhaps implies that
 there were none. There is of course a
 causeway over the trench by which
 Asios drives across (διήλασεν).

120. πύληισιν, here evidently of a
 single gate; see *Introd.* and note on
 175.

122. Cf. Φ 531 πεπταμένας ἐν χερσὶ
 πύλας ἔχετ', εἰς δὲ κε λαοὶ ἔλθωσι πρότι
 ἄστυ πεφυγότες.

124. ἰθὺς φρονέων go together, with
 aim direct, as N 135 οἱ δ' ἰθὺς φρόνουν.
 So ἰθὺς μεμαῶς Θ 118, Λ 95.

125. For the form κεκλήγοντες (or
 κεκληγόντες) with the variant κεκληγῶτες
 see *H. G.* §§ 26 (1), 27, van L. *Ench.*
 § 159, and cf. note on κεκοπῶς N 60.
 The repetition from 106–7 at such close
 quarters seems very weak.

127. The dual, as read by Zen. and
 Aph. in this line and the next, clearly
 deserves the preference over the plur. of
 the vulg., as the tendency to substitute
 the plur. for dual is here, as elsewhere,
 reinforced by the tendency to abolish
 permissible hiatus. The form υἱέας does
 not recur elsewhere, but is of course
 implied in the declension υἱέας, etc.,
 which is constantly found.

128. The Lapiths are named again
 only in 181 and φ 297 in H. See,
 however, note on A 265–8. Here again
 the possibility of Attic influence is
 strongly suggested in so late a passage.
 Leonteus and Polypoites are named in
 B 740–7, without any specific reference to
 Lapith origin.

τὼ μὲν ἄρα προπάροιθε πυλάων ὑψηλάων
 ἔστασαν ὥς ὅτε τε δρύες οὔρεσιν ὑψικάρηντοι,
 αἶ τ' ἄνεμον μίμνουσι καὶ ὑέτον ἥματα πάντα,
 ῥίζησιν μεγάλησι διηνεκέεσσ' ἀραρυῖαι.
 ὥς ἄρα τὼ χεῖρεσσι πεποιθότες ἠδὲ βίηφι 135
 μίμνον ἐπερχόμενον μέγαν Ἄσιον οὐδὲ φέβοντο.
 οἱ δ' ἰθὺς πρὸς τεῖχος εὐδμητον βόας αὔας
 ὑψόσ' ἀνασχόμενοι ἔκιον μέγालι ἀλαλητῶι
 Ἄσιον ἀμφὶ ἄνακτα καὶ Ἰαμενὸν καὶ Ὀρέστην
 Ἀσιάδην τ' Ἀδάμαντα Θόωνά τε Οἰνόμαόν τε. 140
 οἱ δ' ἦ τοι εἴως μὲν ἐυκνήμιδας Ἀχαιοὺς
 ὄρνυον ἔνδον ἔοντες ἀμύνεσθαι περὶ νηῶν.
 αὐτὰρ ἐπεὶ δὴ τεῖχος ἐπεσσυμένους ἐνόησαν

131. τὼ: τὸν P (*supr.* ὦ). || οὐράων A (γρ. πυλάων) G. 132. τε *om.* C
 (*p. ras.*) GJLPQRT^r Lips.: τοι Vr. A b. || δρύες: δρύες ἐν GL (δρῦες). 135.
 τὼ: τοι R (*supr.* ὦ) King's Par. b. 138 *om.* H^t. || ἔκιον: κίετην Zen. Aph.
 (*cf.* 127). 139. ἄσιον R Vr. A. || καὶ (after ἄνακτα) *om.* PR. 140. ἀσιάδην
 Vr. A. || ἀδάμαντα PR (*supr.* θ) Eust. 141. θ' ἦ: δῆ DPTU Harl. a, fr.
 Mosc. || ἔως H (*supr.* τε over ἔ) U. || ἐυκνήμιδες ἀχαιοὶ (C *supr.*) U. 142.
 ὄρνυον CGHJT. || ἔοντες Ar. Ω (ἔοντες αἱ πλείους Did.): ἔοντας JPQ (*supr.*
 cc) RS (*supr.* cc) T Ambr. King's Vr. A (Par. g *supr.*): ἔοντε Par. b. 143.
 ἀπεσσυμένους J (glossed ἐφορμῶντας).

131. The difficulty alluded to in the *Introd.*, the simile which presents the two heroes as rooted like oaks in front of the gate, followed by another (145) which portrays them as rushing through the gates, has long been felt, and the three possible explanations are all old. (1) 141–53 are to be transposed, so as immediately to follow 130 (so 'some' in the long scholion of Porphyrios on the passage). (2) 131–40 and 141–53 are a double recension, and one of them should be expelled (Hephaistion, *ibid.*). (3) The poet, after stating the main fact, turns back to the circumstances which led up to it; so that 141–53, though subsequent in order, are to be understood as precedent in time, as in Z 159 (where, however, there is no ambiguity), and I 529 (where the confusion is even worse than here). This is Porphyrios' own explanation; but it seems to be equivalent to saying that the poet did not know how to tell a story. (2) is no doubt right, though we must not talk of 'expelling' either version till we consider ourselves in a position to reconstruct all the original elements of the *Iliad*.

137. Why πρὸς τεῖχος? We have just been told that they were attacking the gate, not the wall. Apparently this is a fragment of an older narrative where Asios leads a division against the wall on foot; we hear no more of horses and chariot. βόας, *shields*, see note on H 238 βῶν.

141. οἱ: to whom does this refer? If to the Lapiths, it should be τῶ, as 145 (and so Bentley conj.). Probably the pronoun at the beginning of the 'other recension' (141–53) may originally have had a quite different reference. εἴως, properly ἥος, *for a while*. In this sense it is always followed by μὲν, N 143, O 277, P 730, β 148, γ 126. In several of these passages the more usual τελὺς occurs as a variant, and so Brandreth (τελος) and Nauck (τῆος) would read here.

142. As the passage stands ὄρνυον must be transl. by a plpf., *had been inciting*; the narrative reverts to the moment preceding the attack of Asios, when the Lapithae are still on the walls. Hence ἔοντες, the reading of Ar. and best mss., is clearly preferable to the variant ἔοντας.

Τρῶας, ἀτὰρ Δαναῶν γένητο ἰαχὴ τε φόβος τε,
 ἐκ δὲ τῷ ἀΐξαντε πυλάων πρόσθε μαχέσθην 145
 ἀγροτέροισι σύεσσιν εἰκότε, τῷ τ' ἐν ὄρεσσιν
 ἀνδρῶν ἠδὲ κυνῶν δέχεται κολοσυρτὸν ἰόντα,
 δοχμῷ τ' αἴσσοντε περὶ σφίσιν ἄγνυτον ὕλην,
 πρυμνὴν ἐκτάμνοντε, ὑπαὶ δέ τε κόμπος ὀδόντων
 γίνεται, εἰς ὃ κέ τις τε βαλὼν ἐκ θυμὸν ἔληται· 150
 ὥς τῶν κόμπει χαλκὸς ἐπὶ στήθεσσι φαεινὸς
 ἄντην βαλλομένων· μάλα γὰρ κρατερῶς ἐμάχοντο,
 λαοῖσιν καθύπερθε πεποιοῦντες ἠδὲ βίηφιν.
 οἱ δ' ἄρα χερμαδίοισιν ἐνδμήτων ἀπὸ πύργων
 βάλλον, ἀμυνόμενοι σφῶν τ' αὐτῶν καὶ κλισιάων 155
 νηῶν τ' ὠκυπόρων. νιφάδες δ' ὥς πίπτον ἔραζε,
 ἅς τ' ἄνεμος ζαῆς, νέφεα σκιάοντα δονήσας,
 ταρφειὰς κατέχευεν ἐπὶ χθονὶ πολυβοτείρῃ·
 ὥς τῶν ἐκ χειρῶν βέλεα ῥέον, ἡμὲν Ἀχαιῶν
 ἠδὲ καὶ ἐκ Τρώων· κόρυθες δ' ἀμφ' αὖτον αὖτευν 160
 βαλλόμεναι μυλάκεσσι καὶ ἀσπίδες ὀμφαλόεσσαι.
 δὴ ῥα τότε ὤιμωξέν τε καὶ ὦ πεπλήγετο μηρῷ

144. αὐτὰρ GJT. || γένητ' CDQRT. || φόβος Ar. Ω: πόνος PR (*supr.* φ over η).
 146. εἰκότες DHJSTU Vr. b A. || τῷ τ': οἱ τ' HT. 147. δέχεται Ambr.
 (and *ap.* Did.?). || ἰόντων U². 148. αἴσσονται, περὶ δέ T. || περὶ τέ DU. 149.
 ἐκτάμνοντε CH Lips. (*p. ras.*): ἐκτάμνοντες Ω. 150. γίνεται L Ambr. || τε
om. PQRT. || ἔλοιο Bar. 151. ἐπὶ: ἐνὶ PR. || στήθεσφι D. 153. λαοῖσιν:
 λάοισιν Zen. 154. ἀπὸ: ὑπὸ R. 155. τ' *om.* T: δ' D. 156. δ' *om.* T¹.
 157. δινήσας P. 158. πολυβοτείρῃ DU. 159. ῥέον Ar. Ω: ῥέειν Par. h.
 160. κόρυθος A (*supr.* ε). || αὖτον: αὐτὸν L. || αὖτεον H. 161. βαλλό-
 μεναι Zen. Ω: βαλλομένων Ar. (A *supr.*). 162. ὦι . . μηρῷ (C *man. rec.*) DT.
 ἐπεπλήγετο (*om.* ὦ) P. || After this *add.* χερσὶ (χειρὶ U) κατὰ πρηνέεσσ' (πρηνέειαν
 U) ὀλοφυρόμενος δὲ προσχύδα (= O 114) P^mRU Cant. Eton. fr. Mosc.

147. δέχεται: an anomalous form, for which see note on B 794.

148. δοχμῷ: cf. Hor. *Carm.* iii. 22. 7 *verris obliquum meditantis ictum*.

149. Cf. A 417.

151. Observe how a mere detail in the original scheme of the simile is here made the base of a fresh simile. It must be confessed, however, that the sudden turn is rather disturbing to the effect. Ameis refers for similar 'two-sided' comparisons to O 623 ff., N 492 ff., 795 ff. κομπεῖν occurs only here.

153. Zen. appears to have read λάοισιν for λαοῖσιν, and to have explained it as = λάεσσιν, 'trusting to the stones

thrown from above.' Observe the use of καθύπερθε used attributively with the subst., where later Greek would require the addition of a participle, οὔσιν or the like.

160. The addition of the Trojans is a curiously awkward afterthought. ῥέον too, though the proper correlative to E 618 etc. δούρατ' ἔχευαν, has an odd effect in this connexion. αὖτον αὖτευν: cf. καρφαλέον αἰσεν N 409 (whence Fick conj. αἶον αἶον here), *fragor aridus* Virgil, and *sonus aridus* Lucretius.

161. μυλάκεσσι, as large as millstones, cf. H 270 μυλοειδέϊ πέτρῳ.

162=O 397, v 198.

Ἄσιος Ὑρτακίδης, καὶ ἀλαστήσας ἔπος ηὔδα·

“Ζεῦ πάτερ, ἦ ῥά νυ καὶ σὺ φιλοψευδὴς ἐτέτυξο
πάγχυ μάλ’· οὐ γὰρ ἐγὼ γ’ ἐφάμην ἥρωας Ἀχαιοὺς 165

σχήσειν ἡμέτερόν γε μένος καὶ χεῖρας ἀάπτους·

οἱ δ’, ὥς τε σφῆκες μέσον αἰόλοι ἢ μέλισσαι

οἰκία ποιήσονται ὁδῶι ἔπι παιπαλοέσσηι,

οὐδ’ ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένοντες

ἄνδρας θηρητῆρας ἀμύνονται περὶ τέκνων, 170

ὥς οἳ γ’ οὐκ ἐθέλουσι πυλάων καὶ δύ’ ἐόντε

χάσσασθαι, πρὶν γ’ ἢ κατακτάμεν ἢ ἀλῶναι.”

ὥς ἔφατ’, οὐδὲ Διὸς πεῖθε φρένα ταῦτ’ ἀγορεύων·

Ἐκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι.

ἄλλοι δ’ ἀμφ’ ἄλλησι μάχην ἐμάχοντο πύλησιν· 175

163. ἄσιος R¹ (γρ. ἄσιος R²). 164. φιλοψευδής γ’ S. 166. γε : τε JPT.

167. ἢ : ἢδὲ Q. 168. ποιήσονται ADPU Lips.² Vr. b¹ : ποίησονται Ω. || ἔπι : ἐνὶ H. 170. θηρητῆρας Q. 171. οἳ γ’ : οἳδ’ Ar. DPU. || ἐόντες DGQTU.

172. χεύσασθαι P (supr. α). || κατακτάμεν : κτάμεν DP : κατακτεῖναι (or -ἄναι?) Q.

173. πεῖθε P. 175-80 (181? v. Schol. T) ἀθ. Ar. Aph., om. Zen. 175. ἄλλησιν T (om. μάχην).

163. ἀλαστήσας, only here, O 21 ἡλάσσειν δὲ θεοί, and α 252 ἐπαλαστήσασα. The explanation of the word depends on that of ἀλαστος, which is generally derived from λαθ, in the sense *not to be forgotten*, which suits wherever it is an epithet of ἄχος or πένθος. But in X 261 Ἐκτορ ἀλαστε this will not do, nor is it easy to deduce the sense of the verb from it (‘to feel things intolerable, lit. not to be forgotten,’ hence ‘to break out in protest,’ as Monro and others explain, is very artificial). It is preferable with some of the ancient grammarians to derive ἀλαστος (or perhaps rather ἀλαστός) from *ἀλάζω, a by-form of ἀλά-ομαι with the sense of ἀλύω. The adjective will then mean ‘mad,’ *distraught*, and the verb ἀλαστέω, *to be distressed, at one’s wit’s end*.

164. The accusation is a mere outbreak of petulance. If ground for it is required, it may be found in the promise in A 207 sqq. : cf. Θ 170-82, Γ 365-6.

167. αἰόλοι, *bright-coloured, variegated*. Others after Buttmanu take it to mean *flexible*, from the thin waist of the wasp; cf. T 404 πόδας αἰόλος ἵππος. The same ambiguity arises in line 208 αἰόλον ὄφιν, X 509 αἰόλαι εὐλαί.

169. Observe the transition from the

subjunctive to the more graphic indicative.

170. ἄνδρας may be taken either with μένοντες, when for ἀμύνονται περί compare 243, or better with ἀμύνονται.

171. It has been mentioned in the Introd. that the comparison to a swarm of wasps or bees entirely loses its point when restricted to two men only. Erhardt remarks that we have only to read ὑψηλάων for καὶ δύ’ ἐόντε to restore good sense, by referring the comparison to the whole Greek army instead of the pair of Lapiths.

175-81. These lines, which the ancient critics unanimously rejected, are plainly an addition meant to explain that the gate where Asios attacked is not that where Hector ultimately breaks in. On this see the Introd. The question probably did not arise in the mind of the author of the Asios episode. Ar. discussed the question in his treatise *On the Naval Camp*, maintaining that there was only one gate, and that on the left (118). Such an arrangement would be absurd, and a comparison of N 312 and 679 shews that, in N at least, Hector is conceived as having attacked in the centre, where, if there was only one gate, it must have been. But it is

ἀργαλέον δέ με ταῦτα θεὸν ὧς πάντ' ἀγορεύσαι.
 πάντῃ γὰρ περὶ τείχος ὀρώρει θεσπιδᾶες πῦρ
 λάϊνον· Ἀργεῖοι δέ, καὶ ἀχνύμενοί περ, ἀνάγκῃ
 νηῶν ἡμύνοντο. θεοὶ δ' ἀκαχέιατο θυμὸν
 πάντες, ὅσοι Δαναοῖσι μάχης ἐπιτάρροθοι ἦσαν.
 σὺν δ' ἔβαλον Λαπίθαι πόλεμον καὶ δηϊοτῆτα.

180

ἔνθ' αὖ Πειριθόου υἱὸς κρατερὸς Πολυποίτης
 δουρὶ βάλεν Δάμασον κυνέης διὰ χαλκοπαρήϊου·
 οὐδ' ἄρα χαλκείῃ κόρυς ἔσχεθεν, ἀλλὰ διαπρὸ
 αἰχμῇ χαλκείῃ ῥῆξ' ὀστέον, ἐγκέφαλος δὲ
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
 αὐτὰρ ἔπειτα Πύλωνα καὶ Ὀρμενον ἐξενάριξεν·
 υἱὸν δ' Ἀντιμάχοιο Λεοντεὺς ὄζος Ἄρης
 Ἰππόμαχον βάλε δουρὶ κατὰ ζωστήρα τυχήσας.
 αὐτὶς δ' ἐκ κολεοῖο ἐρυσσάμενος ξίφος ὄξυ
 Ἀντιφάτην μὲν πρῶτον, ἐπαΐξας δι' ὀμίλου,
 πληῆξ' αὐτοσχεδίην· ὁ δ' ἄρ' ὕπτιος οὐδας ἔρεισεν·
 αὐτὰρ ἔπειτα Μένωνα καὶ Ἰαμενὸν καὶ Ὀρέστην
 πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.
 ὄφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα μαρμαίροντα,

185

190

195

176. ταῦτα om. R. || ἀγορεύσαι A *supr.* 179. ἡμύναντο U (*supr.* o). |
 ἀκαχέιατο PQRS Eton.¹ fr. Mosc. Vr. b A. || θυμῶ(ι) JT Harl. a¹, Par. a b c² f g j,
 ἐν ἄλλω A. 184. διαπρὸ : δι' αὐτῆς T. 185. χαλκείῃ : ἱεμένη G (I-) H
 (Iam-) JPRT (I-). 186. δάμασσε G. 187. πύλωνα : πέλωρα Vr. b. 190.
 αὐτοῖς C. 191. ὄμιλον H. 192. οὐδας ἔρεισεν Ar. P : οὐδας ἐρείσεν R :
 οὐδαί ἐρείσεν Ω. 193. ἱαμενὸν Q. 194. πουλυβοτείρῃ U. 195. ἐνάριζαν S. |
 ἀπ' : ὑπ' H.

useless to expect consistency in such details from a composite work like the *Iliad*. 175 is plainly adapted from O 414. Furthermore, the introduction of the poet's personality in 176 is a mark of a late origin, cf. B 484, 761, etc. In 177 *τείχος* is violently separated from *λάϊνον*, and the mention of fire is quite out of place, as the Trojans have not yet reached the ships, and indeed only a few have even crossed the trench. It has been proposed to join *λάϊνον* with *πῦρ* and explain it of 'the flame of battle carried on with stones.' This is, however, even less possible than to join *λάϊνον* with *τείχος*, however unnatural the order of the words is, and however feeble the adjective in the emphatic place. Bentley conj. *δήϊον*, which would evade the

difficulty, but is too familiar to be corrupted, unless from the Attic form *δάϊον*. Besides, when an epithet of *πῦρ*, *δήϊον* never has the first syll. in arsis; see on I 674.

181. The return to the two Lapiths is most clumsy, and the phrase *συμβαλεῖν πόλεμον* is unique.

184-6: cf. T 398-400; 185-6 = A 97-8. The variant *ἱεμένη* (*Φιεμένη*, *speeding*) is perhaps to be preferred to *χαλκείῃ*, which has been used in the preceding line.

189. *ζωστήρα* : App. B, vi. *τυχήσας*, *hitting his mark*, Δ 106.

192. *αὐτοσχεδίην*, sc. *πληγὴν* : see E 830 *τύπον δὲ σχεδίην*. *οὐδας ἔρεισεν* : see on A 144.

τόφρ' οἷ Πουλυδάμαντι καὶ Ἑκτορι κοῦροι ἔποντο,
οἷ πλεῖστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
τεῖχος τε ῥήξειν καὶ ἐνιπρήσειν πυρὶ νῆας,
οἷ ῥ' ἔτι μερμήριζον ἐφεσταότες παρὰ τάφρῳ.
ὄρνις γάρ σφιν ἐπῆλθε περησέμεναι μεμαῶσιν, 200
αἰετὸς ὑψιπέτης ἐπ' ἄριστερὰ λαὸν ἔέργων,
φοινήεντα δράκοντα φέρων ὀνύχεσσι πέλωρον
ζῶν ἔτ' ἀσπαίροντα, καὶ οὐ πῶ λήθετο χάρμης·
κόψε γὰρ αὐτὸν ἔχοντα κατὰ στήθος παρὰ δειρὴν
ιδνωθεὶς ὀπίσω· ὁ δ' ἀπὸ ἔθην ἤκε χαμᾶζε 205
ἀλγήσας ὀδύνησι, μέσῳ δ' ἐνὶ κάββαλ' ὀμίλῳ,
αὐτὸς δὲ κλάγξας πέτετο πνοιῆις ἀνέμοιο.
Τρῶες δ' ἐρρίγησαν, ὅπως ἴδον αἰόλον ὄφιν

196. πολυδάμαντι U¹. 197. om. A¹. 198. τε om. PR. || ῥᾶσαι DJTU. || ἐνιπρᾶσαι DJ: ἐνὶ πρᾶσαι U: ἐμπρᾶσαι T. 199. ἐσταότες P. || παρὰ: περὶ H. || τάφρον DHJT. 200. ἀπᾶλλος G. || περησάμεναι J. 201. αἰετὸς P. 203. καὶ: ὁ δ' Orig. c. Cels. iv. 244. 204. παρὰ: περὶ Lips. || δειρὴν: μαζὸν Q. 206. ἀλγήσας δ' T (om. δ' after μέσῳ). || ἐνὶ: ἐν JRS. || κάββαλ' CQSU Lips. Vr. A. || ἐγκάββαλ' H: ἐγκάμβαλ' T. 207. πέτετο: ἔπετο Plato Ion 539 c. 208. ὅπως: ἐπεὶ Bachm. Anec. ii. 185. || ὄφιν S (H syr.): δ*φιν Cant.: ἄλλοι δὲ ὄφιν μετέγραψαν Eust.

196. οἷ is here the relative, and so in the next line, which is added to describe those here named; in 199 it is demonstrative. Cf. 88-9.

198. ῥήξειν: for the fut. after μέμασαν here and in 200, 218 cf. note on H 36. The aor. has fairly good support here.

199. The narrative reverts to 59, μενολύεον εἰ τελέουσι.

201. ἔέργων, *skirting the host on his left*, i.e. flying along the line in front from right to left. For this sense of ἐέργειν cf. Herod. vii. 43 ἐπορεύετο ἐνθεῦτεν ἐν ἀριστερῇ μὲν ἀπέργων Ῥώτειον πόλιν, and so vii. 109, etc. It is derived from that of *bounding*, as B 845, etc.

202. φοινήεντα only here and 220; cf. δαφνοῖς of a snake, B 308.

203. ἔτι seems to go with ζῶν, ἀσπαίροντα explaining it. The variant ὁ δ' for καί, though found only in a late quot., is most probably right; it gives the required change of person, for the subj. of λήθετο is of course the snake.

204. Probably we ought to read, with Heyne, κόψε δὲ F' αὐτὸν ἔχοντα, *he struck him (the eagle) holding himself (the snake)*. κόψε and ἔχοντα both seem to require an object expressed, and if we

take αὐτόν as the acc. after κόψε the emphatic pronoun is out of place ('struck at him *in return*,' Monro). Herodianos apparently read γάρ αὐτόν, holding that αὐτός in the merely anaphoric and non-emphatic use was enclitic.

207. κλάγξας: the eagle's cry is called a *yelp* by Tennyson. πνοιῆις, a comitative dat.; see on κύμασι, 28. Ap. Rhod. imitates the use in i. 600, iv. 1624, πνοιῇ Ζεφύροιο θέεσκον, both times of a ship, where the case may rather be instrumental; though it would not be wrong to say that the eagle flew *by means of* the wind. ἄμα πν. ἀνέμοιο is the usual phrase.

208. αἰόλον, *glistening* or *irriggling*, see on 167. ὅπως: Brandreth conj. ἐπεὶ, which has some support from quotations, and is certainly right; see on A 459. ὄφιν: the word does not recur in H., and the irregular lengthening is unexplained. Tzetzes quotes from Hipponax (*fr.* 49. 6) a choliambic ἦν αὐτὸν ὄφιν τῶντικνῆμιον δάκνηι, and Antimachos (*fr.* 78) has Τήνου ὀφιοέσσης in a hexameter—the latter, however, is excused by metrical necessity. The same is true of ὀφιοδῆροι, in an oracle

κείμενον ἐν μέσσοισι, Διὸς τέρας αἰγιόχοιο.
 δὴ τότε Πουλυδάμας θρασὺν Ἔκτορα εἶπε παραστάς· 210
 “Ἔκτορ, αἰὲν μὲν πῶς μοι ἐπιπλήσσεις ἀγορήσιν
 ἐσθλὰ φραζομένωι, ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικε
 δῆμον ἔοντα παρέξ ἀγορευέμεν, οὔτ’ ἐνὶ βουλῇ
 οὔτέ ποτ’ ἐν πολέμωι, σὸν δὲ κράτος αἰὲν ἀέξειν·
 νῦν αὖτ’ ἐξερέω ὥς μοι δοκεῖ εἶναι ἄριστα. 215
 μὴ ἴομεν Δαναοῖσι μαχυσόμενοι περὶ νηῶν·
 ὧδε γὰρ ἐκτελέεσθαι ὀτομαι, εἰ ἐτεόν γε
 Τρωσὶν ὃδ’ ὄρνις ἐπῆλθε περησέμεναι μεμαῶσιν
 [αἰετὸς ὑψιπέτης ἐπ’ ἀριστερὰ λαὸν ἔέργων,]

211. ἐπιπλήσσεις Ar. Ω: ἐνιπλήσσεις PR (ἐνι) T King's. 214. κράτος: ἐν
 ἄλλωι κλέος A. 215. νῦν δ' [GS]T. || ἄριστον ἢ ἄριστα Eust. 216. μαχυσόμενοι D.
 218. ἐπῆλθε: ἤλθε Ar. 219 om. A^tCD^tH^t Lips.^t || αἰετὸς Lips.^m

quoted by Aristotle *mir. ausc.* 24. G. Meyer (*Gr.* § 210) compares the frequent cases of κχ, πφ, τθ written for simple χ, φ, θ: δκχον Pind. *O.* vi. 24, δκχέω ii. 67, σκύφρος Hes. *fr.* 194 (Kzach), and on inscriptions. The same lengthening is found but not expressed in letters, in βρόχος Theog. 1099, φιλόσοφον Ar. *Eccl.* 571, φαιῶχίτῳ Aisch. *Cho.* 1049. Schol. Heph. explains it διὰ τὴν σφοδρότητα τοῦ πνεύματος, ὡς καὶ Ἡλιοδώρῳι δοκεῖ τῇ δασεῖαι πλέον τι νέμειν, i.e. the breathed element of the aspirate makes position. Demetrios *de eloc.* thought that Homer purposely made a στίχος μείουρος for the sake of effect (to express the serpent's tail?). Brandreth conj. ἴδρον (cf. B 723); but the analogies given are sufficient to defend the text, whatever the explanation. See Schulze *Q. E.* p. 431 and App. D (c 3).

211. The exordium is quite inexplicable after Polydamas' speech in 80 ff., where he has given advice which Hector at once accepts. The two passages evidently belong to different versions; but the present conception of the relations of the two men is the more prevalent, as it recurs in N 726 ff., and is brought out at length in Σ 243–313. Polydamas is there introduced (249–52) as though he were an unknown character; and it is likely enough that he first appeared there, and is a later comer in this place, his words referring to the general view of him there established.

αἰεί, with αἰ, is an Attic form recurring only in Ψ 648, ο 379. Hence Brandreth conj. Ἔκτορ, ἔμ' αἰεὶ πῶς μὲν, van L. Ἔκτωρ, αἰεὶ πῶς μοι.

212. The repetition of the negative gives a rhetorical emphasis; the second οὐδέ going more especially with the verb, cf. οὐδέ ἔοικε A 119 and often; e.g. ε 212 οὐ πῶς οὐδέ ἔοικε.

213. δῆμον in the sense of 'one of the vulgar' is a strange use, as the tendency of δῆμος is so decidedly to express the total community as opposed to any individual. Hence Bentley's conj. δῆμον ἔοντα is probably right; cf. B 198 δῆμον ἄνδρα. Horace's *plebs eris*, *Ep.* i. 1. 59, may be an imitation, but proves nothing. παρέξ, aside from the straight way, i.e. *wrongly* (from Hector's point of view—a touch of irony). This sense is else only Odyssean: δ 348, ρ 139, ψ 16; cf. ξ 168.

214. ἀέξειν: supply ἔοικε from 212.

217. εἰ here assumes as a fact, and virtually = *since*.

218. ἐπῆλθε: Ar. ἦλθε to preserve the familiar scansion. But ὄρνις recurs in Ω 219, and in Attic we find ὄρνιν and ὄρνεις, and occasionally ὄρνις, Soph. *Ant.* 1021, *El.* 149, Eur. *Her.* 72. ὄρνις is the original stem, ὄρνις is from ὄρνι-ιθ-, a diminutive; cf. μαστίξ = μαστι-ιγ-s beside μαστίς. The form should not be interfered with, and the compound ἐπῆλθε is required as in 200. ὄρνις occurs in I 323, but there length may be due to the ictus.

φοινήμεντα δράκοντα φέρων ὀνύχεσσι πέλωρον 220
 ζών· ἄφαρ δ' ἀφέηκε, πάρος φίλα οἰκί' ἰκέσθαι,
 οὐδ' ἐτέλεσσε φέρων δόμεναι τεκέεσσιν ἐοῖσιν.
 ὥς ἡμεῖς, εἴ πέρ τε πύλας καὶ τεῖχος Ἀχαιῶν
 ῥηξόμεθα σθένει μεγάλῳ, εἴξωσι δ' Ἀχαιοί,
 οὐ κόσμῳ παρὰ ναῦφιν ἐλευσόμεθ' αὐτὰ κέλευθα· 225
 πολλοὺς γὰρ Τρώων καταλείψομεν, οὓς κεν Ἀχαιοὶ
 χαλκῷ δηιώσωσιν, ἀμυνόμενοι περὶ νηῶν.
 ὧδέ χ' ὑποκρίναιτο θεοπρόπος, ὃς σάφα θυμῷ
 εἰδείη τεράων καὶ οἱ πειθοίατο λαοί."

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἑκτωρ·
 "Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις· 231
 οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
 εἰ δ' ἐτεὸν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
 ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί,
 ὃς κέλεαι Ζηνὸς μὲν ἐριγδούποιο λαθέσθαι 235
 βουλέων, ἅς τέ μοι αὐτὸς ὑπέσχετο καὶ κατένευσε·
 τύνη δ' οἰωνοῖσι τανυπτερύγεσσι κελεύεις
 πείθεσθαι, τῶν οὐ τι μετατρέπομ' οὐδ' ἀλεγίζω,
 εἴ τ' ἐπὶ δεξιῇ ἴωσι πρὸς ἡῶ τ' ἡέλιόν τε,

223. ἡμεῖς: οἱ μὲν J. || τε om. JQ. 224. εἴξωσι CJ. 225. ναῦφιν
 Bar. || αὐτοκέλευθα(α?) D. 226. καταλήψομεν R. || οὓς περ Q. 227.
 δηιώσωσιν GQ Lips.: δηϊόσωσιν L. 228. ὑπεκρίνατο (H *supr.*) R: ὑπεκρίνετο
 GH¹Q: ὑπεκρίνατο P: ὑποκρίνατο Eton. fr. Mosc. 229. πεπιθοίατο Ambr. (pe
 dotted as wrong). 230. τὸν δ' ἡμῖβειτ' ἔπειτα μέγας κ. "E. Zen. 231. πολυ-
 δάμα R¹: πουλυδάμαν Zen. 232. αμείνονα Ambr.: ἀμύμονα S^tU (*supr.*
 ἀμείνονα by H. Estienne). 233. δ' om. Ambr. 234. ἄρα: ap Ambr. 235.
 μὲν om. T. || ἐριγδούποιο J.

222. ἐτέλεσσε, completed his journey, φέρων δόμεναι being taken together. For this pregnant sense of τελέω cf. η 325 ἀτερ καμάτοιο τέλεσαν ἡματι τῷ αὐτῷ.

224. εἴξωσι, it will be seen, has very much better support than εἴξουσι, but it may be questioned if the fut. indic. is not better here—ῥηξόμεθα being of course ambiguous. Compare the end of Hector's reply, 248-50, where the fut. indic. is used; his words sound almost like a taunting echo of these. But see H. G. § 292 b in defence of the subj.

225. οὐ κόσμῳ, *litotes*. αὐτὰ κέλευθα: so θ 107 ἦρχε δὲ τῷ αὐτῇ ὁδόν, and so π 138; in Z 391 we have τὴν αὐτὴν ὁδόν.

229. For the gen. after οἶδα see H. G. § 151 d; and for the transition from the

rel. ὃς to the anaphoric οἱ compare A 79, etc.

231-4 = H 357-60.

236. For this promise see the note on 164.

238. Paley suggests that a note of interrogation should be put after πε-
 εσσεαι, which gives more force to the emphatic τύνη: 'are you the one to persuade me?'

239. This line opens the difficult question of Homeric augury. The Trojans are at the moment looking N.; a bird has passed them 'keeping them on his left,' i.e. flying from their right to left, from E. to W., through N., i.e. 'wider-shins,' 'against the sun,' 'counter-clockwise'; whereas the lucky ways are from left to right, with the sun, from W. to E.

εἴ τ' ἐπ' ἀριστερὰ τοί γε ποτὶ ζόφον ἡρόεντα.
 ἡμεῖς δὲ μεγάλοιο Διὸς πειθώμεθα βουλῇ,
 ὃς πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.
 εἰς οἶωνός ᾗριστος, ἀμύνεσθαι περὶ πάτρης.
 τίπτε σὺ δείδοικας πόλεμον καὶ δηϊοτῆτα;

240

240. οἱ γε Q.

241. θ' αὖ R.

243. ἀμύνεσθαι S.

244. δέδοικας JQR¹.

In whichever direction an observer looks, the direction from his right to his left will always be 'widershins,' so long as he regards himself as the centre of the horizon; but it will only be from E. to W. so long as he looks N. But if ζόφος means W. (on which point see below), Hector speaks as though the two conditions were identical. Are we therefore to conclude, as has almost universally been done, that the Homeric augur always looked to the N.? The conclusion is hardly justified; Hector may be speaking only with a special reference to the omen which is uppermost in his thought. For we find in other cases that the position of an omen to the right is lucky even when we must suppose that the observer is facing S.; see K 274. In the case immediately before us the main element seems to be the *direction* of flight, and this is insisted on in Hector's words. But in other cases mere *position*, apart from direction of movement, is sufficient, e.g. K 274, Ω 312, ω 311. And whether the augur could detect the direction of the movement of the lightning flash in B 353, I 236 may be doubted; it seems more natural to take ἐπιδέξια, ἐνδέξια in those two places as meaning 'on the right hand' rather than 'from left to right.' But the main difficulty arises when we come to the circulation of the wine. Here the drinker is on the circumference of a circle, looking inwards. Thus 'right' and 'left' with regard to the movement of the sun have changed places; if he passes the wine from his left hand to his right, the previously lucky direction, it is now going 'widershins,' the previously unlucky direction. We may get over this by supposing that the wine-pourer goes round the circle outside, and that ἐνδέξια is used from his point of view, just as in 201 ἐπ' ἀριστερά is from the eagle's; 'having the guests on his right' is still the same as 'with the sun' (see Jevons in *C. R.* x. 22). Or we may hold that 'widershins' was the lucky direction

for the wine, as it is said that some folk in Scotland still do (*Darbishire Rel. Phil.* 70 ff.). Again, in many cases the direction or position of the omen seems to be of no importance; all depends on concomitant circumstances. The general conclusion is clear—that we can form no consistent scheme of Homeric augury; it would be strange if we could, for the existence of contradictions is the very *raison d'être* of the θεοπρόπος δὲ σάφα θυμῷ εἰδείη τεράων. A further question is raised in Darbishire's paper already referred to, that of the meaning of ποτὶ ζόφον ἡρόεντα as opposed to πρὸς ἥω τ' ἡελίον τε. It is there argued with some force that these expressions mean 'to the north' and 'to the south' respectively, not to east and west. There can be no doubt that these points of the compass suit best the conceptions of the realm of darkness and the realm of the sun. The sense N. and S. also simplifies a notorious crux in ι 26, where Strabo took πρὸς ζόφον to mean 'to the N.,' as the facts require. But then we are obliged to fall back upon the supposed primitive sense of ἥως, *brightness, daylight*, rather than *dawn*. If this interpretation be upheld, it appears that there is no longer any ground for the ordinary statement, based solely, it would seem, on this passage, that the Greek augur faced the N.; it will follow that he normally faced the E., for Hector's statement would become general; the eagle of 201 cannot have flown from S. to N.

It may be noticed that this indifference of Hector to omens is in the spirit of the Homeric age; the art of augury is little developed and has little positive effect at any time. Signs encourage or discourage a resolution already taken, but they never determine or prevent any enterprise as they did in later times. Indeed they are elsewhere lightly spoken of; e.g. β 181 δρῖνες δέ τε πολλοὶ ὑπ' αὐγᾶς ἡελίοιο φοιτῶσ', οὐδέ τε πάντες ἐναΐσιμοι.

εἴ περ γάρ τ' ἄλλοί γε περὶ κτεινόμεθα πάντες 245
 νηυσὶν ἐπ' Ἀργείων, σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι.
 οὐ γάρ τοι κραδίη μενεδήϊος οὐδὲ μαχήμων.
 εἰ δὲ σὺ δηϊοτήτος ἀφέξεται, ἢέ τιν' ἄλλον
 παρφάμενος ἐπέεσσιν ἀποστρέψεις πολέμοιο,
 αὐτίκ' ἐμῶι ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσεις." 250
 ὥς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἅμ' ἔποντο
 ἠχῇ θεσπεσίῃ. ἐπὶ δὲ Ζεὺς τερπικέραυνος
 ὤρσεν ἀπ' Ἰδαίων ὀρέων ἀνέμοιο θύελλαν,
 ἣ ῥ' ἰθὺς νηῶν κονίην φέρειν· αὐτὰρ Ἀχαιῶν
 θέλγε νόον, Τρῳσὶν δὲ καὶ Ἑκτορι κῦδος ὄπαζε. 255
 τοῦ περ δὴ τεράεσσι πεποισότες ἠδὲ βίηφι
 ῥήγνυσθαι μέγα τείχος Ἀχαιῶν πειρήτιζον.
 κρόσσας μὲν πύργων ἔρουν, καὶ ἔρειπον ἐπάλξεις,

245. γε om. H. 246. ἐπ': ὑπ' Zen. T. || ἐστὶν ὀλέσσει J. 247. τοι: τι J.
 248. ἀφέξεται D Cant.: ἐφέξεται J. || ἢέ: εἴ τε C: ἢ τε Eton. || τιν': τι R.
 249. ἀποστρέψης T (ἀποστρέψας A, T.W.A.). || πολέμοιο: πολεμίζειν HU.
 250. ὀλέσσης Eton. Lips. fr. Mosc. 253. ὥσεν G. || εὐελλα D. 255. ὄπασεν
 L (supr. z).

245. περὶ, *all around*, in every direction.

250=Λ 433. 244-50 were bracketed by Bekker; a modern poet would certainly not have added them after the fine climax in 243, but in matters such as this modern taste is not decisive; a modern poet would have closed the *Agamemnon* with the murder. The sudden change of thought with asyndeton in 244 is softened by the emphatic εὖ, which takes up again the τύνη of 237, and the unjust and violent reproach is not inconsistent with the character of Hector.

255. ἐέλεγε, *befooled, bewitched*. The verb, which is much commoner in the *Od.* than *Il.*, means *to charm* in either a good sense (e.g. ρ 514) or a bad, as here, N 435, etc.; cf. Ω 343. The scholia note with some justice that this action of Zeus is rather inconsistent, as the omen, for which he is presumably responsible, has just come to discourage the Trojans.

257. Note that, after all that has been said about the difficulty of crossing the trench, the Trojan army is now found on the other side of it, without a word to say that it is actually passed.

258. κρόσσας was explained by Ar. to mean *scaling-ladders*; he then had to

make πύργων mean *towards the towers* just as in 36, q.v. This is clearly impossible; the word must indicate some part of the fortification and be distinct from the ἐπαλξις, which we may presume to have been a wooden breastwork. It is not possible to give a closer explanation of the word, which recurs in H. only in 444. Herodotos uses it once (ii. 125) of the steps of the pyramids. It might seem reasonable therefore to understand it here of courses of masonry; but such courses would hardly have been arranged so as to form steps for an assailant, as would follow, if this interpretation be right, from 444, and the last desire of assailants would be to destroy so convenient a construction. Others take it to mean a single course of coping-stones on which the breastwork was built; others again explain it of the battlements proper, i.e. high pieces of the breastwork between the embrasures; but there is no other indication of such construction. The question is not elucidated by the adj. προκρόσσας in Ξ 35, nor has any convincing derivation been proposed. πύργων probably means no more than *fortification*; see H 338. The σταλαι προβλάτες are evidently posts, probably of wood, the φειροί of 29, fixed into the

στήλας τε προβλήτας ἐμόχλεον, ἄς ἄρ' Ἀχαιοὶ
 πρῶτας ἐν γαίῃ θέσαν ἔμμεναι ἔχματα πύργων.
 τὰς οἱ γ' αὐέρυον, ἔλποντο δὲ τεῖχος Ἀχαιῶν
 ῥήξειν. οὐδέ νύ πω Δαναοὶ χάζοντο κελεύθου,
 ἀλλ' οἱ γε ῥινοῖσι βοῶν φράξαντες ἐπάλξεις
 βάλλον ἀπ' αὐτῶν δῆιους ὑπὸ τεῖχος ἰόντας.

ἀμφοτέρω δ' Αἴαντε κελευτιόωντ' ἐπὶ πύργων
 πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν,
 ἄλλον μειλιχίοις, ἄλλον στερεοῖς ἐπέεσσι
 νείκεον, ὃν τινα πάγχυ μάχης μεθιέντα ἴδοιεν·
 “ὦ φίλοι, Ἀργείων ὅς τ' ἔξοχος ὅς τε μεσήεις
 ὅς τε χειριότερος, ἐπεὶ οὐ πω πάντες ὁμοῖοι
 ἄνδρες ἐν πολέμῳ, νῦν ἔπλετο ἔργον ἅπασι·
 καὶ δ' αὐτοὶ τόδε που γινώσκετε. μὴ τις ὀπίσσω
 τετράφθω ποτὶ νῆας ὁμοκλητῆρος ἀκούσας,

259. τε : δὲ T. || ἐμόχλεον GHJPSU. 260. ἔχματα : ἔργματα R *suppl.*
 261. αὐέρυον A : αὐ ἔρυον Ω. 262. πω : που U. 263. γε : γ' ἐν HPRS
 264. αὐτῶν : αὐτέων G : αὐτῶν U. || ἰόντας RS. 266. φοιτήτην J (*c corr.*
 and κατὰ τινα τῶν ἀντιγράφων Eust.) : φοιτοίτην G. 270. οὐ πως PR. 271.
 γινώσκετε L. 273. προτὶ [DG]. || ἀκούσας AGQ : ἀκούων Ω, γρ. A.

ground in order to hold up the earth and give a steep face to the 'profile' of the works, like the modern 'revetment.'

261. αὐέρυον : see on A 459. The imperf. here and in the preceding lines is of course conative.

262. κελεύθου : cf. θεῶν δ' ἀπὸεικε κελεύθου read by Ar. in Γ 406. It seems to be identical with our vernacular 'to get out of the way,' i.e. the place where men are going up and down. Cf. A 504.

263. φράξαντες, stopping up the gaps where the battlements had been broken down. ῥινοῖσι βοῶν is generally taken to mean *with shields*, but in this sense ῥινός alone is the usual phrase (Δ 447, Θ 61), and the addition of βοῶν perhaps indicates that they had whole hides ready at hand for the purpose of temporarily stopping breaches; a simple and effective device.

265. κελευτιόωντε recurs only in N 125; it is of the desiderative class, though in sense 'imitative rather than desiderative,' *playing the leader* (Curtius *Vb.* ii. 388). It is the only instance of this formation in H.

268. νείκεον for νεικέοντες, a relapse into the direct narrative form, as in Γ

80, Θ 346, Σ 535-7. The line is, however, superfluous, and Nauck is perhaps right in doubting its authenticity. In any case νείκεον can refer only to στερεῖς, not to μειλιχίαις. For the metaphorical use of στερεός, *hard*, cf. I 510, Ψ 42, ψ 103.

269. μεσήεις, ἀπαξ εἰρημένον. For similar formations cf. ὀξύδεις (see note on E 50), φαιδιμόδεις. As a rule adjectives in -εις are only formed from substantives. Perhaps therefore we must assume here a form μέση used as an abstract substantive, as if = 'middleness.' Goebel conj. μεσηγύς.

271. ἔπλετο : for this use of the aor. to express present time see H. G. §§ 33, 76.

273. ὁμοκλητῆρος ἀκούσας, a phrase which recurs in Ψ 452, and is more intelligible there. The verb is regularly used of one who urges on by loud reproof. If this is the sense here, the participle must be entirely separated from the negative, and we must understand 'let no man turn back, now that he has heard one who urges him on.' Otherwise it must mean 'let no man turn because he hears a shouter,' viz. the shout of the foe. The first alternative is more probable, but the vulgate ἀκούων would limit us to the second.

ἀλλὰ πρόσω ἴεσθε καὶ ἀλλήλοισι κέλεσθε,
αἶ κε Ζεὺς δώησιν Ὀλύμπιος ἀστεροπητῆς
νεῖκος ἀπωσαμένους δήιους προτὶ ἄστρῳ δῖεσθαι.” 275

ὥς τῷ γε προβοῶντε μάχην ὤτρυνον Ἀχαιῶν.
τῶν δ', ὥς τε νιφάδες χιόνος πίπτωσι θαμειαὶ
ἥματι χειμερίῳ, ὅτε τ' ὤρετο μητίετα Ζεὺς
νιφέμεν, ἀνθρώποισι πιφασκόμενος τὰ ἅ κῆλα· 280
κοιμήσας δ' ἀνέμους χέει ἔμπεδον, ὅφρα καλύψῃ
ὑψηλῶν ὀρέων κορυφὰς καὶ πρόυνας ἄκρους
καὶ πεδία λωτεῦντα καὶ ἀνδρῶν πίονα ἔργα·
καί τ' ἐφ' ἀλὸς πολιῆς κέχυται λιμέσιν τε καὶ ἀκταῖς,
κῦμα δέ μιν προσπλάζον ἐρύκεται, ἀλλὰ τε πάντα 285

274. πρόσω LRS Syr. : πρόσσω Ω. || κέλευσε QU. 276. νῆκος Ar. CT (γρ. καὶ νεῖκος) U Ven. B, Eton. Vr. A, fr. Mosc. || ποτὶ PRS. 277. τῷ : οἱ H. || προβοῶντε· κατ' ἐξία τῶν ὑπομνημάτων προβάοντε, ὁλον προβαίνοντες· διχῶς οὖν. Did. || ὤτρυναν DU : ὄτρυνον R. || ἀχαιοὺς S (supr. ὦν). 278. πίπτουσι DPQU. || πίπτωσιν ἔρασε T. 280. πιφασκόμενος GHJPQR. 281. κοιμή(c)ας CLT Cant. Lips. Harl. a. || ἔμπεδον Ar. Ω : ἄσπετον Mass. || ὅφρ' ἂν PR. || καλύψοι P. 282. ἄκρας H. 283. λωτεῦντα Mass. (r. Ludw.) Ω : λωτοῦντα Ar. Harl. b. 285. κῦμά τε Cant.

274. πρόσω : so Heyne for the vulg. πρόσσω, which will not scan, for ἴεσθε = hasten has Fī-: Δ 138.

276. For νεῖκος in the sense of battle cf. Δ 444, etc., and N 271 νεῖκος πολέμοιο. It is strange that Ar. should have read νῆκος, βούλεται γὰρ λέγεσθαι τῆς νίκης τὴν ἡτταν, i.e. he took νῆκος = νίκη, in the sense of the enemy's victory. It would be simpler to put a comma after it and take ἀπὼσ. . . δῖεσθαι as exegetical.

277. προβοῶντε, cheering on; only here. In 'some of the ὑπομνήματα' Ar. read προβάοντε, marching forward; for which form see Curtius Vb. i. 213, where προβῶντες is quoted from Kratinos and ἐκβῶντες from the (Doric) treaty in Thuc. v. 77.

278. τῶν is taken up again and given a construction in 287. The simile has already been used, in a less elaborate form, in 156 ff.

280. τὰ ἅ κῆλα, these his missiles. But P. Knight's ἐφ' is probably right; see on A 185, Θ 430. κῆλον happens to be used only of divine weapons. So Hes. Theog. 707, where thunder and lightning are the κῆλα of Zeus. The clause seems to indicate an extraordinary fall of snow. Brandreth well compares Job xxxviii. 22-3 'the treasures of the

snow . . which I have reserved . . against the day of battle and war.'

283. λωτεῦντα (= λωτέοντα, from λωτέω?) and λωτοῦντα (= λωτέοντα) are equally suspicious forms, but cannot be corrected without violence (Fιδέντα Brandr., πεδί' ἀνθεμόεντα Menrad). There is no other case in H. of a contracted adj. in -δεις. Cf. Hesych. λωτεῦντα· ἀνθοῦντα.

284. ἀκταῖς : this form of the dat. pl. is unique in the Iliad; θαῖς in ε 119, πάσαις χ 471, are the only other cases in H. P. Knight would reject 283-6, and Friedländer 281-6 on the ground that the simile is disproportionately long, and that the description in these six lines tends to weaken rather than to improve the comparison. But the way in which 287 returns to the point of 278 seems to invalidate this criticism; and one could not without reluctance condemn one of the finest descriptions of nature in ancient poetry. It is proved to be late by one certain Attic form (ἀκταῖς), and another possible one (λωτοῦντα); but it has doubtless been part of the Iliad as long as the Iliad has been a continuous poem.

285. ἐρύκεται, stops it, as though saying 'go no farther.' This use of

εἴλυνται καθύπερθ', ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
ὥς τῶν ἀμφοτέρωσε λίθοι πωτῶντο θαμειαί,
αἱ μὲν ἄρ' ἐς Τρῶας αἱ δ' ἐκ Τρώων ἐς Ἀχαιοούς,
βαλλομένων· τὸ δὲ τεῖχος ὕπερ πᾶν δοῦπος ὀρώρει.

οὐδ' ἄν πω τότε γε Τρῶες καὶ φαίδιμος Ἴκτωρ
τείχεος ἐρρήξαντο πύλας καὶ μακρὸν ὄχῃα,
εἰ μὴ ἄρ' υἱὸν ἐὼν Σαρπηδόνα μητίετα Ζεὺς
ὤρσεν ἐπ' Ἀργείοισι, λέονθ' ὥς βουσὶν ἔλιξιν.
αὐτίκα δ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' ἔτσην,
καλὴν χαλκείην ἐξήλατον, ἣν ἄρα χαλκεὺς
ἤλασεν, ἔντοσθεν δὲ βοείας ῥάψε θαμειὰς
χρυσείῃσι ῥάβδοισι διηνεκέσιν περὶ κύκλον·

290

295

286. εἴλυνται : εἰλύονται CGJR (εἴλυνται R^m) TU (εἰ-) Harl. a d, King's, γρ A, τινές Sch. T : εἰλεῖται Q : εἰλύεται Par. f (a in marg.) : εἰλύατο Vr. b¹. | ἐπιβρίσῃ CHQ. 287. ἀμφοτέρωσε Harl. d, Par. b, γρ. Eust. || ποτῶντο GPQV². 288. ἐς : εἰς G. 289. ὤρσεν H. 290. τότε : τοί Vr. b *supr.* || γε om. T. 292. ἐὼν om. DRU. 294. πρόσθεν σῆτο P. || ἔσχετο : ἔχετο S. 295. χαλκείην : χρυσείην Vr. b A. || ἐξήλατον Ar. ST. 296. ἤλασεν : ἐπέλας Zen. : ἔλασεν HQ Par. c k. 297. χρυσείοις DQ : χρυείοις T.

the middle is found only here. Cauer's conj. ἐρεύγεται (O 621, P 265, ε 403) is plausible, but has no bearing on the picture. *προσπλάζον*, *beating up against it*. Cf. A 351, B 132, Φ 269. The verb is conn. with *πληγή*, not with *πέλας*. For *ἄλλα τε* of mss., Heyne followed by most edd. reads *ἄλλα δέ*, which is a little simpler but not necessary, as we can take the clause *κύμα . . ἐρύκεται* as parenthetical, so that *τε* is co-ordinate with (*καὶ*) *τε* in the preceding line.

287. *πωτῶντο* : so mss.; the form is found only here, and no doubt we ought to read *ποτάοντο*, cf. B 315 *ἀμφοποτάτο*, B 462 *ποτῶνται*; see note on O 666. *λίθοι* fem. as τ 494, in the same sense as masc.; in later Greek the fem. is confined to precious stones.

289. *βαλλομένων*, a reciprocal middle, *as they cast at one another*, here only. But *νυσσομένων* in Ξ 26 (= Π 637) is precisely similar.

290-3. These lines are practically meaningless as the book stands, for the ineffective attack on the wall by Sarpedon has in the end no bearing whatever on Hector's successful assault on the gate. They are introduced apparently for the sake of a superficial harmony between the two attacks, which were originally independent and alike successful (see

Introd.), by suggesting that one led up to the other.

293. *ἔλιξιν* : see on I 466.

294. *μὲν*, as though *δύο δὲ δοῦπε τῖνασσε* (298) were to follow; the construction is forgotten in the description of the shield.

295. *ἐξήλατον* (so Zen.), *hammered out*, explained by *ἤλασεν* in the next line, for which Zen. read *ἐπέλας* : this very probably is right (as in Herod. i 50, 68), and may have been altered to suit the reading of Ar., *ἐξήλατον*, explained to mean 'in six layers.' But this could only mean 'six-hammered.' Besides, the Homeric shield has only one layer of metal; whenever more layers are mentioned, they are always, as here, of leather (Υ 271-2 are undoubtedly spurious).

297. *Stitched the bull's-hide layers within with golden stitches reaching round the circle*. The layers of leather are sewed together with golden wire. *ῥάβδοις* is evidently, from its use with *ῥάψε*, to be taken as = *ῥαφαῖς*. Compare the description of the old shield of Laertes, χ 186 *δὴ τότε γ' ἤδη κείνη, ῥαφαὶ δ' ἐλέλυντο ἱμάντων* *the stitches of leather were decayed*. To prevent such decay the armourer who made Sarpedon's shield used indestructible gold wire

τὴν ἄρ' ὃ γε πρόσθε σχόμενος, δύο δοῦρε τινάσσων
 βῆ ῥ' ἵμεν ὥς τε λέων ὀρεσίτροφος, ὅς τ' ἐπιδευῆς
 δηρὸν ἔηι κρειῶν· κέλεται δέ ἐ θυμὸς ἀγῆνωρ 300
 μήλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
 εἴ περ γάρ χ' εὖρησι παρ' αὐτόθι βώτορας ἄνδρας
 σὺν κυσὶ καὶ δούρεσσι φυλάσσοντας περὶ μῆλα,
 οὐ ῥά τ' ἀπείρητος μέμονε σταθμοῖο δῖεσθαι,
 ἀλλ' ὃ γ' ἄρ' ἦ ἥρπαξε μετάλμενος ἥε καὶ αὐτὸς 305
 ἔβλητ' ἐν πρώτοισι θοῆς ἀπὸ χειρὸς ἄκοντι·
 ὥς ῥα τότε ἀντίθεον Σαρπηδόνα θυμὸς ἀνῆκε
 τεῖχος ἐπαῖξαι διὰ τε ῥήξασθαι ἐπάλξεις.
 αὐτίκα δὲ Γλαῦκον προσέφη, παῖδ' Ἴππολόχοιο·
 “Γλαῦκε, τί ἦ δὴ νῶϊ τετιμήμεσθα μάλιστα 310
 ἔδρηι τε κρέασιν τε ἰδὲ πλείοις δεπάεσσιν
 ἐν Λυκίῃ, πάντες δὲ θεοὺς ὥς εἰσορόωσι;

298. δοῦρα G. 300. εἴη DU: ἔην G. 301. εἰς A (γρ. ἐς). 302. γάρ
 χ': τάχ' R. || αὐτόθι P: αὐτόν Lips.: αὐτόφι Ω. 303. σὺν: ἐν H. || φυλα-
 σσόμενος Q (*supr.* ντας). 305. ὃ γ' ἄρ': ὃ γ' P: ὃ γὰρ DGHJQU. || ἥρπαξε
 D¹S: ἥρπαξε Q. 308. ἐπαῖξας H. || ῥήξεσθαι Mor. 310. τί ἦ δὴ: τί, ἢ
 A: τί δὴ DU: τίηδε Syr. 311. τε ἡδὲ G: τ' ἡδὲ RT.

instead of the more obvious leather thongs. Such is Benndorf and Reichel's thoroughly satisfying explanation of a line which had previously puzzled commentators, ancient and modern alike, with the single exception of Brandreth, who had hit upon the truth: Forsitan fila aurea erant, quibus coria ligno (?) assuebantur, et virgae vocabantur, quia his in scutis vimineis plectendis utebantur. The only difficulty is the use of ῥάβδος in a sense different from that to which we are accustomed. But when we consider that the primitive meaning of the word was originally a *young shoot* of a tree and then *wand*; that there is no special Greek word for *wire*; that, whatever the origin of ῥάβδος, the author of the passage evidently connected it with ῥάπτειν: and that the appearance of the stitches outside the leather would be that of little *rods*, there need be no hesitation in accepting this interpretation. Cf. Schol. A ἔρραψε τὰς βοείας ραφαῖς ραβδοειδέσιν ὥσπερ φλεψίν. See App. B, fig. 9.

299-301: cf. § 130-4. πυκινὸν δόμον, *the close-fenced dwelling* or farm-stead.

302. παρ' αὐτόθι, as N 42, T 140, Ψ 147, 640, but always as a variant beside παρ' αὐτόφι (cf. T 255 ἐπ' αὐτόφιν, Λ 44 ἀπ' αὐτόφιν). The adverbial termination must be right in N 42, and seems preferable in all cases (*H. G.* § 157).

304. ἀπείρητος, here in active sense, *without an effort*, cf. πειρήσοντα above. δῖεσθαι, *to be driven off*, pass. only here and Ψ 475, else always mid. = *to pursue*. It goes with σταθμοῖο, as σ 8 Ὀδυσῆα διώκετο οἷο δόμοιο.

306. This line seems to be wrongly adapted from Λ 675, where ἐν πρώτοισι has its regular meaning, 'among the foremost of *his own* side'; here it must mean among the foremost of the enemy (ἐν προβάτοις van Herw.!). The phrase is in fact used by force of habit without any more definite sense than 'fall like a hero.' It has also been remarked that the very martial simile is hardly suitably followed by the 'almost elegiac' speech to Glaukos. It is possible that the two passages beginning αὐτίκα δέ (294-308, and 309-29) are alternative readings.

311. See the notes on Δ 262 and H 321, and for 313-4 see on Z 194-5; 316 = Δ 342.

καὶ τέμενος νεμόμεσθα μέγα Ξάνθοιο παρ' ὄχθας,
καλὸν φυταλιῆς καὶ ἀρούρης πυροφόροιο.
τῷ νῦν χρή Λυκίοισι μέτα πρώτοισιν ἐόντε
ἐστάμεν ἡδὲ μάχης καυστείρης ἀντιβολῆσαι,
ὄφρά τις ὦδ' εἴπηι Λυκίων πύκα θωρηκτάων·
'οὐ μὰν ἀκλεέες Λυκίην κάτα κοιρανέουσιν
ἡμέτεροι βασιλῆες, ἔδουσί τε πίονα μῆλα
οἶνόν τ' ἔξαιτον μελιηδέα· ἀλλ' ἄρα καὶ ἱς
ἐσθλή, ἐπεὶ Λυκίοισι μέτα πρώτοισι μάχονται.'
ὦ πέπον, εἰ μὲν γὰρ πόλεμον περὶ τόνδε φυγόντε
αἰεὶ δὴ μέλλοιμεν ἀγῆρω τ' ἀθανάτῳ τε
ἔσσεσθ', οὔτέ κεν αὐτὸς ἐνὶ πρώτοισι μαχοίμην
οὔτέ κε σὲ στέλλοιμι μάχην ἐς κυδιάνειραν·
νῦν δ' ἔμπης γὰρ κῆρες ἐφεστᾶσιν θανάτοιο

315. ἐόντε T: ἐόντας Ω (cf. 322, 330). 316. ἐστάμεναι U. || αὐς
317. εἴποι Q. 318. μὴν JP Vr. b. || ἀκλεέες Ar. (see below) R
syrr.): ἀκλεεῖς CG: ἀκλειεῖς R^m (corr. from ἀκλειεῖς) U² (do.) Par. 1
ἀκλειεῖς Ω. || κατακοιρανέουσιν Syr. 319. ἔδουσι δὲ JT. || τε om. Syr.
οἶνον δ' Vr. A. 322. φυγόντες DGJPRSU Syr. 324. πρώτοι
μάχοι S. 325. ἐς: ἀνὰ C, γρ. Vr. b. 326. ἐφέστασαν Vr. A.

318. ἀκλεέες, which still survives even in ms. tradition, was doubtless the reading of Ar.: οὕτως ἀκλεες (sic) αἱ Ἀριστάρχου καὶ αἱ χαριέστεραι Did. (ἀκλεές δὲ Ἀρίσταρχος κατὰ συγκοπήν, ὡς τὸ δυσκλέα Schol. T). This shews at all events that Ar. did not read either ἀκλειεῖς or ἀκλειεῖς of the vulg., and as his reading must have been metrically possible, ἀκλεέες is a certain correction. The unique survival of such a form in a late book is noteworthy, and a remarkable confirmation of the theory that the open forms should always be restored. The correction had already been made by P. Knight.

320. With οἶνον supply πίνουσι (zeugma). ἔξαιτον, *choice*, else only *Od.* (e.g. β 307); the derivation is doubtful. Compare the γερούσιον οἶνον of Δ 259.

322. The striking story told by R. Wood about Lord Grauville (Carteret) and the conclusion of the Seven Years' War in 1763 deserves quotation as one of the most eloquent comments on this noble passage. "Being directed to wait upon his Lordship, a few days before he died, with the preliminary articles of the Treaty of Paris, I found him so languid, that I proposed postponing my business

for another time: but he insisted I should stay, saying, it could not be to his life, to neglect his duty; repeating the following passage, Sarpedon's speech, he dwelt with particular emphasis on the thought (324), which recalled to his mind a distinguishing part he had taken in public affairs. ὦ πέπον (322) (328). His Lordship repeated the word several times with a certain determinate resignation: and after a serious pause of some minutes he desired to hear the Treaty read, which he listened with great attention and recovered spirits enough to give the approbation of a dying S. (I use his own words) on the glorious War, and the most honorable Peace, this nation ever saw" (*the Original Genius of Homer* p. 444. Cf. B 447).

323. ἀγῆρω τ': rather ἀγῆρα P 444. Cf. B 447.

326. νῦν δ' ἔμπης γάρ αἱ taken all together, as νῦν δὲ γάρ ἐφεστᾶσιν: there is no parenthesis beginning with ἔμπης. For the use of γάρ see *H. G.* § 348 (since as it is death in any case it is ἐφεστᾶσιν, stand in reserve, in

αι, ἄς οὐκ ἔστι φυγεῖν βροτὸν οὐδ' ὑπαλύξαι,
 ν, ἥέ τωι εὖχος ὀρέξομεν ἥέ τις ἡμῖν."
 ς ἔφατ', οὐδὲ Γλαῦκος ἀπετράπετ' οὐδ' ἀπίθησε.
 δ' ἰθὺς βήτην Λυκίων μέγα ἔθνος ἄγοντε. 330
 δὲ ἰδὼν ῥίγησ' υἱὸς Πετewο Μενεσθεύς.
 γὰρ δὴ πρὸς πύργον ἴσαν κακότητα φέροντες.
 τηνεν δ' ἀνὰ πύργον Ἀχαιῶν, εἴ τιν' ἴδοιτο
 ἰόνων, ὃς τίς οἱ ἀρὴν ἐτάροισιν ἀμύναι.
 ' ἐνόησ' Αἴαντε δύω, πολέμου ἀκορήτω, 335
 ἰότας, Τεῦκρόν τε νέον κλισίηθεν ἰόντα,
 θεν· ἀλλ' οὐ πῶς οἱ ἔην βώσαντι γεγωνεῖν.
 γος γὰρ κτύπος ἦεν, αὐτὴ δ' οὐρανὸν ἴκε,
 λομένων σακέων τε καὶ ἵπποκόμων τρυφαλειῶν
 πυλέων· πάσας γὰρ ἐπώιχετο, τοὶ δὲ κατ' αὐτὰς 340

εὖχος: κῶδος T: δόξαν P. || τινὲς ὑποτιθέασι στίχον· δῶσαι ἀποκτά-
 λυτὰ τεύχεα καὶ δόρυ μακρόν An. 329. ἐπετράπετ' C. 330. ἰθὺς:
 : Lips. || ΒΗΤΗΝ: ΒΛΗΤΗΝ G. || ἄγοντε Ar. Ω: ἄγοντες GPR Par. a e f.
 ισαν C¹ Lips.: ῥίγησε G. 332 om. R^t. 334. ὃς τίς: εἴ τις H. ||
 : ἀμύναι GR (T *supr.*): ἀμύνεισιν P: ἀμύνῃσι Cant. 335. ἐς: ὡς
 αντας G. 337. οὐπω GJ. || βώσαντι P. 338. ἦεν: ἔην T. || ἴκε:
 PQR. 340. πάσας: πᾶσαι Ar. (v. Ludw.) A (T *supr.*): πᾶσαι Harl. b
 s copied from T, αι over ac). || ἐπώιχετο Zen. Ω: ἐπώιχατο Ar. AH Par.
 ατο T.

sense of ἐπὶ is the same as in
 So Hes. *Opp.* 114 οὐδέ τι δειλὸν
 ν. (Verrall on Aisch. *Ag.* 552.)
 ἄρες see B 302.

or Menestheus see B 552. His
 re here, especially in close con-
 with the Salaminian Aias,
 suggests Athenian influence;
 558.

he repetition of πύργον in this
 the next causes some difficulty,
 use must be slightly changed.
 kker, followed by several edd.,
 χος in 333, without authority.
 ke πύργον Ἀχαιῶν to mean the
 the A.; but πύργος when used
 of men would seem to indicate
 ion of a limited number for
 the field (Δ 334, 347) rather
 st generally, even when defend-
 l as here. It is therefore best
 ὄργον in both lines in the sense
 ot *tower*, see on Δ 334); and
 tand τοῦ πρὸς πύργον as mean-
 is *part of the wall*. But the
 all the appearance of a quite
 xplanation, added subsequently.

334. ἀρὴν: al. Ἀρην, an uncertainty
 found elsewhere, e.g. Ξ 485, Σ 100. But
 in β 59 ἀρὴν has nothing to do with
 disaster in war. We must recognise,
 therefore, a word meaning *disaster*
 generally (quite distinct from ἀρή =
 prayer, with ā); in all probability
 it is a masc. ἀρης, gen. ἀρηο (Mss.
 ἀρῆς or ἀρεω), acc. ἀρην (with accent
 corrupted in mss. by the analogy of
 ἀρὴν prayer). (So Fick.) This suits
 every passage where the word occurs
 except Hes. *Theog.* 657 ἀλκτὴρ δ' ἀθανά-
 τοισιν ἀρῆς γένεο κριεροῖο, where we must
 read ἀρεω with synizesis (note the masc.
 adjective).

336. This line apparently refers to Θ
 334, where Teukros is taken to his tent
 after being wounded by Hector.

337. ἐπύθεσθαι: the station of the Tele-
 monian Aias was next the Athenians,
 B 558. βώσαντι: for this contracted
 form see note on K 463, and compare
 μ 124 βωστρεῖν (βοάοντι P. Knight).
 γεγωνεῖν, to make his voice heard, as
 usual.

340-1. This couplet, which has given

ἰστάμενοι πειρῶντο βίῃ ῥήξαντες ἐσελθεῖν.
 αἶψα δ' ἐπ' Αἴαντε προΐει κήρυκα Θοώτην·
 “ἔρχεο, δῖε Θοῶτα, θεῶν Αἴαντε κάλεσσον,
 ἀμφοτέρω μὲν μᾶλλον· ὁ γάρ κ' ὄχ' ἄριστον ἀπάντῳ
 εἴη, ἐπεὶ τάχα τῇδε τετεύχεται αἰπὺς ὄλεθρος·
 ὧδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἳ τὸ πάρος περ
 ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας.
 εἰ δέ σφιν καὶ κεῖθι πόνος καὶ νεῖκος ὄρωρεν,
 ἀλλὰ περ οἷος ἵτω Τελαμώνιος ἄλκιμος Αἴας,
 καὶ οἱ Τεῦκρος ἅμα σπέσθω τόξων ἐν εἰδώς.”
 ὥς ἔφατ', οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,
 βῆ δὲ θέειν παρὰ τεῖχος Ἀχαιῶν χαλκοχιτώνων,
 στῆ δὲ παρ' Αἰάντεσσι κιών, εἴθαρ δὲ προσηύδα·

341. ἐσελθεῖν HTU: ἐπελθεῖν P. 342. ἐπ': ἐς Q. || αἴαντε Z
 (supr. α) (T supr.) Syr. Par. j (Harl. a supr.): αἴαντα Ar. Ω. 343. α
 Zen. JP (T supr.) Syr. Par. j (Harl. a supr.): αἴαντα Ar. Ω. 347. ζαχρη
 348. καὶ κεῖθι Ar. Ω: κάκεῖθι DHQU Syr. Par. e f k, γρ. T: κάκεῖς
 349. ἄλκιμος om. GQ. || αἴας: υἱός D. 350 ἀθ. Ar. Aph. || ἅμα c
 H Syr.: ἅμ' ἐσπέσσω [A]P (ε-): ἅμ' ἐπέσσω Ω. || τόξων R (supr. ω). :
 οἷος DGU: δ' ἰέναι R. || παρὰ ADQ: κατὰ Ω, γρ. A. || τεῖχος: λαί
 353. δὲ παρ': δ' ἄρ' ἐπ' Par. j, Eust. || ἴσαρ Ar. Lex. 90. 24 (τινὲς δὲ διὰ
 διφθόγγου).

endless trouble, is doubtless an addition by the same hand which has given us 175-81, and has the same object, to insist on it that the camp had several gates. It betrays itself at once by the clumsy way in which καὶ πυλέων is added as an after-thought, and by the non-Homeric form πυλέων instead of πυλάων (see on H 1). αὐτὰς too is used in the weak anaphoric sense. The nom. to ἐπώιχετο is presumably αὐτή, the war-cry was ranging over all the gates, i.e. all were now being attacked, not that on the left only. (Cf. δ 451, of Proteus and the seals, πάσας δ' ἄρ' ἐπώιχετο, λέκτο δ' ἀριθμόν he went over them all.) Ar. thought that he could save his theory of the single gate without the need of athetesis, by reading πᾶσαι γὰρ ἐπώιχατο, and explaining the whole gate was shut. This, however, will not serve unless we read ἐπώχατο, and take it to be a perf. from ἐπέχειν: even then the form and the sense shut to are without analogy (ἐπέχειν τὰ ὦτα, τὸ στόμα come under the general sense to keep back), and even if πᾶσαι=δλαι there is no sense in saying that the whole gate was

shut (see note on B 809). ἐπώιχα ἐπιφοίγω is equally impossible in and form.

344. μὲν μᾶλλον, the μάλιστα Attic prose; the compar. being used because there are only two alternatives. ὁ may be a relative, even γάρ, see on K 127.

346. ὧδε ἀντὶ τοῦ οὕτως, An. to Ar. ὧδε always meant thus, never in Homer. Zen. took it to be / he read κεῖσε in 359, and he is probably right, as it seems arbitrary to deny to Homer a use so common in Greek, and so much more natural in this passage, K 537, and Σ 392

347. ζαχρηεῖς: cf. E 525, and present after πάρος περ, indicating a state of affairs in the past still relevant A 553. The old form of the adverb is presumably ζαχραφέες.

350. Athetized, apparently, merely on the ground that no special summons was needed for Teukros, who always came from under the shield of Aias. The question between ἅμα σπέσσω αἰ ἐσπέσθω see on E 423.

“ Αἴαντ’, Ἀργείων ἡγήτορε χαλκοχιτώνων,
 ἡνώγει Πετεῶο διοτρεφέος φίλος υἱὸς 355
 κεῖσ’ ἔμεν, ὅφρα πόνοιο μίνυνθά περ ἀντιάσαιτον,
 ἀμφοτέρω μὲν μᾶλλον· ὁ γάρ κ’ ὅχ’ ἄριστον ἀπάντων
 εἶη, ἐπεὶ τάχα κεῖθι τετεύχεται αἰπὺς ὄλεθρος·
 ὦδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἱ τὸ πάρος περ
 ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας. 360
 εἰ δὲ καὶ ἐνθάδε περ πόλεμος καὶ νεῖκος ὄρωρεν,
 ἀλλὰ περ οἷος ἵτω Τελαμώνιος ἄλκιμος Αἴας,
 καὶ οἱ Τεῦκρος ἅμα σπέσθω τόξων ἐν εἰδώς.”

ὥς ἔφατ’, οὐδ’ ἀπίθησε μέγας Τελαμώνιος Αἴας.
 αὐτίκ’ Ὀϊλιάδην ἔπεα πτερόεντα προσηύδα· 365

“ Αἴαν, σφῶϊ μὲν αὖθι, σὺ καὶ κρατερὸς Λυκομήδης,
 ἔσταότες Δαναοὺς ὀτρύνετον ἱφί μάχεσθαι·
 αὐτὰρ ἐγὼ κεῖσ’ εἶμι καὶ ἀντιόω πολέμοιο,
 αἶψα δ’ ἐλεύσομαι αὐτῖς, ἐπὴν ἐν τοῖς ἐπαμύνω.”

ὥς ἄρα φωνήσας ἀπέβη Τελαμώνιος Αἴας, 370
 καὶ οἱ Τεῦκρος ἅμ’ ἦε κασίγνητος καὶ ὄπατρος·
 τοῖς δ’ ἅμα Πανδίων Τεύκρου φέρε καμπύλα τόξα.

355. διοτρεφέος HJ. 356. ἀντιάσαιτον R: ἀντιάσῃτε G: ἀντιάσονται Q
 (γρ. -ητον): ἀντιάσῃτον Ω. 358. τετεύχεται U. 359. ὦδε Ar. Ω: κεῖσε Zen.
 360. ζαχρηεῖς G. || κρατερὴν ὑσμίνην T Syr. 362. ἄλκιμος om. G. || αἴας:
 υἱὸς Q. 363 ἀθ. Ar. || ἅμα σπέσθω Syr.: ἅμ’ ἐσπέσθω [AH]P: ἅμ’ ἐπέσθω
 Ω. || τόπον R (supr. ω). 365. αὐτίκα δ’ T. || οἰλιάδην: ἄρ’ ἰλιάδην Zen.
 366. σφῶϊ: σφῶε Zen. || σὺ καὶ: καὶ ὁ GH: σὺ καὶ ὁ JT. || λυκομήδης:
 γρ. διομήδης Harl. a. 367. μάχεσθαι Q. 368. κεῖσ’: κεῖθι Zen. G. 369
 om. G. || αὖθις CH. || εὔ om. C (ins. καὶ C man. rec.): αὖ U (supr. εὔ U²). || ἐπα-
 μύνω: ἢ ἐπιτάλω Eust. (cf. N 753). 372 ἀθ. Ar. || ἅμα: ἄρα H.

355. ἡνώγει: imperf. referring back to the giving of the message, cf. B 28 ἐκέλευσε.

356. ἀντιάσαιτον or ἀντιάσῃτον was conj. by Monro, as the long vowel in the aor. subj. ἀντιάσῃτον is irregular. The former now has ms. support. The opt. is explained by the past tense in the preceding line, though it must be admitted that the subj. is more natural; H. G. § 82.

359. Zen. read κεῖσε for ὦδε, to agree with the local sense given to ὦδε in 346.

365. For αὐτίκ’ Ὀϊλιάδην Zen. read αὐτίκ’ ἄρ’ ἰλιάδην, perhaps a reminiscence of an older αὐτίκα ἰλιάδην, cf. B 527, N 203, 712, O 333, in all of which ἰλεύς or ἰλιάδης is found as a variant; and compare ἰλιάδα, the probable reading in

Pind. O. ix. 112. The correct form of the patronymic would be Ὀϊλεῖδης, and so Nauck reads (FιλFεFιδης P. Knight).

368-9 = N 752-3.

371. κασίγνητος καὶ ὄπατρος, son of the same mother and father, as A 257. κασίγνητος is elsewhere used in a more general sense (e.g. O 545, II 456), but here the addition of ὄπατρος seems to shew that it means a brother uterine (cf. T 293). In that case it is in contradiction with Θ 284 (q.v.) (Τεῦκρον) νόθον περ ἔδοντα. It is, however, perhaps possible to take καὶ ὄπατρος exegetically, ‘his brother, to wit the son of his father.’

372. This line was athetized by Ar. on the ground that Teukros did not need any one to carry his bow for him.

εὔτε Μενεσθῆος μεγαθύμου πύργον ἵκοντο
τείχεος ἐντὸς ἰόντες, ἐπείγομένοισι δ' ἵκοντο,
οἱ δ' ἐπ' ἐπάλξεις βαῖνον ἐρεμνῇ λαίλαπι ἴσοι,
ἵφθιμοι Λυκίων ἡγήτορες ἠδὲ μέδοντες·
σὺν δ' ἔβαλον μαχέσασθαι ἐναντίον, ὥρτο δ' αὐτή.

Αἴας δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,
Σαρπήδοντος ἐταῖρον, Ἐπικλῆα μεγάθυμον,
μαρμάρωι ὀκρίοντι βαλὼν, ὃ ῥα τείχεος ἐντὸς
κεῖτο μέγας παρ' ἑπαλξιν ὑπέρτατος· οὐδέ κέ μιν ῥέα
χείρεσσ' ἀμφοτέρησις ἔχοι ἀνὴρ, οὐδέ μάλ' ἡβῶν,
οἶοι νῦν βροτοὶ εἰς· ὁ δ' ἄρ' ὑψόθεν ἔμβαλ' αἰείρας,
θλάσσε δὲ τετράφαλον κυνέην, σὺν δ' ὅστέ' ἄραξε
πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτῆρι εἰκῶς
κάππεσ' ἀφ' ὑψηλοῦ πύργου, λίπε δ' ὅστέα θυμός.
Τεῦκρος δὲ Γλαῦκον κρατερὸν παῖδ' Ἴππολόχοιο

373. εὔτε : οὔτε Syr. || ἵκανον J. μένοις PR¹U¹. || ἵκανον S, γρ. Vr. b. μάχεσθαι Ω. 374 om. Syr. || ἐλδομένοις T : ἐπαρ 377. ἔβαλον μαχέσασθαι T : ἐβάλον 379. δῖκλῆα Vr. b supr., Ar. Lex. 140. 20. 380. ὀκρούς JPR. || ἐντὸς : ἐκτὸς T¹. 381. κε om. DU. || ῥεῖα H. 382. χείρεσσ' ἀμφοτέρησις Ar. Ω (χείρεσ(ς)ιν DU Lips. Eton. : ἀμφοτέρησις HT : ἀμφοτέροισιν DU γρ. J : χειρὶ γε τῇ ἐτέρῃ "αἱ κοινότεραι" AGJ Harl. b¹, Par. a d e f g j, fr. Mos Vr. b A. || ἔχοι : ἀνέχοι Harl. a : φέροι A (H supr.) Mor. fr. Mosc. Vr. b φέροι U. 383. ἐν ἄλλωι ὁ δὲ μιν ῥέα πάλλε καὶ οἶος A (= 449, E 304) 384. θλάσσε : ἡ θραύσσε Eust. || δέ : δὲ οἱ J. 385. ἄρ' om. PR^mT Syr. 386. ἀφ' ὑψηλοῦ : γρ. ἀπ' εὐεργέος A Vr. b.

374. For the dat. ἐπείγομένοις cf. H 7, II. G. §§ 143, 246. The apodosis begins with the next line.

377. σὺν δ' ἔβαλον μαχέσασθαι, the reading of T only, agrees better with Homeric use than the vulg. ἐβάλοντο μάχεσθαι. Cf. Π 565 σύμβalon ἀμφὶ νέκυι κατατεθνηῶτι μάχεσθαι. The mid. συμβαλέσθαι always means *to fall in with, meet*.

381. ὑπέρτατος, the top of a heap of stones piled up by way of ammunition against the breastwork. The acc. ἑπαλξιν may be explained perhaps by the use of κείμαι as a perf. of τίθημι, and so implying motion. But we should expect ἐπάλξει, for the use of παρά with acc., without a verb of motion, is used only of one thing, or series of things, *stretching along* another. οὐδέ κέ μιν ῥέα : Brandreth conj. οὐδέ κε ῥεῖα χειρὶ Fe τῇ ἐτέρῃ (χερσὶ μιν ἀμφοτέρησιν ἀνὴρ ἔχοι Nauck), Menrad οὐδέ κε Fe ῥεῖα.

382. Of the two ancient variants in

this line Ar. preferred the text on the ground that it was no marvel if a modern man could not lift such a stone with one hand. For the disparagement of modern men see E 304.

385 = μ 413. For the comparison of a man 'taking a header' cf. Π 74 where the idea is worked out, ἡ μάλα ἐλαφρὸς ἀνὴρ, ὡς ῥεῖα κυβιστᾷ, κτ. Paley quotes also Eur. Suppl. 692 κράτα πρὸς γῆν ἐκκυβιστώντων βίαι, and Phoen. 1150. It is possible that the omission of ἄρ' (see above) may be the relic of a genuine tradition δὲ φαρνευτῆρ but the word is practically unknown except in these three passages of H., and the der. can only be guessed at. The reading of Syr. suggests ἀρα νειτῆρ (Cureton : cf. νειτῆρ· κολυμβητῆρ Hesych. There is no need to correct this to νευστήρ, cf. Eur. Phoen. ut supra ἐς οὐδας εἶδες ἄν πρὸς τειχέων | πυκνοῖα κυβιστητῆρας ἐκνευεκότας).

ἰῶι ἐπεσσύμενον βάλε τείχεος ὑψηλοῖο,
 ἦι ῥ' ἶδε γυμνωθέντα βραχίονα, παῦσε δὲ χάρμης.
 ἄψ δ' ἀπὸ τείχεος ἄλτο λαθών, ἵνα μή τις Ἀχαιῶν 390
 βλήμενον ἀθρήσειε καὶ εὐχετόωιτ' ἐπέεσσι.
 Σαρπήδοντι δ' ἄχος γένετο Γλαύκου ἀπιόντος,
 αὐτίκ' ἐπεὶ τ' ἐνόησεν· ὅμως δ' οὐ λήθετο χάρμης,
 ἀλλ' ὃ γε Θεστορίδην Ἀλκμάονα δουρὶ τυχήσας
 νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὁ δὲ σπόμενος πέσε δουρὶ 395
 πρηνῆς, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῶι.
 Σαρπηδὼν δ' ἄρ' ἔπαλξιν ἔλων χερσὶ στιβαρῆισιν
 ἔλχ', ἥ δ' ἔσπετο πᾶσα διαμπερές, αὐτὰρ ὕπερθε
 τεῖχος ἐγυμνώθη, πολέεσσι δὲ θῆκε κέλευθον.
 τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσανθ' ὁ μὲν ἰῶι 400
 βεβλήκει τελαμῶνα περὶ στήθεσφι φαεινὸν
 ἀσπίδος ἀμφιβρότης· ἀλλὰ Ζεὺς κῆρας ἄμυνε
 παιδὸς ἐοῦ, μὴ νηυσὶν ἔπι πρυμνήισι δαμείη·
 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος, οὐδὲ διαπρὸ
 ἤλυθεν ἐγχεΐη, στυφέλιξε δέ μιν μεμαῶτα. 405
 χώρησεν δ' ἄρα τυτθὸν ἐπάλξιος· οὐδ' ὃ γε πᾶμπαν
 χάζετ', ἐπεὶ οἱ θυμὸς ἐέλδετο κῦδος ἀρέσθαι.

388. ἐσσύμενον S. 390. δ' om. D. 395. ἐκ : ἐν H. || ἔσπας' PR. ||
 δὲ σπόμενος : δ' ἐσπόμενος Ω : δὲ σπόμενος Hesych. : δ' ἐπάλμενος G. |
 πέσε : περὶ Hesych. : βάλε Vr. b (γρ. πέσε). 401. στήθεσφι ADGTU Harl. a :
 στήθεσσι Ω. 404. νύξε μετάλμενος PR. || οὐδὲ Ar. Ω : ἡ δὲ A (supr. ου)
 (C supr.) D²GQS Par. f g j : ἡ δὲ J Harl. d, Par. b d e¹ : ἡ δὲ Syr. 406. χώρησαν
 C¹DQ fr. Mosc.¹ || οὐδ' ὃ : οὐδέ G. 407. ἐέλδετο (A supr.) C²GHJR Syr.
 Harl. (a supr.) b, Par. b c (supr. π) d g j k, γρ. T : ἐέλδεται P : ἐβούλετο T :
 ἐέλπετο Ar. Ω.

388. τείχεος must go with ἐπεσσύ-
 μενον, *dashing at the wall* (so also Π 511).
 The genitives in 406, 420, do not justify
 us in joining βάλε τείχεος, 'shot from
 (his position on) the wall.'

393. ὅμως, for the Homeric ἔμπης.
 Lehrs conj. ὁ δ' οὐδ' ὥς, which is the
 regular phrase, and probably right. λ 565
 (al. ὁμῶς) is the only other instance of
 ὅμως in H., in a very suspicious passage.

397. The ἔπαλξις is no doubt a breast-
 work of planks; it has been undermined,
 so that when it is pulled down in one
 place, it falls 'all along' the wall
 (διαμπερές). The nom. to θῆκε may be
 τεῖχος (the wall, by being stripped of the
 breastwork, makes an opening), but is
 much more naturally Σαρπηδῶν. The
 gap is not passed as yet by any of the

Trojans; they did not appropriate the
 passage thus made (θέσθαι κέλευθον 411,
 418). This distinction between mid.
 and act. is the only resource to avoid the
 discrepancy between 399 and 411.

400. ὁμαρτήσαντε, simultaneously.
 For the 'distributive apposition' by
 which this dual is followed by two verbs
 in the singular, compare H 306.

403. νηυσὶν ἐπὶ πρυμνήισι are the
 emphatic words; his fate is to be killed
 in the open plain.

404-5 = H 260-1. The variant ἡ δὲ for
 οὐδέ, found in some mss. and quoted by
 Did. as the κοινή, comes thence, but has
 been altered here because the weapon
 does not reach his body; he is only
 staggered by the shock.

407. ἐέλδετο, *desired*, is preferable to

κέκλετο δ' ἀντιθέοισιν ἐλιξάμενος Λυκίοισιν·
 “ὦ Λύκιοι, τί τ' ἄρ' ὦδε μεθίετε θούριδος ἀλκῆς ;
 ἀργαλέον δέ μοί ἐστι, καὶ ἰφθίμῳ περ ἐόντι,
 μούνῳ ῥηξαμένῳ θέσθαι παρὰ νηυσὶ κέλευθον·
 ἀλλ' ἐφομαρτεῖτε· πλεόνων δέ τοι ἔργον ἄμεινον.”

410

ὥς ἔφαθ', οἱ δὲ ἄνακτος ὑποδδείσαντες ὁμοκλήν
 μᾶλλον ἐπέβρισαν βουληφόρον ἀμφὶ ἄνακτα.

Ἄργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας
 τείχεος ἔντοσθεν· μέγα δέ σφισι φαίνεται ἔργον·
 οὔτε γὰρ ἰφθιμοὶ Λύκιοι Δαναῶν ἐδύναντο
 τεῖχος ῥηξάμενοι θέσθαι παρὰ νηυσὶ κέλευθον,
 οὔτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίους ἐδύναντο
 τείχεος ἂψ ὥσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν.
 ἀλλ' ὥς τ' ἀμφ' οὔροισι δὺῖ ἀνέρε δηριάασθον,
 μέτρ' ἐν χερσὶν ἔχοντες, ἐπιξύνῳ ἐν ἀρούρῃ,

415

420

408. ἀντιθέοισι κἀσαπτόμενος QST. 409. μεθίετε HT¹. 412. ἐφομαρ-
 τεῖτε HPQR Syr. Par. k (T *supr. p. ras.*): ἐφαμαρτεῖτε Ar.: ἐφομαρτεῖτον Ω
 (Did. mentions all three variants). || δέ τ' G: δέ τι S Mor. 413. ὑποδείσαντε
 L. 416. σφισι: σφι(ν) GPQRU. 420. ὥσασθαι G Vr. A. || πρῶτ' ἐπέλασαι
 ar. Did. 421. οὔρεσσι R.

the vulg. ἐέλπτο, *hoped*, on account of the aor. infin. We cannot here translate *hoping that he had won*. See note on Γ 28.

408=Π 421 (cf. M 467). These and ζ 241 are the only passages in which ἀντίθεος is the epithet of a nation.

411. θέσθαι κέλευθον: see 397. παρὰ νηυσί: we should rather have expected παρὰ νῆας.

412. For ἐφομαρτεῖτε most mss. give ἐφομαρτεῖτον: the dual for the plural is doubtless the reading of Zenodotos. Cf. Ψ 414 (note also 413=Ψ 417). δέ τοι is the vulgate, in spite of the F of *ἔργον*, but there is faint ms. evidence of variation. We can choose between Bentley's δέ τε and Hoffmann's τοι. Ms. evidence is in favour of the former, with the generalizing τε.

416. σφισι would most naturally refer to the Greeks, as the party last mentioned, as in χ 149 μέγα δ' αὐτῷ φ. ἐ.: but what follows shews that we must understand it of both parties, 'a mighty task was revealed to them, set before them'; cf. Α 734 ἀλλά σφι . . φάνη μέγα ἔργον Ἄρης, and Π 207 νῦν δέ πέφανται φυλόπιδος μέγα ἔργον.

420. τὰ πρῶτα, *once*, as A 235.

421. The simile is clear evidence of the existence in Homeric times of the 'common-field' system of agriculture, where the land of the community is portioned out in temporary tenure from time to time. For the οὔρα see K 351: they are stones (Φ 405) marking off the allotments, and are easily movable by a fraudulent neighbour (X 489). Such a fraud could only be detected by re-measurement, and it is over such a dispute that the two men are engaged. The common field was usually cut up into very small strips, of which each man had several in different parts, so as to apportion fairly the various qualities of soil. It is easy to see how such a system would lead to continual disputes about boundaries. The point of the simile of course is that the two parties stand close to one another divided by the breastwork, as the two neighbours are only divided by the stone over which they are quarrelling. The ἵκν (see Δ 705) is the allotted space of land. (See Ridgeway in *J. H. S.* vi. 319 ff. on *The Homeric Land System*.)

ὦ τ' ὀλίγῳ ἐνὶ χώρῳ ἐρίζητον περὶ ἴσης,
 ὥς ἄρα τοὺς διέεργον ἐπάλξεις· οἱ δ' ὑπὲρ αὐτέων
 δήιουν ἀλλήλων ἀμφὶ στήθεσφι βοείας, 425
 ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα.
 πολλοὶ δ' οὐτάζοντο κατὰ χροά νηλεῖ χαλκῷ,
 ἤμὲν ὅτῳ στρεφθέντι μετάφρενα γυμνωθεῖη
 μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδος αὐτῆς.
 πάντῃ δὴ πύργοι καὶ ἐπάλξεις αἵματι φωτῶν 430
 ἐρράδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.
 ἀλλ' οὐδ' ὥς ἐδύναντο φόβον ποιῆσαι Ἀχαιῶν,
 ἀλλ' ἔχον ὥς τε τάλαντα γυνὴ χερνῆτις ἀληθῆς,
 ἣ τε σταθμὸν ἔχουσα καὶ εἴριον ἀμφὶς ἀνέλκει
 ἰσάζουσ', ἵνα παισὶν ἀεικέα μισθὸν ἄρῃται· 435

423. ὦ τ' : οἱ τ' T : οἱ δ' R. || ὀλίγῳ ἐνὶ χώρῳ Zen. || ἐρίζετον DGTU. ||
 ἴσης : νίκης Ar. *Lex.* 169. 33. 424. ἐπάλξεις T. || αὐτέων JT : αὐτάων DPRU. ||
 After this *add.* βάλλον ἀμυνόμενοι χαλκήρεσιν ἐγχείησι GPR. 425. στήθεσφι
 TU Vr. A : στήθεσσι Ω. 428. ὅτῳ Ar. Ω : ὅτῳ Zen. || στραφέντι J. || γυμ-
 νωθέντι P. 430. δὴ Ar. Ω : δὲ GJT : δ' οἱ L : δ' ἦ Tyrannio. 432 *om.* J
 Ambr. 433. ἔχον Ar. *Lex.* 149. 4. || ὥς τε : ὥτε Herod. || ἀληθῆς : ἀλῆτις
 R, Ar. *Lex.* 24. 9, γρ. P. 435. ἀεικέα, ἀναικέα, and ἀμεμφέα Ar. (*v. infra*). ||
 ἄρῃται : ἔλνται Schol. BT on Π 7.

424. αὐτέων, for αὐτάων, and in the weak sense, is not to be interfered with in a late passage. For 425-6 see E 452-3.

428. ὅτῳ : so all mss., Zen. alone reading ὅτῳ, which most edd. adopt. The form gains support from O 664, where most mss. give it; but in β 114, the only place where it recurs, it is a trisyllable. So τῳ is an iambus in Π 227, λ 502, υ 114; for τῳ see A 299, M 328, N 327. Van L. suggests ὅτε.

433. ἔχον is used intransitively in the first clause (as E 492, K 264, etc.), and hence ἔχει must be understood transitively in the second, by a sort of zeugma, 'they held on, as a woman holds the scales.' ἀληθῆς seems to be used here in the primitive sense, 'not forgetting,' i.e. *careful*, anxious about her task. The adjective elsewhere is only used of spoken words. To make it here = *honest*, 'conscientious,' is to introduce an entirely un-Homeric conception. The woman weighs the wool not out of motives of conscientiousness, but in order to make sure that by giving full weight she will earn her pay. The variant ἀλῆτις, *beggar-woman* (fem. of the Odyssean ἀλήτης, *vagabond*), is harsh

after χερνῆτις (which is apparently from χεῖρ, a handworker), and does not suit the picture. Though it is given in Apoll. *Lex.*, the explanation there appended only suits ἀληθῆς (οἶον δικαία παραλαμβάνειν τὸν σταθμὸν καὶ παραδίδόναι).

434. ἀμφὶς goes with ἔχουσα, *holding* (one) *on each side*. σταθμὸν = *weight*, only here in Homer. ἀνέλκει, as Θ 72.

435. We must not look upon the μισθός as anything but payment in kind, food and perhaps cloth for garments. For ἀεικέα (*miserable, meagre*: cf. Ω 594 οὐ μοι ἀεικέα δῶκεν ἀποινα) Ar. read ἀναικέα, explaining ἐξω νείκους, τὸ ἴσον αὐτοῖς ἀπονέμουσα, ἀμεινον δέ, φησιν, ἀεικέα τὸν εὐτελῆ. ἐν δὲ τῷ πρὸς τὸ Ξένωνος παράδοξον προφέρεται ἀμεμφέα μισθόν (Did.): a rare instance of vacillation. The simile is particularly interesting as giving us one of our few glimpses into the life of the Homeric poor. Elsewhere the working of wool is always carried out by the women of the house for themselves—even by Queen Arete in Phaiakia. Only here do we find the beginning of a special industry of wool-working, the spinning, as it would seem, being given out for payment.

ὥς μὲν τῶν ἐπὶ ἴσα μάχῃ τέτατο πτόλεμός τε,
πρίν γ' ὅτε δὴ Ζεὺς κῦδος ὑπέρτερον Ἔκτορι δῶκε
Πριαμίδῃ, ὃς πρῶτος ἐσήλατο τείχος Ἀχαιῶν.

ἤυσεν δὲ διαπρύσιον Τρώεσσι γεγωνώς·

“ ὄρνυσθ', ἱππόδαμοι Τρῶες, ῥήγνυσθε δὲ τείχος
Ἀργείων καὶ νηυσὶν ἐνίετε θεσπιδαῆς πῦρ.”

440

ὥς φάτ' ἐποτρύνων, οἱ δ' οὔασι πάντες ἄκουον,

ἴθυσαν δ' ἐπὶ τείχος ἀολλέες. οἱ μὲν ἔπειτα
κροσσάων ἐπέβαινον ἀκαχμένα δούρατ' ἔχοντες,

Ἔκτωρ δ' ἀρπάξας λᾶαν φέρει, ὃς ῥα πυλάων

445

ἐστήκει πρόσθε, πρυμνὸς παχύς, αὐτὰρ ὑπερθεν

ὀξὺς ἔην· τὸν δ' οὐ κε δὺ' ἀνέρε δήμου ἀρίστῳ

ῥηϊδίως ἐπ' ἄμαξαν ἀπ' οὔδεος ὀχλίσειαν,

οἶοι νῦν βροτοὶ εἰς· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.

τόν οἱ ἐλαφρὸν ἔθηκε Κρόνου πάϊς ἀγκυλομήτεω.

450

ὥς δ' ὅτε ποιμὴν ῥεῖα φέρει πόκον ἄρσενος οἶος

χειρὶ λαβὼν ἐτέρῃ, ὀλίγον δέ μιν ἄχθος ἐπείγει,

436. πόλεμος J Harl. a, Lips. 437. υπερτατον Ambr. 439. τρώεσσι: δαναοῖσι H. 440. ῥήγνυσθέ τε L. 441. ἐνίετε (supr. i) HT. 442. φάτ': ἔφατ' AT. 443. ἔθυσαν J. 444. ἀκαχμένα κτλ.: ἐπεί θεοῦ ἔκλυον αὐδὴν Zen. 445. ἀρπάσας P. 446. ἐστήκει Ar. CHQRS Lips. Ven. B, fr. Mosc. Vr. A: ἐστήκει Harl. a: ἰστήκει Syr.: εἰστήκει Ω. 447. δ' om. Syr. 448. ἐφ' ἄμαξαν CGPQR Vr. b. || ὀχλίσειαν DGJ (supr. c over c). 450 dθ. Ar. Aph., om. Zen. || ἔθηκε S. 451. φέρει Ar. Ω (others φέρη?): φέροι T (supr. α: lemma has φέρει, supr. οι: Schol. φέρην (sic)· οὐ. φέρει). 452. δέ JT: τέ Ω.

436. See note on H 102.

438. In II 558 the same expression is used of Sarpedon. For the difficulty therein involved see the introduction to this book.

439 = Θ 227. Ar. strangely enough made Zeus the subject of ἤυσεν, on the ground that Hector could not shout loud enough for *all* to hear him (442). Zen. must have taken the same view if he is correctly reported to have read ἐπεί θεοῦ ἔκλυον αὐδὴν for the second half of 444.

442. οὔασι, pleonastic, like ὀφθαλμοῖσιν ἰδεῖν, ἐκαλέσσατο φωνῇ (Γ 161). It is not necessary to suppose with Ameis that it implies any emphasis, such as hearing *willingly*.

444. κροσσάων: see on 258.

446. πρυμνός, at the base. For this adverbial use cf. μέσος, ἄκρος, πρῶτος, etc. The use with a second adj. is, however,

rare; with a participle it is not uncommon (λαβρὸς ἐπαιγίζων, etc.).

447. δήμου ἀρίστῳ, as Δ 328, 'the best of a whole community.'

448. ὀχλίσειαν, as ι 242. A few mss. give ὀχλήσειαν (cf. 259 ἐμόχλεον); but Kallimachos and Ap. Rhod. use the form ὀχλίζω. The derivation and connexion of the word with ὄχλος or μόχλος are very obscure. Φ 261 ὀχλεῖνται seems to be distinct.

450. Athetized as diminishing the greatness of the feat. But, as Heyne remarks, the aid of a god only explains, without diminishing, a hero's superiority to common men.

451. For the indic. instead of the usual subj. after ὥς ὅτε cf. Δ 422. There seems, however, to have been a variant φέρη, though it is not recorded in our mss.—Hehn (*Cult.* p. 435) notes that πόκον properly means *wool plucked out*: shearing may possibly have been still unknown in Homeric days.

ὥς Ἴκτωρ ἰθὺς σανίδων φέρε λᾶαν αἰείρας,
 αἶ ῥα πύλας εἵρυντο πύκα στιβαρῶς ἀραρυίας,
 δικλίδας ὑψηλὰς· δοιοὶ δ' ἔντοσθεν ὀχῆες 455
 εἶχον ἐπημοιβοί, μία δὲ κληῖς ἐπαρήρει.
 στῇ δὲ μάλ' ἐγγὺς ἰών, καὶ ἐρεισάμενος βάλε μέσσας,
 εὖ διαβάς, ἵνα μὴ οἱ ἀφαιρότερον βέλος εἴη,
 ῥῆξε δ' ἀπ' ἀμφοτέρους θαιρούς· πέσε δὲ λίθος εἴσω
 βριθοσύνῃ, μέγα δ' ἀμφὶ πύλαι μύκον, οὐδ' ἄρ' ὀχῆες 460
 ἐσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδισ ἄλλη
 λᾶος ὑπὸ ῥιπῆς. ὁ δ' ἄρ' ἔσθορε φαίδιμος Ἴκτωρ
 νυκτὶ θοῇ ἀτάλαντος ὑπώπια, λάμπε δὲ χαλκῶι
 σμερδαλέωι, τὸν ἔεστο περὶ χροῖ, δοιὰ δὲ χερσὶ
 δοῦρ' ἔχεν· οὐ κέν τις μιν ἐρύκακεν ἀντιβολήσας 465
 νόσφι θεῶν, ὅτ' ἐσᾶλτο πύλας· πυρὶ δ' ὅσσε δεδήει.

454. ῥα : ῥά τε Syr. 455. ἔκτοσθεν T. 456. ἐπαμειβοί Q (*supr.* οἱ over α) : ἐπημοιβηδόν Vr. b (*supr.* οἱ). 457. δὲ μάλ' ἐγγύς : ἐν ἄλλωι δ' ἄρ' ἐπιδόν A. 459. ἀπ' *om.* D : ἐπ' CGQ Syr. Vr. b², Eton. fr. Mosc. || δὲ : δ' αὖ PR : δὲ G. 460. ἀμφὶς P. 461. διέτμαγον DG²HPR. 462. ὑπαὶ CJPU, γρ. Eust. || ἔκθορε P. 464. σμερδαλέος *ap.* Eust. 465. ἔχεν : ἔχον Syr. : ἔσχον Q. || οὐ κέν Ar. P : οὐκ ἄν Ω. || ἐρύκακεν Ar. R Par. e : ἐρυκάκη D : ἐρυκάκοι Ω. 466. πυρὶ : περὶ P Cant., γρ. Vr. b.

454. πύκα goes with εἵρυντο, στιβαρῶς with ἀραρυίας. For εἵρυντο cf. A 216. But the Homeric form is εἰρύατο : P. Knight conj. ἐρύοντο. The σανίδες seem here to be literally *the boards* of which the two doors are made (the epithets shew that πύλαι cannot mean the *opening* as opposed to the two doors which close it). But it is to the two doors that the name σανίδες is usually given, e.g. 121, β 344 (where the epithet δικλίδες, here belonging to πύλαι, is applied to σανίδες).

456. ἐπημοιβοί apparently means *shifting*, movable from side to side. This suits the use of Z 339 ἐπαμείβεται ; cf. ξ 513 ἐπημοιβοὶ χιτῶνες, *changes of tunics*, the only other instance of the adj. in H. Two such horizontal draw-bars across the top and bottom of the gate may have been strengthened by a vertical bolt. But the ancients seem to have understood the phrase to mean cross-bars in the shape of an X, with the κληῖς at the intersection. We have no material for decision. A different arrangement is given in Ω 453, where

the door of Achilles' hut is held by a single ἐπιβλής, apparently identical with the κληῖς.

458. διαβάς, setting his legs well apart. ἀφαιρός is else used only of persons. Notice the curious use by which μὴ ἀφαιρότερον = *more powerful*, a comparative in the dependent form of οὐκ ἀφαιρός = *strong* by *litotes*.

459. θαιρούς, *hinges*, projecting vertical iron pegs at the top and bottom, working in stone sockets, such as have been found at Tiryns.

463. ὑπώπια, here in the sense of *face* generally ; the phrase is curious, as it is in the brow, *above* the eyes, that we are accustomed to see a dark expression.

465. ἐρύκακεν and ἐρυκάκοι are of course equally possible (see on E 311), the sense in either case being *none could have stopped him*.

466. Heyne and others are inclined to doubt the genuineness of this line, as the addition of νόσφι θεῶν, and still more of ὅτ' ἐσᾶλτο πύλας, is very flat ; while the last clause seems to contradict the

κέκλετο δὲ Τρώεσσιν ἐλιξάμενος καθ' ὄμιλον
 τεῖχος ὑπερβαίνειν· τοὶ δ' ὀτρύνοντι πίθοντο.
 αὐτίκα δ' οἱ μὲν τεῖχος ὑπέρβασαν, οἱ δὲ κατ' αὐτὰς
 ποιητὰς ἐσέχυντο πύλας. Δαναοὶ δὲ φόβηθεν
 νῆας ἀνὰ γλαφυράς, ὄμαδος δ' ἀλίαςτος ἐτύχθη.

468. ὀτρύνοντι Ar. Ω (others ὀτρύναντι): ὀτρύνοντα J: ὀτρύνοντο P
 ὀτρύνοντος ἄκουσαν Schol. B (Porph.) on M 12.

preceding simile, and may possibly be a
 vague reminiscence of B 93 ὅσσα δεδήκει.

470. ποιητὰς = ἐνποιήτας E 466, etc.

APPENDIX A

ON THE HOMERIC USE OF THE POSSESSIVE PRONOUNS

ὅς, ἐός¹

ALL branches of the Indo-European family of languages possessed a reflexive pronominal stem *seve*, *sve*, *se*, which was used for all persons and numbers alike in the reflexive sense *self*. This use has survived untouched to the present day in the Slavonic languages; e.g. in Russian the acc. *sebyá* means *my*-, *thy*-, *him*-, *her*-self, *our*-, *your*-, *their*-selves, according to the subject of the principal verb. The same is the case with the mod. Persian *khu-d* (*khu* = *sva*-). Traces of it are found in other languages; e.g. in Latin *se* and *suus*, in German *sich*, are used for the plural as well as the singular; the characteristic passive ending *-r* in Latin and Keltic is probably an appended *-se*, just as in mod. Scandinavian the passive of all persons and numbers is formed by the addition of *-s* (originally *-sk*) to the active.

The universality of this use makes it almost certain that the stem was once used in the same free way in primitive Greek also. But in Homeric Greek there are practically no traces of it in the substantive personal pronoun. It is indeed clear that *οὗ*, *οἱ*, *ἐ* were once purely reflexive—the absence of a nominative and of distinction of gender, which in a reflexive pronoun are needless, indicate this. But in Homer at least the pronoun has fallen into rank with *ἐμοῦ* and *σοῦ*: it is not only confined to the 3rd person singular, but has developed into an anaphoric pronoun.

It has not, indeed, lost the reflexive use: this is frequent, and was distinguished by Aristarchos from the anaphoric use by accentuation (*ἐὸ* reflexive, *ἐο* anaphoric, *H. G.* § 254).² But in a large majority of

¹ The following is mainly taken from Brugman(n) *Ein Problem der Homerischen Textkritik und der vergleichenden Sprachwissenschaft* (Leipzig 1876), and Dyroff *Geschichte des Pronomen Reflexivum*, erste Abt., Würzburg 1892.

² Dyroff has suggested that the superior antiquity of the reflexive use is indicated by the fact that the word makes position

only when reflexive in the strictest sense, as though it then still retained both initial consonants, in the phrases *ἀνὸς ἐο* (= *ἀνὸς cfέο*), *ἀνὸς ἐεα*, *πρὸς οἱ* (Φ 507). It is possible, however, that the lengthening here may be explained by metrical necessity and (in Φ 507) by the sixth ictus; see App. D.

cases where the pronoun is used, the employment of it is reflexive or in a wide sense; it does not belong to the grammatical subject of the principal verb, but to the logical subject, i.e. that which is most prominent in the speaker's mind. For instance, in subordinate sentences it often refers to the subject not of the verb of its own clause, but to that of the principal sentence. The gradual extension of laxity through such sentences can be traced till we reach the purely anaphoric use, which ϵ is entirely equivalent to $\mu\iota\mu$.

This restriction to the 3rd sing. involved the use of other reflexive forms for the 1st and 2nd sing. and the 3rd plural. For the 1st and 2nd persons the oblique cases of $\epsilon\rho\acute{\omega}$, $\kappa\acute{\upsilon}$, $\eta\mu\epsilon\iota\varsigma$ and $\upsilon\mu\epsilon\iota\varsigma$ were at hand and were used freely in a reflexive sense, with or without the addition of a case of $\alpha\upsilon\tau\acute{o}\varsigma$. For the 3rd plural, which on the evidence of Latin and Teutonic was the last to go, Greek created its own forms $\sigma\phi\epsilon\acute{\alpha}\nu$, $\sigma\phi\epsilon\acute{\alpha}\varsigma$, $\sigma\phi\epsilon\acute{\alpha}\varsigma$, with the enclitic $\sigma\phi\iota$, $\sigma\phi\alpha\varsigma$, $\sigma\phi\epsilon$.

The only passages in Homer where it has been thought that traces remained of the original "free" use of the substantive pronoun (see notes on B 196, K 398) do not warrant the conclusion, which is indeed incompatible with the developed anaphoric use.

With regard to the adjectival forms $\delta\epsilon$ or $\epsilon\acute{\iota}\delta\epsilon$, however, the case is different. It has been often held since the early days of criticism that these words could be used equally, in the general sense *own*, for all persons and both numbers. This view was held by Zenodotos but impugned by Aristarchos, who confined the adjective to the 3rd sing. The question is still in dispute. The following are the main arguments in the case.

There is MS. evidence in Homer for the use of $\delta\epsilon$ or $\epsilon\acute{\iota}\delta\epsilon$ for other persons than the 3rd sing. In nearly all cases, however, there is a variant which was preferred by Aristarchos.

This is taken by Brugmann and others as proof that Aristarchos altered the MS. tradition "for the sake of a fad." For such an accusation there is not the least ground; all the evidence shews that Ar. could not alter the tradition, however he may have wished to do so. All that he did was to choose that one of the existing variants which agreed with his view.

There are a number of passages in Homer where it seems likely from internal reasons, though there is no MS. evidence, that a form of $\delta\epsilon$ ($\epsilon\acute{\iota}\delta\epsilon$) has been supplanted by another less suitable word, in order to avoid the application of the pronoun to another person than the 3rd sing.

The free use of the adjective is common in the imitative Epics Apollonios Rhodios, and Kallimachos. This shews that it existed in the Epic poems which they had before them. They extended the use, indeed, from the adjective to the substantive pronoun.

If, then, Aristarchos is right, and $\delta\epsilon$ was always confined to the 3rd sing. in Homer, it appears that the later archaizing poets, or rather the older texts which they followed, must, with no analogy to guide them, have invented a use which, as our knowledge of cognate languages shews, was actually primitive. The improbability of this, compared with the other theory, that the "free" use of $\delta\epsilon$ actually survived in a few cases in Homer, is enormous. This, and not any question of the relative

authority of Zenodotos and Aristarchos, is the most cogent argument in favour of the genuineness of the free use of the adjective in Homer.

The fact that the archaizing poets extended the free use to οὔ, οἱ, ἔ is of little importance; this was a natural thing for those to do who had the analogy of the adjective before them; it is an obvious conclusion that if ὅς can = ἐμός, then οὔ can = ἐμοῦ: but if ὅς never meant anything but *his* in Homer, as ἐ never means anything but *him*, it would be an amazing step for an imitator, against all the usage of his own day, to make it = *my*.

The analogy, indeed, is so obvious that it may at first sight seem hard to understand how the pronoun and its adjective can have gone such different ways. But it is certain that, even on Aristarchos' theory, the two had materially diverged in use; for while the reflexive use of the pronoun is rare compared to the anaphoric, and almost confined to a few prepositional phrases,¹ in the adjective it is almost universal, though the reference is occasionally not to the grammatical subject but to a person who is at the moment specially prominent. Thus in cases where the reference is to the grammatical object instead of the subject, this object almost always precedes (see, for instance, Z 500 γόνι Ἑκτορα ὧι ἐνὶ οἴκῳ). In Ω 36 ἦι τ' ἀλόχῳ ἰδέειν the pronoun is attached to the indirect object in the dative and refers to the direct object in the acc. X 404 ἐμὶ ἐν πατρίδι γαίῃ is peculiar in that there is neither pronoun nor name immediately preceding to which ἐμὶ can grammatically refer; but Hector is so prominently the logical subject of the whole passage that there can be no ambiguity. There are only two cases (σ 345, ω 196) where the reference is to an indirect object in the dative.² With this degree of latitude it may be said that ὅς is always reflexive.³

It will be seen that Homer does not possess any unemphatic anaphoric possessive adjective: the place of one is taken by the very common possessive use of the dat. οἱ, more rarely by the gen. τοῦ, τῆς, and still more rarely by αὐτοῦ, αὐτῆς.

The following passages of Homer, where the reading is undisputed, point to the free use of the adjective.

δ 190-2 Ἀτρεΐδῃ, περὶ μὲν σε βροτῶν πεπνυμένον εἶναι
Νέστωρ φάσχ' ὁ γέρων, ὅτ' ἐπιμνησάμεθα σεῖο
οἴσιν ἐνὶ μεγάροισι, καὶ ἀλλήλους ἐρέομεν.

Here it is possible, though awkward, to take οἴσιν ἐνὶ μεγάροισι with Νέστωρ φάσκε: but the order clearly suggests that οἴσιν = ἡμετέροισι, and it was presumably on this ground that Ar. athetized 192.

¹ According to Dyroff p. 19 the sole exceptions, if we regard only cases of strictly grammatical reflexion, are λ 433, τ 481, against 43 instances of the use with prepositions. When we take into consideration the "logical" reflexion in subordinate clauses, etc., it soon becomes difficult to draw the line between anaphora and reflexion. Under the head of subordinate clauses however Dyroff includes cases such as B 239, Δ 400, E

800, which might fairly be regarded as direct reflexion. See *H. G.* § 253 (1).

² So Dyroff; but see Π 800 τότε δὲ Ζεὺς Ἑκτορι δῶκεν | ἦι κεφαλῇ φορέειν, and K 256 Τυδείδῃ μὲν δῶκε . . φάσγανον ἀμφηκὲς, τὸ δ' ἐὼν παρὰ νηϊ λείπειτο.

³ A similar latitude is familiar in Attic with the unquestionably reflexive ἐαυτοῦ. See Kühner ii. § 455 (3).

, 28

οὐ τι ἐγὼ γε

ἢς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι.

This is translated, "I can see no sweeter thing than *a man's own country*"—a form of expression which no one would defend if it were not held illegitimate to translate "*my own country*."¹

ν 320 ἄλλ' αἰεὶ φρεσὶν ἥσιν ἔχων δεδαϊγμένον ἦτορ ἠλώμην.

Here ἥσιν must = ἐμῆσιν: the opponents of the "free" use have no resource but the athetesis of 320–3.

H 153 εἶρσαι ὦι is most simply taken to mean εἶρσαι ἐμῶι: see note ad loc.

We pass on to a number of passages which are closely connected:—

A 393 ἄλλὰ κύ, εἰ δύνασαι γε, περίσχεο παιδὸς ἔηος.

O 138 τῷ ε' αὖ νῦν κέλομαι μεθέμην χόλον υἱὸς ἔηος.

T 342 τέκνον ἐμόν, δὴ πάμπαν ἀποίχεται ἀνδρὸς ἔηος;

Ω 422 ὥς τοι κήδονται μάκαρες θεοὶ υἱὸς ἔηος.

Ω 550 οὐ γάρ τι πρήσεις ἀκαχήμενος υἱὸς ἔηος.

In all these cases Zen. read ἐοῖο for ἔηος (the Scholia A on Ω 422 are lost, but there can be no doubt that Zen. was consistent here also). In A 393 a large number—perhaps a majority—of the mss. that have been examined either read ἐοῖο or give it as a variant. In O 138 it is read by HR and is a variant in L. In Ω 422 and 550 Pap. ν has τρεῖο in the margin. In Ω 550 P¹ has ἐοῖο. In T 342 alone has no ms. evidence yet been quoted for anything but ἔηος.

In all these lines ἐοῖο = *thy* gives excellent sense; in O 138, Ω 422 it is not strictly reflexive but refers to the preceding pronouns *ce*, *τοι*—an extension of the use to which parallels have been given.

The word ἔηος is commonly taken to be the gen. of ἥς, for ἥέος with metathesis of quantity, and for this reason some of the grammarians (e.g. Apollonios) wrote ἔηος, but against the best tradition (La R. H. T. p. 234). But this explanation is untenable.² ἔηος can only come from *ἐεύς. It occurs undoubtedly twice in the *Od.* (§ 505, ο 450), where the sense *good* is admissible but not particularly appropriate. In these two places Brugmann would take ἐεύς to mean *lord*. The former line was atheized by Athenokles and Ar.; in the latter the sense 'mine own lord' is not absolutely inadmissible, and here Ven. iv. 9 reads ἐοῖο, M^a γρ. ἐμοῖο.

But even if we admit this anomalous word in the sense *good*, there remains the curious fact that ἐοῖο is used instead of it whenever the reference is to the 3rd person. We have υἱὸς ἐοῖο N 522, Ξ 9, Σ 138, πατρὸς ἐοῖο B 662, Ξ 11, T 399, Ψ 360, 402, ξ 177, (ν 289), παιδὸς ἐοῖο Ξ 266, Σ 71. Only in Ξ 9 (ἔηος Eust.), Σ 71 (ἔηος Eust., ἔηος Cant.! —not Harl. a), Σ 138 (ἔηος HJ Vr. d, ἔηος D—not Harl. a—εἶος Syr., and ἐν ἄλλωι υἱὸς εἶος A) are there traces of variation to indicate the

¹ A very similar case is Pindar *P.* ii. 91 *στάμας δὲ τινος ἐλκόμενοι* | *περίσχεο ἐνέπασαν ἔλκος ὀδυναρὸν ἐμὴν πρόσω καρδίαι*: 'as if *one's heart* for *their heart*,' Gildersleeve.

² Recourse may perhaps be had to Schulze's theory of the lengthening permitted in the sixth arsis (see App. D), so that ἔηος would stand for ἐέος.

effects of such reminiscence of the disputed passages as may have produced the single converse variant **ἐοῖο** for **ἐῖος** in ο 450.

Curiously enough, we find another anomalous usage which, like that of **ἐῖος**, is entirely confined to clauses where reference is made to the 1st or 2nd persons, while **ὅς** is always used where the 3rd person is in question. This is the questionable use of the article in place of a possessive pronoun with words of relationship (see *H. G.* § 261. 3 b).

Λ 142 **νῦν μὲν δὴ τοῦ πατρὸς ἀικέα τίσετε Λώβην.**

Here Zen. read **οὗ**, others **εφοῦ**, mss. **τοῦ** with Ar.

Τ 322 **οὐδ' εἴ κεν τοῦ πατρὸς ἀποφειμένοιο πνεοίμην.**

The Schol. A here are missing, so it is impossible to say if Zen. wrote **οὗ**. But Monro's translation *If I heard of such a one as my father being dead* is inadmissible. Achilles puts the one extreme case; the whole point is that there can be no other such as his father—his *own* father.

β 134 **ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι.**

The article has given commentators great trouble; it surely must mean *my*, though some explain "him, viz. *her* (Penelope's) father."

Φ 412 **οὕτω κεν τῆς μητρὸς ἐρινύας ἐξαποτίνοισ.**

π 149 **πρώτον κεν τοῦ πατρὸς ἐλοίμεθα νόστιμον ἥμαρ.**

In all these cases the reflexive **ὅς** would be suitable in the sense *mine* or *thine* own.

In the following cases the reference is not to the subject of the sentence, but is made clear by the use of the personal pronoun:—

λ 492 **ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγαυοῦ μῦθον ἔνισπε.**

Τ 331 **ὥς ἂν μοι τὸν παῖδα . . σκυρόεν ἐπαγάγοις.**

(Here, however, the article may be resumptive.)

All the above instances, granted the "free" use of the pronominal adjective, can, by substituting it for the article, be brought into line with those where the reference is to the 3rd person, in which **ὅς** is invariably used: **οὗ πατρὸς** Α 404, η 3, **οὗ παιδός** Ι 633, ΙΙ 522, Ω 85, ο 358, π 411, ω 56, **οὗ υἱός** Ω 122.

The coincidence of the use of the article with the persons referred to is just as remarkable as with **ἐῖος**, but ms. evidence to support the change is lacking, doubtless because the harmless necessary article caused less qualms to editors than the strange form **ἐῖος**. How easily it might slip in is shewn by such variants as G's **τῆς** for **εῖς** Γ 431. Hence we need not be surprised that in Α 763 **τῆς** should for once, in all probability, have displaced an original **ῆς** = *his own*.

The favourite connexion of the adj. with words of relationship suggests that the emphatic "own" connoted in such cases "dear." **ὅς** (**ἑός**) in fact is very nearly equivalent in use (subject to the limitations of reflexion) to **φίλος**, which from the sense 'dear' is so often weakened to a mere 'own.' And there is some ground for believing that **φίλος** has occasionally taken the place of **ἑός** where used for other persons than the 3rd sing.

Γ 244 ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

Here Zen. read ἐαί, *their own*; though no ms. support has been found, yet there is at least presumptive evidence that it once existed. So in I 414 ἵκωμαι φίλῃν may point to an original ἵκωμαι ἐήν (see note there). We have in fact τότε δὲ Ζεὺς δυσμενέεσσι | δῶκεν ἀεικίσσασθαι ἐαί ἐν πατρίδι γαίῃ X 404. ἐήν ἐς π. γ. recurs four times, and ἦν ἐς π. γ. five times (all in *Od.* except O 505). On the other hand, ἐμὴν ἐς π. γ. never occurs. σὴν ἐς π. γ. is found nine times, φίλῃν ἐς π. γ. some twenty-nine. Brugmann suggests that in all these cases ἐήν or ἦν should be substituted for φίλῃν or σὴν. In ε 168, η 77, one or two mss. actually read ἦν for σὴν: but this may be only a reminiscence of ε 26, 144, where the verb is in the 3rd person. In the same way we can account for the sporadic ῶι for σῶι in Θ 420 (from 406).

We have already mentioned one passage (ν 320) where φρεσὶν ἦσθ must = φρεσὶν ἐμῇσι. In seven passages where φρεσὶ σῆσι occurs ἦσθ is found as a ms. variant (Ξ 221 in D, T 174 in GPRT Vr. A, ε 206, ζ 180, ν 362, ο 111, ω 357). Brugmann holds, though with hesitation, that ἦσι should in all cases be written for σῆσι. The case, in fact, is not strong here. σῆσι is found without variant in thirty-one passages, and we should expect more evidence had such a wholesale change taken place in historical times.

The preceding cases all fall under the head of more or less fixed phrases. There remain to be mentioned some sporadic instances where there is ms. indication of ὅς as a variant.

Λ 76 ἀλλὰ ἔκῃλοι | σφοῖσιν ἐνὶ μεγάροισι καθεῖατο.

Here GPQST have οῖσιν (ἐν ἄλλωι A).

Ξ 249 ἦδῃ γάρ με καὶ ἄλλο τεὸν ἐπίνυσσαν ἐφειμή.

Zen. may have read ἄλλοσ' ἐαί ἐπίνυσσεσ, see note ad loc.

θ 242 ὅτε κεν σοῖς ἐν μεγάροισι | δαινύμῃ.

ο 89 κατέλειπον ἐπὶ κτεάτεσσιν ἐμοῖσι.

In both these places one or two mss. read οῖς, ἐοῖσι.

α 402 κτήματα δ' αὐτὸς ἔχοις καὶ δώμασι σοῖσιν ἀνάσσοις.

Here there is a large preponderance of ms. evidence for οῖσιν (σοῖσιν UKW: οῖσιν FGTZPH: δόμοισιν οῖς D—Ludwich).

Brugmann's own summary of his conclusions for Homer (excluding the *Hymns* and Hesiod) is given in the following table¹:—

ὅς = ἐμός Z 221*, H 153*, T 322*, 331, and seven places in *Od.*

ὅς = σός A 297, B 33, 70, Δ 39, E 259, I 611, K 237, Ξ 221, 264, Π 36, 444, 851, Σ 463, T 29, 174, Υ 310, Φ 94, 412*, Ω 504, 557, and twenty-seven in *Od.*

ὅς = ἡμέτερος β 206*, δ 192*, π 149*.

¹ Only the passages marked with an asterisk are regarded by Brugmann as "quite certain"; the remainder are either probable or possible.

δς = **ὕμτερος** Λ 142*.

δς = **ςφός** Λ 76, Σ 231*.

ές = **έμός** I 414, ο 89.

ές = **ςός** Α 393*, Ξ 249*, Ο 138*, Τ 342*, Ω 310, 422*, 550*, σ 270.

ές = **ςφός** Γ 244*.

The great preponderance of **δς** and **ές** = **ςός** is chiefly due to the repetition of formulae (**φρεσί ϑίςιν** changed to **φρεσίν ήίςιν**, etc.).

It is remarkable that there should be so few instances of **δς** = **ςφός**, for in Latin and Teutonic it is in the identity of the 3rd sing. and plur. that we find the clearest trace of the old "free" use of the reflexive stem. Unlike these languages Greek began first by differentiating sing. and plur., creating for this purpose a new stem **ςφ-**. The origin of this form is doubtful. It is now generally held to have taken its rise from **ς-φί(ν)** where **ς-** is a weak (ablaut) form of the stem *se*, and **-φί(ν)** the case termination. The analogy of **έμμυ(ν)** etc. then gave rise to **ςφε**, **ςφέων**, etc., and these again to the dual **ςφώ**. It is quite possible that the 2nd dual **ςφώ**, as well as the 3rd, may have arisen in the same way.¹ In this case the difference of accentuation and form which Ar. (but not Zen.) made between the two persons may be artificial. The adjectival forms **ςφός**, **ςφέτερος** arose naturally from the analogy of **έμός**, **ςός**, **δς** on the one side, and **ήμτερος**, **ὕμτερος** on the other. **ςφε**, **ςφι**, **ςφας**, are of course anaphoric, but **ςφός** and **ςφέτερος** are always reflexive in the strict sense, grammatically as well as logically. This new stem must have arisen while the sense of the free use of **δς** still existed but was dying out; a single example of **ςφέτερος** = **ὕμτερος** is found in the (late?) prologue to Hes. *Opp.* 2, and we have **ςφέτερος** = **δς** *Scut. Her.* 90, **ςφός** = **δς** *Theog.* 398. So **ςφίν** = **οί** *Hymn.* xix. 19 (*Scut. H.* 113?). But this is not sufficient to support **ςφίςιν** = **ὕμίν** in K 398 (where see note). The extension of **ςφε** to the singular is of course familiar in Attic—no doubt as an archaism—and the imitative Epics freely use both the pronoun and its adjective of all persons and numbers.

The conclusion seems to be, then, that the use of the reflexive adjective for all persons and numbers survived into the Epic period; that it was becoming a rare archaism when the poems took their final form and was generally changed into more familiar words where possible; and that traces of the original form were rare from the first. Here, as elsewhere, two streams of tendency conflicted—the archaizing which made the most of the old forms and extended them beyond their original limits by analogy to the personal pronouns; and the purist school which strove to produce uniformity by preferring the new forms, already in a majority, to the vanishing relics of the old. The struggle between the two—largely, no doubt, an unconscious one—must have been going on as long as the vulgate existed, three or four centuries before Zenodotos and Aristarchos, who here, as elsewhere, represent tendencies, record facts, and state theories, but could produce no material change in the ms. tradition.

¹ See Brugmann *Gr.* ii. p. 804 Anm. 3 "nach dieser Auffassung hätten die Elemente vor *ue(s) keine besondere

Beziehung auf die 2. Person, und so liesse sich **ς-φώ** wol auch mit **ς-φίν** vermitteln."



FIG. 1

APPENDIX B

ON HOMERIC ARMOUR ¹

TRADITIONAL views on Homeric armour were revolutionized by the appearance of Wolfgang Reichel's *Ueber Homerische Waffen* in 1894. Though differing in some not unimportant details, I cordially accept Reichel's views on the main question, and have taken them as the basis of the following paragraphs.

The general outline of these views may be thus summarized. The armour of Homeric heroes corresponds closely to that of the Mykenaeen age, as we learn it from the monuments. The heroes wore no breast-plate; their only defensive armour was the enormous Mykenaeen shield, which protected both sides as well as the front of the body, and the helmet.

When the Mykenaeen period had passed away, a complete change took place in Greek armour. A small round shield and corslet between them displaced the unwieldy shield, and the hoplite supplanted by his superior mobility the warrior who had to rely upon a chariot to move his shield and himself along the line. By the seventh century B.C. or thereabouts, the idea of a panoply without a breastplate had become absurd. By that time the Epic poems had almost ceased to grow; but they still admitted a few minor episodes in which the round shield and corslet played a part, as well as the interpolation of a certain number of lines and couplets in which the new armament was mechanically introduced into narratives which originally knew nothing of it.

The different pieces of armour will be treated in the following order:—(1) ἄσπίς, κάκος. (2) κνημῖδες. (3) ἐώρας. (4) μίτρον. (5) χιτῶν. (6) ζωστήρ. (7) κόρυς. (8) λαιχίον. (9) σίφος. (10) τόξον.

I.—THE SHIELD

(1) The construction of the shield is as follows. First, one or more layers of ox-hide (Aias' shield has as many as seven) of a circular shape

¹ My special thanks are due to Mr. Bayfield for his help in drawing up this Appendix, which is enlarged from that which he wrote for the school edition

of the *Iliad* published in 1895. It will be seen, however, that I have found it necessary to introduce some material changes.



FIG. 2

(hence called κύκλοι¹ in Υ 280) are well dried (βῶν ἀπαλύνῃ H 238, βοήης . . αὔνῃα στερεῖται, etc.), presumably on a last, and firmly stitched together (see note on M 297). Two points in the circumference (*a* and *b* in Fig. 5), a little above the level of the horizontal diameter, have been

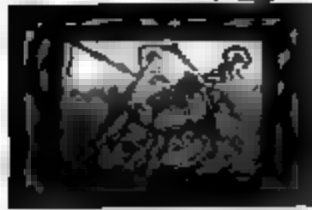


FIG. 3



FIG. 4

previously taken and drawn towards each other, so that the shield assumes the form shewn in the illustrations (see Figs. 1, 2, 8, 9, and 10). It is preserved in this shape by two 'staves' (κακόνες), probably of wood, placed inside. One runs from top to bottom of the shield,

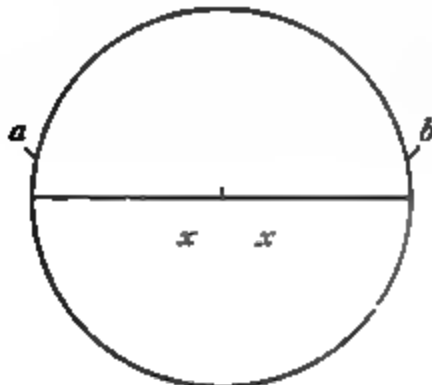


FIG. 5



FIG. 6



FIG. 7

lying close against the leather throughout its course. Seen in profile it is of the shape shewn in Fig. 6. The other (seen from above or below, its shape is that shewn in Fig. 7) is placed horizontally between the points *a* and *b* (see Fig. 5). Along the lines *ac* and *bd* it is laid against the leather; but from *c* to *d* it is free, leaving room for the hand to grasp it (see Fig. 9). It will be seen that viewed from the front the shield is divided into two unequal hemispheres² connected by a sort of bridge. The middle point of this bridge (which will vary in length and width according to the way the sides are drawn in) is the δμφαλός

¹ The κύκλοι of A 33 are another matter; the shield of Agamemnon there described is altogether of a later type than the Mykenæan.

² The object of this was no doubt that the centre of gravity might be below the

hand. It will be observed that, viewed from the front, the outline of the shield resembles that of the figure 8, the form given to it in the Mykenæan representations. See Figs. 8 and 10.—M. A. B.



FIG. 8

the 'boss.'¹ The outer face of the shield was covered with metal, which might be laid on in various manners; an arrangement in concentric rings is a natural one. The edge of the leather was turned up outwards, forming a rim (*ἀντοξ*), in order to protect the wearer from the sharp edge of the metal face. The shield was suspended by a broad baldrick (*ἀνταυών*) of leather, often richly ornamented, which passed under the right arm and rested on the left shoulder. The baldrick must have been fairly long to allow free manipulation of the shield, but its exact points of attachment are difficult to determine.² This baldrick crossed that of the sword, which lay over the right shoulder, about the middle of the breast: E 404.

(2) The size, and consequently the weight, of the shield were very great. When hanging from the shoulder in front, it reached from the neck to the middle of the shin. There were three positions for it.

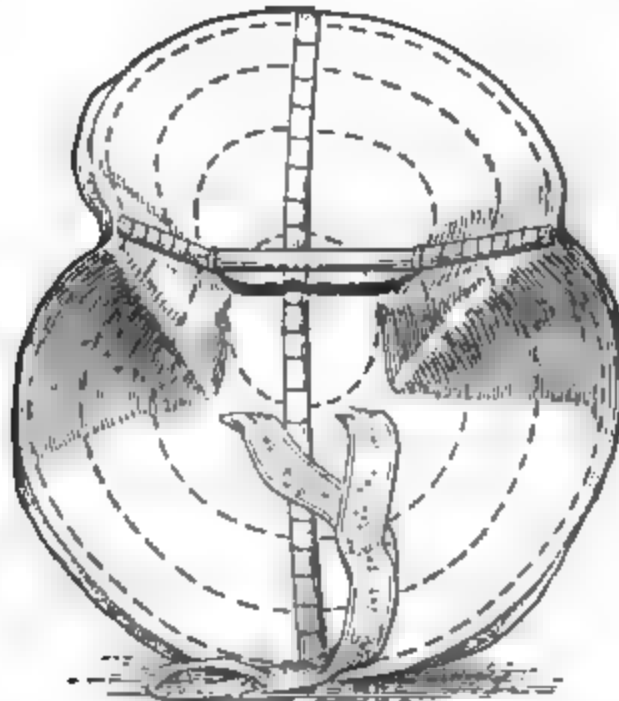


FIG. 9.—Interior of shield made after the Mycenaean figure-of-eight pattern. The two *καυώνας* are shewn, and the *ρόβδοι* ('back-stitching') of M 297.

- (a) When not in use it could hang behind the back, and would strike against the neck and ankles of the warrior as he walked (cp. Z 117).
 (b) By a pull at the baldrick with the left hand it could be brought round the right side to the front. Supported in this position solely by the left shoulder, while protecting the whole body, it left the wearer's arms free, so that he could hold a spear in each hand or use both for the

¹ It is of course possible that the Mycenaean armourer succeeded in bringing his side folds to a point, so that the *δυσπαλός* had not the appearance of a flat bridge but resembled rather a point which very conspicuously formed the centre of the shield. To such a point the word *δυσπαλός* undoubtedly would apply, and a shield so formed would lose the rather cranky and crumpled

appearance which it must be admitted is perceptible in Figs. 1, 2, and 9. See the shield added as an ornament at the top left-hand corner of the siege (Fig. 10).

² From experiments I have myself made with shields of buckram, I think the points would be very nearly in the position of *x x* in Fig. 5, below the centre. See Fig. 9.—M. A. B.



FIG. 10

long thrusting-lance. (c) Crouching down, the warrior grasped the horizontal **κανών** with his left hand and held the shield away from him, its lower rim resting on the ground (cp. A 593, N 157). This would be the natural position at close quarters, unless the sword were being used, when of course the warrior would need to stand his full height. It would then be a matter of choice whether the shield should hang for protection in front or for convenience behind.

(3) It appears that the epithet **εὐκυκλος** (E 453, 797, M 426, N 715, Ξ 428) is properly applied to the shield, which is made of circular plates. **πάντος ἔτεχ** more probably indicates *even balance*, though it is generally taken to be the same as **εὐκυκλος** (see note on A 306). **ἀμφιβρότη** expresses the peculiarity of the Mykenaeen shield, that it covers the man *on both sides* as well as in front, while **ποδηνεκής** aptly describes its great height. We understand too how its weight tired the left shoulder (cp. Π 106 **ὁ δ' ἀριστερόν ὤμον ἔκαμνεν**, | **ἔμπεδον αἶαν ἔχων κάκος αἰόλον** and E 796–7); how easy it was to trip over the shield (O 645 ff.), and how it was quite possible to sleep under it (ξ 474 ff.).

(4) It was the great weight of the shield which led to the use of the war-chariot. This, as the poems shew, the warriors used less for fighting than as a means of rapid transport from one part of the field to another. The archers, being shieldless, employ no chariot; and if Odysseus and the Salaminian Aias have none either, the want is to be explained by the fact that their homes are small rocky islands. We find at the same time the answers to two other problems:—(i) Why did not the Homeric heroes ride? Because no man could carry such a shield on horseback. (ii) Why did the war-chariot disappear so completely in historic Greece? Because the introduction of breastplate and light shield rendered it no longer necessary.¹

(5) Besides that described above there was an alternative form for the Mykenaeen shield. It might be a rectangular oblong, bent into the form of a half-cylinder. This was no doubt the shape of the shield of the greater Aias, who is described as **φέρων κάκος ἥντε πύργον** (H 219).

¹ In his recent work *La Civilisation des Celtes et celle de l'Épopée homérique* (Paris, 1899, vol. vi. of *Cours de Littérature Celtique*), M. d'Arbois de Jubainville has called attention to a curious analogy which shews that this type of 'armament naturally arises in certain circumstances. The ancient Celts used no defensive armour but the long shield, and fought in chariots. The introduction of the coat of mail seems to date from the first century A.D., and to be imitated from Rome. The author ascribes the older armament to the advantages it gave against an enemy armed with bows alone, its disuse to the disadvantages against spears. "Lorsque les boucliers étaient, comme ceux des Gaulois, assez grands pour protéger tout le corps du guerrier et que le guerrier

ne se découvrait pas, les flèches de l'armée ennemie ne pouvaient l'atteindre. L'archer, n'ayant pas de bouclier, n'avait aucun moyen d'éviter le javelot lancé par son adversaire. Quant à la fatigue qu'aurait causée à celui-ci la charge du bouclier, elle était supprimée par l'emploi du char; le guerrier n'en descendait qu'au moment d'aborder l'ennemi qui, s'il était archer, dépourvu de bouclier, n'avait plus possibilité de se défendre. L'emploi du bouclier et du char de guerre a donné en Europe aux Indo-Européens, élèves des Hittites, à une époque pré-historique, il y a environ quatre mille ans, une supériorité analogue à celle que les Espagnols arrivant en Amérique ont due aux armes au feu lors des grandes conquêtes faites par eux aux seizième siècle de notre ère" (p. 349).

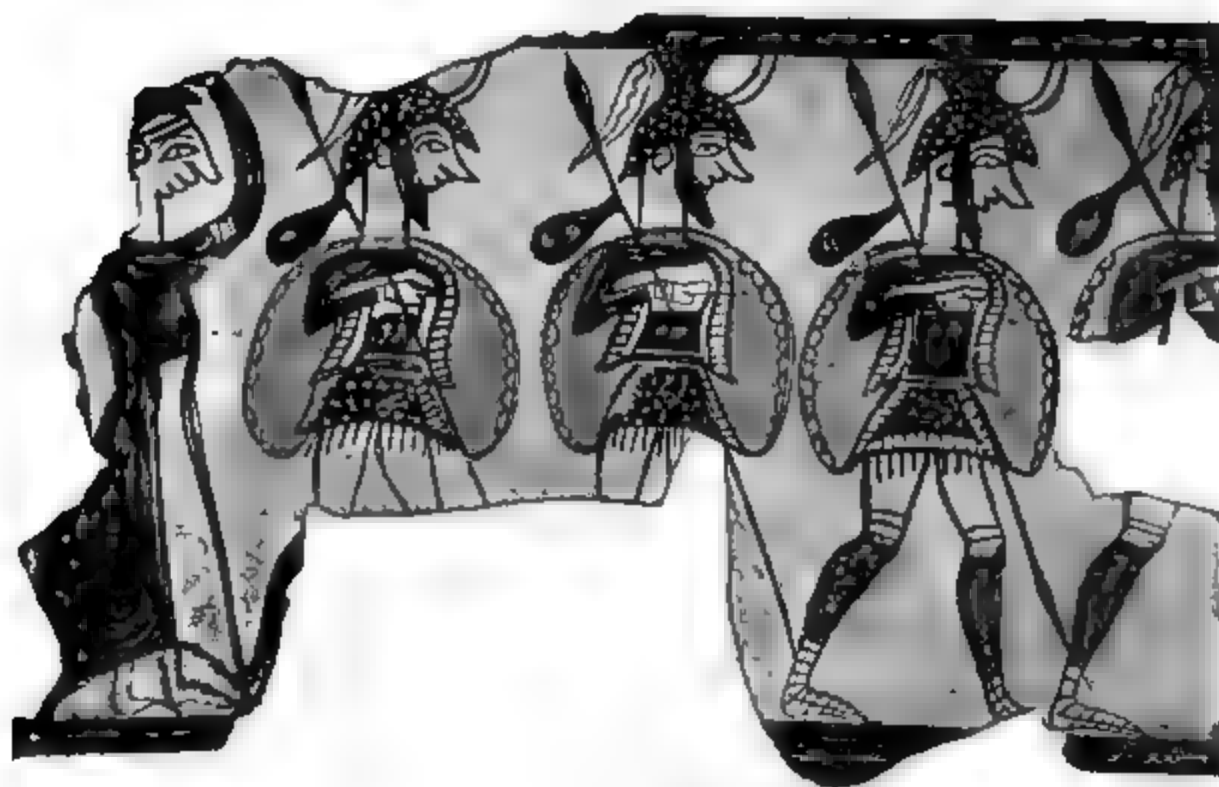
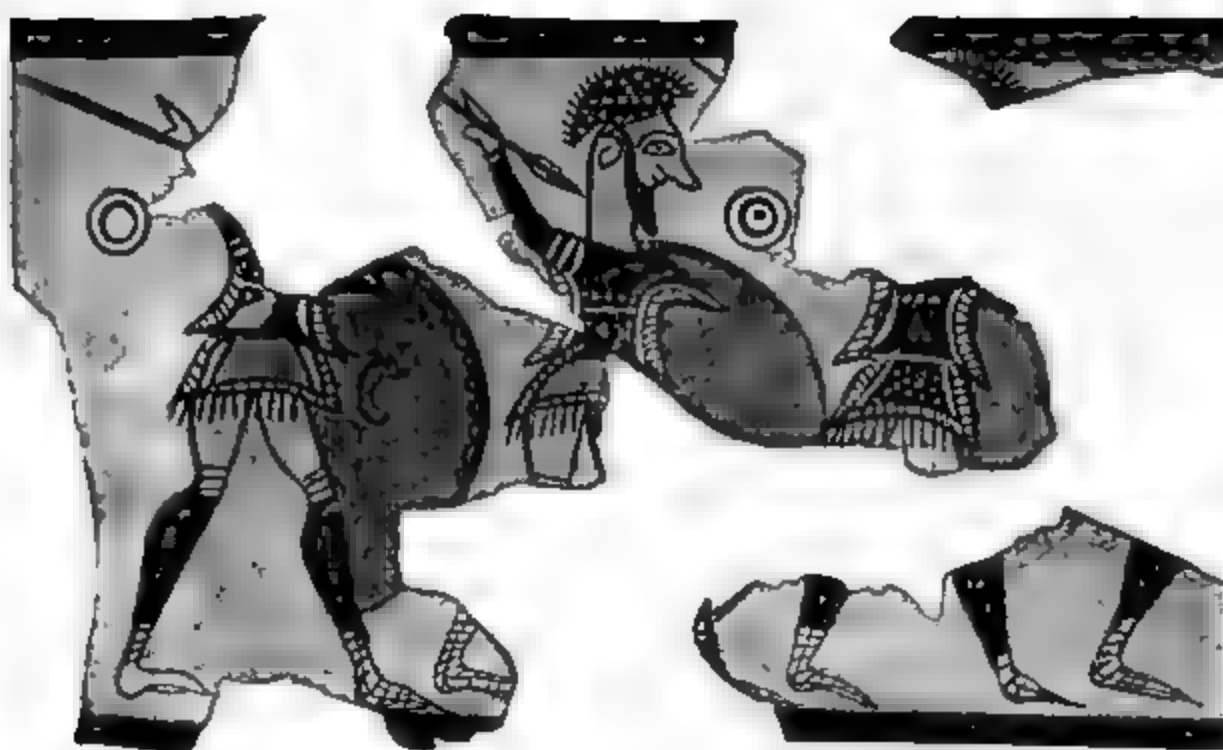


FIG. 11

shields had a small projection on the upper edge for the protection of the face (see Figs. 2, 4, and 8—particularly the hunting-scene on the Agamemnon vase, where the two types of shield alternate).

The small circular shield of later times, of which there are no traces in the Mykenaeen prime,¹ is equally unknown to Homer, with a very few rare exceptions. (i) In K Odysseus and Diomedes ride, though they have shields; and the company of Diomedes sleep (K 152) with their heads under their heads. The Mykenaeen shield might serve for a helmet (see 3 above) but hardly for a pillow. Hence in K the shield is flat and round. (ii) The shield of Agamemnon (A 32-40), so far as its description is intelligible, seems to be conceived in the same way. In A 373 the mention of the breastplate indicates that the shield "taken from the shoulders" is of the small later form.

II.—κνήμιδες. ἐπισφύρια

1) The κνήμιδες were gaiters of stuff or leather. In ω 228 the word is used of the farmer's gaiters: *περὶ δὲ κνήμινι βοός | κνήμιδες*



FIG. 12.—A gold leg-guard found at Mykene.

ὅς δ' ἔδεντο, γραπτός ἀλαείκων. Such gaiters are worn by the warriors on the great Mykenaeen "warrior-vase" (Fig. 11). In only a few places in the poem is the material said to be of metal. In H 41 the warriors are called *χαλκοκνήμιδες*, but, as is pointed out in the note on H 41, the author of the line has ventured to desert the traditional

the Warrior Vase from Mykene had come in by the end of the Mykenaeen epoch, see III. (5) below.

ἐυκνήμιδες because he required a long syllable, ignorant of that he was thus offending against archaeological correctness. In **τεῦξε δὲ οἱ κνήμιδας ἑανοῦ κακκίροιο**, Hephaistos makes greaves for Achilles of tin. This, however, is only natural; the divine smith substitutes his softest metal for the leather usually employed. The object of the greaves was not protection against the foe; for in the *Iliad* Hephaistos would certainly have used something stouter than tin and practically useless tin. Their sole purpose was to prevent chafing of the legs by the edge of the shield. Accordingly we find that the archers, since they carry no shield, wear no greaves; but when Achilles takes arms for the duel and takes a shield, **κνήμιδας μὲν πρῶτον κνήμῃσιν ἔθηκε** (Γ 330).

(2) A further protection to the shin was afforded by the guard, the drawing of which is given above, and which is perhaps to be identified with the **ἐπισφύριον**. The broad band clasps the leg just under the knee (being fastened by a wire which passes through two small holes at the extremities), and the guard is kept in its place by a bar-shaped piece of metal attached to the gaiter and passing through the ring of the guard which is left incomplete for that purpose (see Fig. 1). Specimens of these guards (one round the knee of a corpse) have been found in the Mykenaeen tombs; but—and it is a significant fact—no metal guard has been found.

III.—**εὐρύπτερος**

(1) As soon as we come to inquire into the nature of the breastplate we find ourselves involved in difficulties. This part of the armour, unlike the shield, is rarely alluded to, and never with such detail as to enable us to get any precise idea of its nature. We learn only that it is composed of **εὐρύπτερος**, presumably two, viz. a breastplate and a backplate, though we are never told this. But of the means by which the plates were fastened, though the appliances required must have been of a comparatively refined nature, we learn nothing. Nor, with the exception of the adj. **ἀστερόεις** (Π 134) and the very late description in *Andromache* do we learn of any adornment of the surface. And the difficulties are not merely negative. For instance, in Γ 357–60, repeated in Η 357–60, the introduction of the breastplate (in 358) throws the whole passage into confusion; it is obvious that after a spear has passed through the breastplate there is no longer any possibility for the wearer to turn aside and so avoid the point, though such a manœuvre would be practicable behind the great shield, as the passage would mean if 357 were absent.

(2) Inconsistencies such as these multiply as we follow out the details of the poems. For instance, we find that no breastplate is ever mentioned in the *Odyssey*, though we should certainly expect to hear of Odysseus worn one in his story of the ambush in ξ 470–502, or in his long and detailed fighting with the suitors in χ. In the *Iliad*, in finding that it belongs to the essential equipment of every hero, we find that it is given to some only, and that in the most casual fashion. For instance, while Odysseus, Diomedes, Achilles, and sometimes have it, we never hear of it in the case of Aias,

Domeneus, Aineias, Sarpedon, Glaukos, Pandaros. It is particularly significant that there is actually no mention of a breastplate in the *Doloneia*, which more than any part of the Epos delights in the detailed description of dress and armour. Note particularly that the arming of Odysseus is minutely described there, yet he wears no corslet; but in the next book, in one single line, Λ 436, he has one. Twenty lines farther on the corslet has again disappeared (see 456–8). And this single line 436, the only one in the whole Epos which gives a corslet to Odysseus, is the very line which caused trouble in Γ 358 = H 252. In this place as in the others it can simply be dropped out at once.

So again Diomedes, who in K wears no corslet, has one in E 99, but by E 112 it has vanished again, nor has it returned in 795. The other two allusions to a corslet worn by Diomedes, Θ 195, Ψ 819, both belong to passages of the latest character. The corslet of Menelaos appears in Δ 136, again in the offending line, only to vanish in lines 185 ff., 213 ff. This has caused infinite trouble in the explanation of the passage, with which nothing can be done till 136 has been expelled as the intruder that it is. So, again, Achilles seems in Υ 259 ff. to have no corslet, though one has been mentioned among the arms made by Hephaistos, Σ 610, where, however, it is spoken of in such scanty terms as to suggest that the line is a shamefaced intruder. Hector has a corslet only in H 252, of which we have already spoken, and P 606; we hear of none when he is killed, and in X 124 ff. he speaks of himself as $\gammaυμνός$ when he has laid aside shield, helmet, and spear. The same is the case with Lykaon in ρ 50 $\gammaυμνόν, ἄτερ κόρυθος τε καὶ ἀσπίδος, οὐδ' ἔχεν ἔγχος$. In fact, shield, helmet, and spear are repeatedly enumerated as composing the panoply. See, for instance, N 713 ff., Ξ 370 ff., O 125 ff.; and as a general proof of the absence of corslets the notable words of M 424–9.

(3) On going through the passages where the word $\epsilonὐόρηξ$ occurs, we may classify them as follows:—

(a) The formal line $\deltaεύτερον αὖ εὐόρηκα περὶ στήθεσσιν ἔδουνεν$ occurs three times, Γ 332, Π 133, T 371. It can always be cut out without leaving a gap; but in the two former passages the following line also must go with it.

(b) $καὶ διὰ εὐόρηκος πολυδαίδαλου ἡρήρειστο$ occurs four times (Γ 358, Δ 136, H 252, Λ 436), and can always be cut out, mostly to the great advantage of the context.

(c) The following single lines or couplets can be cut out in the same way: E 99–100, 189, Z 322, N 265, 342, Π 804, Σ 460–1, 610, T 361. It is probable enough that some or all these are additions to the text made at a time when it seemed absurd to think of a man in full armour without corslet.

(d) In certain cases, however, the corslet is bound up with an episode of greater or less extent, from which it cannot be severed. This is the case with Θ 194–5, Λ 19–28, 373–5, N 581–600, O 529–34, Ψ 560–2, 819. Of these two come in the funeral games of Ψ , and another, the description of Agamemnon's corslet, clearly belongs on other grounds to the latest portion of the poems. The same may be said of the couplet Θ 194–5. The three remaining episodes are colourless incidents, which may be of any date, and are of no importance to the framework of the *Iliad*.

(e) There remain a number of passages similar to the 1 differently treated by Reichel. They are B 544, Δ 133 = Υ 415, Λ 234, Ν 371, 397, 507, Ρ 314, 606. In all of these Reichel (though often with great hesitation) that the word **εὐρῆς** does not mean a corslet at all, but, like the verb **εὐρίσσειν**, is used in a general sense meaning *armour*, or more particularly *a piece of armour*, i.e. either a shield, or the **μῆτηρ**, with which we shall deal below. Here it is confessed that it is difficult to follow him; to believe, for instance, the words of Ρ 606 **βεβλήκει εὐρῆκα κατὰ στήθεος παρὰ μαστῶνα** imply anything but a corslet, or that **εὐρῆκος γύαλον** in Ν 507 can mean the hollow of the shield. It is clear from the place to which the description of the shield of Agamemnon in Λ that the corslet became a familiar and essential piece of armour before the *Iliad* ceased to be receptive of new additions. It seems, therefore, reasonable to suppose that together with the few admitted cases under (d) other allusions to the corslet have found their way into the text, not as mechanical interpolations, as Reichel holds, but as less unconscious anachronisms, expressing the habits of the late age. It does not follow that the entire passages in which they occur are all late; it is possible that the allusions may have been introduced in the course of successive modernisation such as the oldest parts of the *Iliad* seem in many cases to have passed through. But in fact Λ 234 is the only mention of a corslet in any of the oldest strata, so far as we can distinguish them. Reichel there takes **εὐρῆκος ἔκρεος** to mean *the shield*, but on his own shewing that must have been the case in which it was impossible to wound a man armed with the Mykenaeen shield; a weapon might be got past the side or over the top, but not underneath so as to reach his waist.¹ The words seem clearly to imply some piece of armour which protects the body above the waist, and this can hardly be anything but a corslet. On the other hand Δ 133 = Υ 415 Reichel may be right in taking **διπλόος ἦντο** to refer to the belt itself regarded as a piece of defensive armour (Δ 133 perhaps the belt and **μῆτηρ** together), "where the buckles of the belt were fastened, and the armour was double against the blow." In this difficult passage we shall have to recur.

(4) We must ascribe to a late period the epithet **χαλκεος** which occurs twice only (Δ 448, Θ 62), and no doubt meant "with a corslet" from the first. **λινεὺς εὐρῆς** (Β 529, 830) seems clearly to refer to this, for the epithet "with *linen* corslet" could only come into use when the corslet was usually made of bronze. But the much commoner **χαλκοχίτωνες**, which occurs over thirty times, and is scattered through all parts of the *Iliad*, can hardly imply any allusion to the corslet specifically. Here Reichel is probably right; the epithet is to be regarded as a picturesque expression, like the **λάϊνος χιτών** and refers to the bronze-covered shield. "Bronze-vested" is an extravagant description of the Mykenaeen warrior, with his **ἀμφιβρότη** covering him on both sides as well as in front, than is **χαλκῶι** of the **πυγῆ** in Ο 389.

¹ Unless indeed he is on a chariot, and so above his assailant, as in Λ

(5) Reichel holds, on the evidence of the monuments, that the change of armament was not complete till about 700 B.C., and fixes this as the approximate date when all allusions to the round shield and corslet were simultaneously interpolated. But the change must in all probability have been gradual, and somewhat in advance of its representation on the monuments. And it must have been in progress, if not complete, at the end of the Mykenaeen period; for the Warrior Vase (Fig. 11) clearly shows not only the small round shield, but in one case the handle by which it was carried. There is no doubt that the Vase, however late and debased in style, is yet truly Mykenaeen, for precisely similar armour is depicted on the wall paintings of the palace. The change must therefore have come in long before the Epos had been virtually completed and stereotyped. Here as elsewhere the wisest conclusion is that the poets were singing the traditional customs of older days, the Mykenaeen prime, which they knew to be different from their own. The tradition they followed was historically correct, but not vivid enough to exclude completely the occasional intrusion of anachronisms.

IV.—μῆτη

(1) The μῆτη is mentioned only in two passages, Δ 137 (with 187, 216) and E 857; though it is implied also in the epithets αἰολομήτης E 707 and αἰτρομήτης II 419. We learn from Δ that it was a metal guard worn round the waist, in conjunction with ζωστήρ and ζῶμα.

(2) Helbig, followed by Reichel, identifies it with a piece of armour of which specimens, presumably prehistoric, have been found in Euboea and Italy. This is a richly ornamented band of metal, meant evidently to be worn round the waist and fastened at the back. In the front, where it is broadest, it is nearly a foot wide, but it becomes rapidly narrower towards its extremities, so that at the back its breadth is not more than three inches. Reichel sees representations of this in the ridge which is to be discerned running round the waist of the warriors in several of the Mykenaeen pictures; it may be detected in Figs. 3 and 4, and still more plainly in the men of the Vaphio cups.

(3) But against this identification there are very serious doubts to be raised. The ridge in the pictures is surely meant for a girdle (ζωστήρ), holding up the waist-cloth (ζῶμα) so characteristic of Mykenaeen dress; there is not a hint of the peculiar shape of Helbig's metal bands. Moreover, the ridge is even more conspicuous in the herdsmen of the peaceful scene of the cups than in the warriors of the intaglios. This seems decisive against taking it to represent what must have been purely a piece of war-gear, a positive hindrance to a herdsman with his cattle. There is thus no ground for attributing Helbig's strips of metal to the Mykenaeen age at all.

(4) Nor is there any ground for supposing that the Homeric heroes universally wore the μῆτη. The extreme rarity of allusions to it precludes such a supposition, and almost all the arguments on which Reichel relies to prove the absence of a corslet militate just as strongly against the presence of such a μῆτη, which is in fact just the lower half

of a corslet. Among such arguments come, of course, all the passages where spear, shield, and helmet are enumerated as forming the panoply, and still more decidedly others such as E 539, 616, II 821, P 519, where blows falling on the same spot as in E 857 either meet no resistance, or, still more significantly, pass through the belt but find no *μίτρα*. Moreover, even in the passage in Δ, on which all hangs, there is a serious difficulty, sufficient to arouse the gravest suspicion. It seems that the metal belt is actually worn next the skin, under a girdle and a loin-cloth. The arrangement is absurd, and becomes still more so when we consider the epithet *αἰολομήρης*. This is equally inappropriate, whether we translate it *with agile* (?) *mitré* or *with glancing mitré*; for, as Aristarchus justly remarked, "Homer does not make epithets of invisible qualities."

(5) The conclusion seems inevitable that the metallic *μίτρα* is just as much an intruder into the armament of the Epos as the corslet. But for the passage in Δ we might understand it to be identical with the *ζώμα* or loin-cloth; this is certainly the most natural interpretation of E 857; it well suits the epithet *αἰολομήρης*, *with bright-coloured loin-cloth*, and *ἀμιτροχίτωνες*, *wearing no loin-cloth with the chiton*, and agrees with the use of the word *μίτρα* in later Greek. But what the author of the wounding of Menelaos can have meant by combining with the *ζώμα* the *μίτρα τὴν χαλκῆς κάμιν ἄνδρες* is still obscure to me. It is conceivable perhaps that the change of armament took place in three stages. First the small round shield was introduced. Then the need felt for protection to the body led to the use of the metallic *μίτρα* of Helbig, a rudimentary half-cuirass. Only as technical skill improved could the third and final stage, that of the elaborate cuirass, be attained. The mention of the *μίτρα* in Δ may be a reminiscence of this intermediate second stage, the real position of the now disused *μίτρα* being forgotten and confused.

V.—THE TUNIC

The chiton was a loosely-fitting garment, reaching apparently as low as the knees (Studniczka p. 59), but gathered up into the belt for active exertion; the loose part hanging over formed a *κόλπος* (Y 471). Hence *ζώννυσθαι* means to make ready for battle, A 15. It had short sleeves as we can see in the case of the recumbent warrior at the foot of the siege-picture, Fig. 10. The material was doubtless linen (Studniczka p. 56). The tearing, or even the stripping off the chiton seems to have been the mark of triumph over a fallen foe (see B 416, A 100), an indirect proof that no corslet was worn.

It seems highly probable that in N 439 a linen chiton has been converted into a bronze corslet by the addition of two lines, 440–1. The phrase *χιτῶν χάλκεος* is found nowhere else, and looks like a late invention.

VI.—THE BELT

(1) The belt was presumably of leather, though in A 237 it is at least adorned with silver. In one of the later tombs at Mykene were found fragments of a gold-plated bronze band some two inches broad with spiral ornaments and holes at the end by which it had been stitched

to a piece of cloth. This was apparently such a metal-faced **ζωστήρ** (Tsountas-Manatt p. 174). Its function was probably in the first place to support the waist-cloth or **ζώνη**, so that it lay beneath the chiton, and appeared only when the lower part of the chiton was gathered up and tucked into it. But the metal facing helped it to play at times the part of a piece of defensive armour (see III. (3) above).

(2) The only difficulty connected with the mention of it in Homer is due to the repeated phrase **δεῖ ζωστήρος ὅχλος χρύσειοι σύνεχον καὶ διπλός ἦν τε το ἐώρηξ** Δ 132, Υ 414. The trouble lies in the fact that the spot described by the same words is different in each case. Menelaos is hit in front, Polydoros behind. It is hard to suppose that the belt was fastened in two places; but it is of course possible that some belts may have been fastened in front, some behind, and that the authors of the two passages were thinking of the different fashions. In this case it is apparently necessary to accept Reichel's explanation of **ἐώρηξ** as meaning a piece of armour different from the corslet.¹ In both cases it is most natural to apply it to the belt itself, and to understand it to mean the point where, owing to the buckling, the two ends overlapped, and so opposed a double thickness to the point. Reichel would take it in both cases to mean "where belt and **μῖτρον** formed a double defence." But from what has been said it is impossible to suppose that Polydoros wears a **μῖτρον**, and even if that were otherwise, it is clear that the double defence would run all round, as the belt must coincide with the **μῖτρον**, so that the mention of the particular point in the circumference where the buckles were loses all significance. Taking into consideration the terrible state of confusion into which the passage in Δ seems to have got, it seems likely that the phrase has been borrowed without understanding from Υ, and that the **μῖτρον** may be left out of question altogether.

VII.—THE HELMET

(1) The helmet on Figs. 1 and 2 is adapted from the very rudely drawn helmets of the warriors on the obverse of the Mykenaeen Warrior Vase (Fig. 11). This is the most intelligible authority we have for the Mykenaeen helmet, though indeed the vase comes from the very end and degeneracy of that epoch. From the intaglios of the best Mykenaeen period nothing can be made out, and in the picture of the siege there is little more. An ivory head from one of the tombs in the lower town at Mykene shews detail in abundance, but there is no agreement as to the interpretation of it (figured in Tsountas-Manatt p. 197 as well as in Reichel).

(2) This helmet answers in the main to the requirements of the Epos. It will be seen that it is horned—a survival no doubt of a primitive type, which consisted in the scalp of an animal drawn over the head, while the

¹ The difficulty in taking it to mean *corslet* is that we should have to suppose that the plates joined in the middle,

both before and behind, instead of at the sides, which seems to be the only reasonable arrangement.

skin clothed the shoulders.¹ The horse-hair crest evidently comes from the mane, and another survival of the same sort is probably to be found in the boar's teeth with which the cap in K 263 is set.² These horns are the **φάλοι** of which we often hear. The helmet might have two or four of them. When it had two it is called **ἀμφίφαλος**, when four **τετρυφάλεια** (for **τετρυφάλεια**).

(3) The **φάλαρα**, whence the adjective **τετραφάληρος**, are explained by Helbig from the later use of the word in Sophokles, Herodotos, and others, and of its Latin derivative *phalerae* (metal bosses for decorating harness), to be metal plates or bosses set round the helmet; the four would naturally be placed one each in front, behind, and on either side. As Reichel remarks, this seems to imply that the body of the helmet was the skin of leather. That it was not always so is proved by the epithet **πέργαλκος**. No evidence for such bosses, however, has yet been found in the monuments.

(4) There was, however, another sort of helmet in use, during part at least of the Epic period. This was a helmet with cheek-pieces, presumably like that known later as the Corinthian. The existence of it, at least in the imagination of the singers, is proved by the use of the epithet **χαλκοπάρμιος**. This occurs three times only in the *Iliad*, and not in the early parts, M 183, P 294, Y 397, besides ω 523. It is possible, therefore, that it may have been a later style.

(5) Reichel denies that **χαλκοπάρμιος** implies cheek-pieces, and refers the adjective to the "side parts over the temples." The helmet as a whole, he says, is regarded as a head, and the sides are its "cheeks of bronze." This view I cannot but regard as wholly erroneous. The fact that the parts of a garment are habitually named from the parts of the body they cover makes such a metaphor from a neighbouring but different part impossible. Reichel adds: "one might ask why the poet did not apply the adjective [if taken in the sense of cheek-pieces] not to the helmet, but to the wearer, to whom it would more properly apply." That is, we must not use the word "double-breasted" of a waistcoat, but must apply it to the wearer!

(6) The fact is that both Helbig and Reichel are in error when they assume alike that there was only one type of Homeric helmet. This is precisely the piece of armour where variety has in all ages been aimed at, if only to make the wearer conspicuous to his own men in the rush of battle. We cannot prove such variety from the Mykenaeen monuments for the reasons already given, but it can easily be exemplified for the succeeding age; in the well-known Melian vase (Conze *Mel. Thong.* Pl. 3) representing a combat between two warriors, one wears a helmet with cheek-pieces and the other without, cheek-pieces. It is quite possible, though incapable of proof, that the numerous names for the helmet, **κόρυς**, **κυνέη**, **στεφάνη**, **πήληξ**, may all indicate different forms, as **τετρυφάλεια** clearly does. Reichel regards **στεφάνη** as a metal rim to a leather helmet. But in K 30 it clearly must mean *helmet*, not *rim*, and may do so in the other places where it occurs; so that Reichel's assumption lacks support.

¹ See *J. H. S.* iv. (1883) 294 ff.

² Sixty boar's tusks found by Schlie-

mann at Mykene in Grave iv. came in all likelihood from such a helmet.

(7) αὐλῶπις was explained by the ancients either as *having an αὐλός* or tube for the plume; or *tube-faced*, from the narrow opening of the vizor between the projecting cheek-pieces. The former explanation is now justly rejected. Reichel of course, denying the existence of the form with a vizor, has to give another account of the word; he makes it mean “tube-eyed,” the horns (φάλοι) being regarded as eyes like a snail’s at the end of a tube. To this I decidedly prefer the second interpretation. The adjective occurs in E 182, Λ 353, N 530, Π 795.

VIII.—ΛΑΙΧΉΪΟΝ and αἰρίς

The αἰρίς was armour for the chiefs alone—for those who could keep a chariot to carry them and οεράποντες to assist them in taking off this ponderous defence (see for instance H 122). Twice in the description of the mellay (E 452, M 425) we have the lines

ΔΉΙΟΥΝ ἈΛΛΉΛΩΝ ἈΜΦΊ ΣΤΉΘΕΣΣΙ ΒΟΕΪΑΣ,
Ἀσπίδας εὐκύκλους λαϊχήϊά τε πτερόεντα.

It seems to be a legitimate deduction that the λαϊχήϊα were the shields of the common soldiers, and further, as the word seems to be connected with λάσιος, that they consisted of animals’ skins with the hair left on. So Herodotos must have understood it when he says (vii. 91) of the Kilikes λαϊχήϊα δὲ εἶχον ἀντ’ ἀσπίδων, ὠμοβοέης πεποιημένα. Such skins are the most primitive of shields, and as such are given in vase-paintings to giants, Centaurs, and the like. Two of the animal’s feet are commonly fastened round the neck, and the skin is held out in front of the body by the left arm when required for defence. Thus the panther-skin worn by Paris in Γ 17 (παρδαλέην ὠμοῖσιν ἔχων καὶ καμπύλα τόξα) is the archer’s λαϊχήϊον. So Dolon (K 334) wears a wolf-skin.

The aegis of Athene is itself a λαϊχήϊον, which has remained a divine attribute in virtue of its archaic character, though it has fallen out of fashion among the heroes. See note on B 447.

IX.—THE SWORD

(1) The swords of the *Iliad* are two-edged, and are used almost entirely for cutting; the use of the point seems not to be distinctly indicated, except in the formal line ΝΥΣΣΟΝΤΕΣ (ΝΥΣΣΟΜΕΝΩΝ) ΞΙΦΕΪΝ ΤΕ ΚΑΙ ΞΥΧΕΪΝ ἈΜΦΙΓΥΟΙΣΙΝ, and by inference in Δ 531, Υ 459, 469, Φ 117, 180. The ordinary Mykenaeen sword, of which great numbers were found in the shaft-graves by Schliemann, does not answer this description. It is too long (often over 3 feet) and slender to be used for cutting; so brittle a material as bronze would need to be more strongly made if used for anything but thrusting. Schliemann found, however, not in the shaft-graves, but in the superficial layer of earth on the citadel, a sword which seems to answer the requirements of the poems; from the position it would seem to have been a later development of those in the older graves.¹

¹ Schliemann, *Mycenae*, p. 144. Tsountas-Manatt, Fig. 87, p. 199.

It is about 2 feet long, with a two-edged blade comparatively broad at the handle, but gradually narrowing towards the point. Tsountas has since found other swords of the same type in the later strata at Mykenae, so that it seems that a change took place towards the end of the period in favour of the use of the edge. This type seems to have been introduced from Northern Europe, where it is abundantly represented. Tsountas suggests ('Εφ. 'Αρχ. 1897, 104 ff.) that it probably reached Greece through Thrace, and thus became known as the Thracian sword (see I 577, Ψ 808); and that it may even have come southward with the migrations from Central Europe which ultimately led to the Dorian invasion.

(2) On some of the swords found by Tsountas there still remained parts of the decoration of the handles, notably the heads of some golden nails. The reality thus surpasses the silver nails of the poet (see note on B 45) just as the golden gaiter-holder of Mykene represents the ἀπὸ χρυσοῦ ἐπισφύρια of Homer.

(3) Some of the handle-decoration of Tsountas's swords shews a pattern which seems to suggest thongs wound round and round. It is probable here, as he says, that we can find an explanation of the adjective μελάνδετα (O 713). The handle was originally formed by binding leather thongs round the metal tang in which the blade ended, and this pattern was retained after the handles were formed of better material. The adjective recurs in Hesiod *Scut. Herc.* 221, Eur. *Or.* 821, *Phoen.* 1091, *frag.* 374. The application of it to a shield in Aisch. *Septem.* 43 is explained by Z 117 δέρμα κελαινόν, ἄντυξ ἂν πυμάτη ἐπὶ ἀσπίδος ὀμφαλοέσσης. The leather of the shield-rim as of the sword-grip is black with use, so that both alike are "bound in black."

(4) The sword-baldrick is spoken of in Λ 31 as though made of gold (see note there). This can hardly have been for actual war; but Schliemann found at Mykene a golden baldrick, 4 ft. long by 1½ in. wide, with a fragment of a sword still attached to it, and similar baldricks of gold occurred in other graves. These were doubtless made for funeral purposes—possibly also for pageants—but a tradition of them may have descended to the author of the lines in Λ.

X.—THE BOW

(1) The principal questions touching the Homeric bow are those which are discussed in the notes on Δ 105–26. But since those notes were written some fresh points have been raised by F. von Luschan "Ueber den antiken Bogen" (*Festschrift für Otto Benndorf* 189 ff.). The usual idea of Pandaros's bow is that it was simply made of two horns joined by a handle in the middle. To this von Luschan objects that though a bow could, with difficulty, be made in this way, no human power could draw it. He calculates that the horns of the ibex would give a pull of from 1000 to 2000 pounds or more. A modern long-bow with a pull of 60 pounds is considered strong.

(2) But he goes on to point out that the bow still used in Central Asia is a composite bow, in the manufacture of which horn plays an important

part. The bow is made of a core of wood. This is covered on the belly (that side which is towards the archer when shooting) with a thick layer of carefully prepared sinews, which is put on by pressure, and gradually turns to an inseparable mass, hard as bone, and highly elastic. On the back, the side which is away from the archer, there are fitted long curved plates of horn. These are first roughened with a rasp and then attached with fish-glue. The process is long and elaborate; a good bow, owing to the length of time required for the repeated thorough drying, takes from five to ten years in the making. These bows are strung across the thighs in the way described by Reichel, see note on Δ 113. The remains of precisely similar bows from Asia Minor have been found in Egypt, one of the thirteenth, the other of the seventh century B.C. It is therefore not impossible that something of the sort may be the construction implied by Δ 110-11 καὶ τὰ μὲν ἀσκήσας κερασφόρος ἦραρε τέκτων, πᾶν δ' εὖ λαίηναι χρυσέην ἐπέθηκε κορώνην. But the words of 105, τόσον εὖστον ἐλάλου αἰρός, seem to imply a more important part played by the horn—as though the author of the passage knew the bow as covered with horn, but believed it to be solid and not merely plated.

(3) The question of the γλυφίδες (see note on Δ 122) depends on the manner in which the arrow was shot. The method universally employed in the West is to pull the string with three fingers, the arrow lying loosely between the first and second. But the alternative plan, of holding the butt of the arrow firmly between the thumb and first finger, has been customary in many parts of the world. It seems, however, that the Greek fashion coincided with our own. An interesting proof of this for Asia Minor is given by von Luschan in the same paper; he publishes a figure from the Senjirli reliefs which quite clearly shews an archer with the three finger-tips or “draw-glove” of the modern English archer. The date of this is about 730 B.C. According to von Luschan, “numerous vase-paintings shew that the same practice held with the Greeks. It is all the stranger that there should be no word in Greek literature of such finger-tips, drawing gloves, or similar apparatus. But there are vases on which they are represented,” and he gives sketches which bear out his statement. It is necessary, therefore, to withdraw any explanation of the γλυφίδες which implies that the arrow was held by thumb and first finger; we are reduced to the old idea, that they are the “nocks” which fit on to the string; the plural number may possibly mean that there were two of them at right angles, not one only as in the modern arrow.

APPENDIX C

THE HOMERIC HOUSE

THE problem of the Homeric House¹ is one for a commentator of the *Odyssey* rather than of the *Iliad*. The discovery of Mykenaeen palaces, the ground plan at Mykene, Tiryns, Hissarlik, and Gha, has in many respects thrown striking light on the poems, while in other respects fresh difficulties have been raised.

The chief of these is due to the fact that there are at Tiryns two houses side by side, of similar plan, communicating only, so far as can be discovered, by narrow passages and circuitous routes.

It is commonly supposed that the smaller of the twin houses formed the women's quarters. It is doubtful, however, if anything is gained by this name. It naturally suggests to us an Oriental harem; but that at least the Tiryns house cannot have been. The last arrangement to which a Sultan would be one by which the harem, while accessible with difficulty and entirely incapable of observation, from his own habitual haunts, should have free entrances and exits of its own outside the main building. Yet such is the case with the "Women's Apartments" at Tiryns. And indeed, the plan as little suits the later Greek *γυναικωνίτις*, which was carefully sequestered from the public street. It would probably give a fairer idea of the Tirynthian palace in modern phrase if we spoke of the "public reception rooms" and the "residential portion" of the house. The plan contains nothing to indicate that the women were excluded from the former; in fact it rather hints, from the absence of any portion of the buildings which could be shut off, that women were allowed great freedom and lived on equal terms with men. As for access of men to the "women's apartments," it must be remembered that in a monogamous society, where early marriage is presumably universal, those who would in any case be excluded, the males (unmarried sons and slaves) from the age of about 14 to 24, could hardly, on any reckoning, form 10 per cent of the family; their sleeping quarters, therefore, would be quite insignificant, and we should not expect them to be distinguishable on any plan.

¹ See Jebb in *J. H. S.* vii. 170 ff. and Appendix to *Homer: an Introduction to the Iliad and Odyssey*; P. Gardner *New Chapters in Greek History* 145 ff.; Perrot

and Chipiez *Histoire de l'Art* vi. 701 ff. vii. 81 ff.; Tsountas and Manatt *The Mycenaean Age* p. 62; Joseph *Die Paläste des Homerischen Epos*.

It cannot, therefore, be said that the palace at Tiryns affords evidence of any radical difference in social habits between the Mykenaeen culture and Homer. On the other hand, it certainly cannot be brought into harmony with the palace of Odysseus in the *Odyssey*, for there the residential quarters, where the women are commonly found, unquestionably communicate directly with the **μέγαρον**. No trace of such a communication exists at Tiryns; at Mykene an approach seems to be made to it in the fact that the side-door of the antechamber opens into a passage immediately opposite some of the sleeping chambers, others of which open on the court-yard opposite the entrance to the **μέγαρον**. In Hissarlik no trace of residence has been found; at Gha¹ the palace consists of a number of large chambers *en suite*, and it is hardly possible to distinguish between reception and sleeping rooms. In these circumstances it is clear that we cannot speak of any relation between the two elements of the palace as characteristically Mykenaeen; the house of Odysseus may well be a later development. Here, as elsewhere, we find that the Homeric age is in close relation with the Mykenaeen—closer by far than with the classical—but evidently later than the bloom of that age as revealed in the palace of Tiryns and the shaft-graves of Mykene.

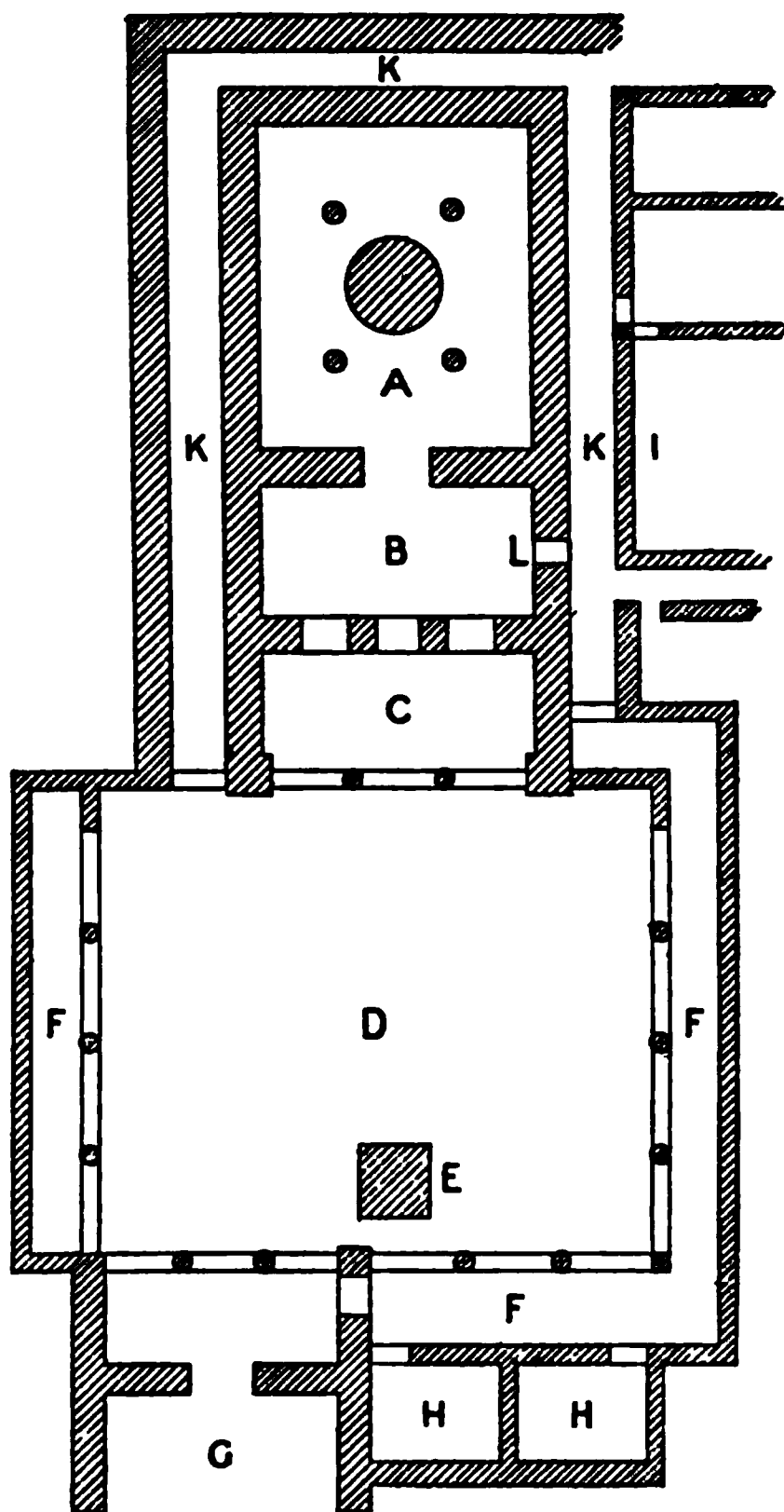
Into the details of the Odyssean house, such as the meaning and position of **ὄρκοῦρῃ** and **ῥώγες μεγάροιο**, it is not necessary here to enter. The appended plan will sufficiently illustrate the few questions arising in the *Iliad*. It is adapted from the Tirynthian palace; I have brought the "residential" portion into closer connexion with the **μέγαρον** on the model of Mykene; from what has been said above it will be seen that I do not prejudice the problems of the *Odyssey* by not making the communication immediate.

In the account of Priam's palace (Z 242 ff.) we must suppose that the fifty chambers, **ἐν αὐτῷ**, for the sons are in the portion I, the extent of which is not indicated in the plan; while H H answer exactly to the rooms of the married daughters, **ἐτέρωθεν ἐναντίοι ἔνδοθεν αὐλᾶς**. These two rooms are taken from the Tirynthian palace, where no doorway, however, is found. I have made them open upon the **αἵθουσα**, which in Priam's case must have been well surrounded by such rooms.

The only question of difficulty raised in the *Iliad* is that of the meaning of **πρόδομος** in I 473. It has been generally taken to mean the antechamber B as distinct from the **αἵθουσα δόμου** C; and on this supposition I have put the side-door L of this chamber to face the **εἶλαμος**, so that a fire in B may be said to be **πρόσθεν εἰλάμοιο οὐράων**. But it must be admitted that this is not entirely satisfactory. The room B is not a likely place for a fire to be kept up night and day. And though this antechamber is found at Tiryns and Mykene, there is no trace of it at Hissarlik and Gha; it is not, therefore, an essential element of the **μέγαρον**. One would rather expect the fire to be in C, in the open air. **πρόδομος** may be either another name for **αἵθουσα δόμου**, or include all that is "in front of the **δόμος**" or **μέγαρον**, i.e. both B and C. A fire in C and another in the colonnade by H would keep the court well lighted, so as to make escape more difficult. It appears

¹ Tsountas-Manatt, Appendix B, p. 374.

that Phoenix was locked into a **οάλαυος** at night; as he has to burst doors to escape we may conclude that the **οάλαυος** had neither window nor opening in the roof. He "over-leapt the courtyard wall" presumably by swarming up one of the wooden pillars of the colonnade.



SCALE

10 5 0 10 20 Metres.

FIG. 13.—Plan of the Homeric house.

EXPLANATION OF PLAN

A, **μέγαρον** with circular hearth in the middle surrounded by columns presumably carrying a raised 'lantern' for entrance to light and exit of smoke.

B, πρόδομος (?). See above.

C, αἶθουσα δόμου of *Odyssey*, not distinguished in *Iliad* from other πασται αἶθουσαι.

D, αὐλή.

E, Altar of Zeus Herkeios (represented at Tiryns by a sacrificial pit).

F F F, αἶθουσαι, covered colonnades.

G, πρόευρον, πρόευρα, formed of two porches back to back—whence the frequent use of the plural. It is the type of the later Greek Propylaea.

H H, εἶλαμοι ἐτέρωθεν ἐναντίοι ἔνδοθεν αὐλας.

I, Beginning of "residential portion"—details and limits probably very variable.

K K K, The λαύρη of the *Odyssey*, a narrow passage from courtyard to εἶλαμος.

L, Door from πρόδομος to εἶλαμος (?). See above.

APPENDIX D

ON THE EPIC LENGTHENING OF SHORT VOWELS

THE fact that short vowels are often lengthened for metrical convenience in Homer has long been recognized. Fick considers this "vowel-sharpening," as he calls it, to be an Aiolic peculiarity, and has pushed the principle to such an extent that it may almost be said that an Epic poet can, in his view, use either a long or short vowel indifferently at the beginning of a foot. This theory, though apparently indispensable to explain certain cases of lengthening, is clearly exaggerated and unsatisfactory, and leaves unexplained certain important classes of lengthening in thesis.

Much fresh light has been thrown upon the subject by the publication of W. Schulze's *Quaestiones Epicae* (Gueterslohae, 1892, pp. 576), in which this question of lengthening is systematically investigated, and the rules by which it was circumscribed in practice are laid down in a manner which may be provisionally accepted as at least a great advance upon any previous inquiry. As the book, owing chiefly to the enormous accumulation of material, is not easy to read, the following abstract of the contents may be useful.

The main theses which Schulze sets himself to prove are as follows (p. 8):—

A. Lengthening in arsis is permitted—

- (1) In the case of one out of three or more consecutive short syllables, either in a single word, or in two words so closely joined as to be regarded as one.
- (2) In the first syllable of antispastic words (i.e. of the form $\cup - - \cup$).

B. Short syllables may be lengthened in thesis—

- (1) In the case of any short vowel between two long syllables, where it is (i.e. once was) immediately followed by *F*.
- (2) In the case of *i* or *u*, when between two long syllables and immediately followed by a vowel; e.g. $\pi\rho\omicron\epsilon\upsilon\mu\acute{\iota}\nu\alpha$ ($\cup \acute{\cup} \cup \acute{\cup}$).

C. The Epic hexameter allows a short syllable in place of a long one—

- (1) In the first arsis.
- (2) In the first thesis, when there is diaeresis between the first foot and the second.
- (3) In the last arsis.

All these metrical licences, especially those grouped under C, were being avoided before Homeric days, and were gradually removed from the text, so that in the poems as we have them only a few survivals are left. The purely metrical shortening of a syllable long by nature was never admitted.

The lengthening of a final short syllable in the caesura is taken as already proved by others. With this exception Schulze denies that any other purely metrical lengthening is found.

It will be seen that some of the cases given above imply a real metrical necessity; i.e. none of the words included under B could be otherwise used, nor any words under A (1) where three consecutive short syllables occur in four-syllabled words. But the right to lengthen the first syllable is given also to trisyllabic words, where the last can always be used long in caesura, or with position made by a following word, and can generally be elided. For instance, metrical lengthening is admitted in **ἄορι ἐπινουμένων** K 484, though we have **ἄορι πλήξει** with **ᾶ** in 89.¹ In antispastic words, again, there is no absolute necessity; the last syllable can equally be elided or lengthened by position.

Further laws are discovered in the course of investigation. We follow the author's detailed examination, omitting much preliminary though important matter, and paying especial attention to what concerns the *Iliad*.

A (1). In words beginning with three short syllables followed by a long, the third short might be lengthened as well as the first; where the fourth syllable is doubtful, the second also might be lengthened; but unless for some particular reason, the first is always lengthened for choice.

Typical examples are **ἀθάνατος**, **ἀκάματος**, **ἀφασίη** (P 695), **ἀγοράσας**, **ἡγερτέονται** (**ἦ** for **ᾶ** on the false analogy of the imperf. **ἡγερτέοντο**²), **ἰπονέσσαι**, **ἀποδίωμαι**, **Πριαμίδης**, **Φυλακίδης** (B 705, N 698), **διογενής**, **ἱνόςφυλλος**, **ἐννοσίγαιος** (cf. **ἐννοσίχθων**: but the **nn** is irregular), **ἰαρινός**, **κυάνεος** (**κυανοχαίτης** etc.), **ευγατέρα** etc. (though **εὐγατρα** is available), **οὐλόμενος** (see on A 2), **Πουλυδάμας**, **πουλυβότειρα** (other compounds have **πολυ-** only³), **γαινόμενος** for **γενόμενος**, aor. part. (see on K 71.)

Of trisyllabic words, where metrical necessity does not exist, there are not many instances; and those which are found are all (with the apparent exception of **παίκετε** for **πάκετε** σ 316) aided by the circumstances which render the lengthening easiest phonetically; i.e. the

¹ In trisyllabic words ending with a doubtful syllable, e.g. **ἄορος**, the right to lengthen is altogether denied.

² The quality of the vowel is never altered by metrical lengthening; **ἡγάεος**, **ἡνευόας**, **ἡνορέη** (cf. **ἄνῆρ**) are regarded by Schulze as instances of primitive

length, as in the Skt. *vrddhi*, and confined to derived forms. See Schulze's own words, p. 147, which I do not altogether follow.

³ For the simple **πουλύς** see note on K 27.

vowel lengthened is either followed by a liquid or *F*, or is *i* followed by another vowel. ἄορι has been already mentioned (here we can only guess that it stands for ἄφορι). οὔνομα cannot be explained in any other way; and Schulze remarks that Homer never has οὔνομα¹ elided, which in so common a word we should expect to find if the οὔ- really belonged to it. μέλασι (Ω 79) admits of no other explanation. τέρας stars Σ 485 is the same word as τερέων, Alkaios frag. 155.

ιερός is discussed at length, as it gives the forms ιερόν, ιεροῦ (-υυ) where the lengthening of the *i* cannot be metrical. Schulze distinguishes, therefore, no less than four, or possibly five, words:—

- (1) **ιερός** *holy*, always with *i* except in **ιερά**, where metrical lengthening is admissible.
- (2) **ιερός** with *i*, *strong, active*, Skt. *ishiras*, in **ιερόν μέγα** Ἀλκινόοιο, φυλάκων **ιερόν τέλος** K 56, **ιερώ** ἐνὶ δέφρῳ P 464 (and read **ιερόφῳνοι** with metrical lengthening for **ἱερόφῳνοι**).
- (3) **ιερός** (*i*) or rather **εἶρος** in the same sense but from the strong form of the root, *eis-* for *is-*. Hence **ιερός** ἰχθύς Π 407, and **ἀλιπόρφυρος εἶρος ὄρνις** Alkman fr. 26. Perhaps also **κνέφαρ εἶρον** (*swift*) Λ 194.
- (4) **ιερός** (*i*) from a reduplicated form of the same root *isā = i-is* in the sense *making active, busying*; **ιερόν ἥμαρ**, cf. Shakspeare's *busy day*; **ἄλφιτον ιερόν, ιερός ἀκτή = strengthening**.

But Schulze confesses that he is not entirely satisfied with this and is inclined to call in yet another root *is-* = *desire*, reduplicated *i-is*, so that *īsaros* = *longed for*, cf. especially **κνέφαρ ιερόν** in Λ 194.

The preposition **ἐν** takes the form **εἰν** only in phrases such as **εἰν ἀγορῇ, εἰν Ἀἴθρῳ** (hence only in arsis; whereas **ἐν** is constantly used in thesis, the **εἰ** here being a compensatory lengthening for **ἐνς**). Here the preposition and its noun are to be regarded as one word. So **εἰν** **εὐρήσι**, but **εἰνὶ ὀρόνῳ** is an analogical extension, for **ἐν ὀρόνῳ** is not metrically impossible. **εἰν ἀλί, εἰν ἐνί** (E 160 etc.) are to be counted among trisyllabic words.

The second of three short syllables is lengthened in **ὑπεῖρ ἄλῃ, ὑπείρεχον, ὑπερέβαλον, σεμείλια, διτφίλε** (whence the scansion has passed to **δίφιλος**, -ον instead of the more regular **δίφιλος**, cf. **διογενής**¹), **διίπετός**, *descending by the will (or aid) of Zeus* (not *from Zeus*, which would be **διοπετής**).

Lengthening of the third syllable occurs in **μετακίασθον, ἀριδάκετος** (from **δεκ-** = *dec-us*?), **ἀπερείσια** (also **ἀπειρέσιος**), **μαχεούμενος** (beside **μαχειόμενος**).

The third short syllable after a long seems to be lengthened in **αὐτοχόωνος** Ψ 826 (probably we should read **αὐτοχόωνος** from **χόωνον**).

¹ Schulze does not admit that the -a of the dat. was ever long by nature; see *H. G.* § 373. It is lengthened chiefly when it comes after two short syllables—**Ἀἴδι, δέπῳ** etc.—and in the antispastic words **Ἀχιλλῆϊ, Ὀδυσσεῆϊ**. The

same is true of the -a of neut. plur., which is lengthened under metrical necessity in **ὀπταλέῃ, πορφυρέῃ** etc., and in trisyllables **ἑταῖ, φλόγεῃ** etc. For **τά** at the beginning of a line see below, C (1).

In **κυβόκτα** (A 679, § 101) for the more regular **κυβόκτα** the choice of the syllable seems to be due to the fact that **ι** followed by a vowel particularly invites lengthening; see B (2).

κατάλοφάδια (or **-αα**) κ 169 is a unique instance of two vowels metrically lengthened in one word.

A (2). *Antispastic words.*

It has been already pointed out that the lengthening of the first syllable here is due rather to metrical convenience than to necessity:

Homer can say **Ἀπόλλωνα προσέφη** without lengthening the **Ἀ-**. But the license is permitted in a few words, and has, moreover, been extended to words with a doubtful or long final syllable at the end of the line.

Thus **εἰλήλουεα** for **ἐλήλουεα** is only to be explained by metrical lengthening; but besides **εἰλήλουεα**, **-ε** in the middle of the line (twice only) we have **εἰληλούεαι**, **εἰληλουεώς** etc. at the end more than 20 times (**εἰληλουεώς** O 81). **εἰοικυῖται** (Σ 418) may be similarly explained.

Other possible cases are **ἀπενίζοντο** K 572, **ὑπεμνήμυκε** (for **ὑπᾶμῆμυκε**?) X 491, and **Εἰλείθεια** (only at the end of the line in H.).

Ἀπόλλωνα and **Ἀπόλλωνι** are found in all parts of the line, **Ἀπόλλωνος** at the end only except in ι 198.

Like the proclitic prepositions in series of three shorts already dealt with, it appears that enclitics may be regarded as part of the preceding word in forming an antispast. The **ου** of **Οὔλυμπος** thus arises in the forms **Οὔλύμποιο** (23 times in *Il.* and *Od.*), **Οὔλυμπόνδε** (10 times), **Οὔλυμπός τε**, **-όν τε** (4 times). The only instances without this excuse are Ξ 298 (= 309), II 364, Σ 616, Φ 389, λ 315—the last two passages at least very late ones. For **Οὔλυμπόνδ'** Θ 439 see under C (1).

In all these cases the lengthening takes place only before liquids and **F**, except in the unavoidable name **Ἀπόλλων**.

B (1). *Any short vowel followed by F and standing between two longs can be lengthened.*

This lengthening generally takes place in thesis, with no aid from rhythmical accent, and the rules of absolute necessity are very strictly observed in consequence.

As **πν** always makes position in Homer, forms like **πνέ(F)οντες** are impossible. Hence the purely metrical forms **πνείοντες**, **πνείουσιν**, **ἔμπνείησι** etc. **πνείει** (P 447 = σ 131) is the only form in H. where the lengthening is avoidable (see ε 469); here the following **τε** may possibly be regarded as part of the word.

Position before **πλ** may be neglected; hence **πλείοντες** is rare (π 368); for **πλείειν** we should perhaps read **πλέειν**.

ἡγνοίησε (A 537 etc.) seems to be **ἡγνόησε** with metrical lengthening from **ἀγνοφέω** (read **ἀγνοέησι** ω 218).

B (2). *Υ and ὤ standing before a vowel and between two long syllables may be lengthened.*

Here again the lengthening is confined to thesis, and the conditions of metrical necessity are rigorous in Homer (enclitics being counted as part of the word). The chief instances are **ὑπεροπλήησι** A 205, **προευμήησι**

B 588, Ὑπερνήϊην B 573, (Ὑποδαίην I 73? see note), ἀπυμνίαν v 15
 ἰστίη τ' ξ 159 etc., ἀκομιστήν τε φ 284, κακοεργίης χ 374, ἀεργίης ω 2
 (But ἀναλκίησι, αἰδρήσι should probably be -εῖησι.)

The suffix -ῖων is discussed at length, with the result that the quantity was variable in the earliest times; but in patronymics and the like the short gradually prevailed, so that ἰ remains only from metrical necessity or in names belonging to the oldest mythology (Πανδῖων, Τηλεπύρῳ, Τηλεπύρῳ Τηλεπύρῳ, Ἰσκιονίδης, κυλλοποδῖων—a hypocoristic name, —Ἰσκιονίδης).

A further long discussion is devoted to the vowel-length of verbs -ῖω, -ύω. These have to be treated under different heads according to whether they are primitive or denominative, and roots originally ending in a consonant have to be distinguished from the vocalic.

(α) Primitive verbs. The original quantity of the root-vowel can be traced, and is always preserved. The verb οὔω (οὔω, for the forms are confused in our authorities) represents five different roots: (1) *dhūr-ere*; in A 342 ὀλοισίησι φρεσὶ οὔει (read οὔει from *dhūs-jo*); οὔω οὔεσθαι. (2) *dhū = rush*, οὔω, οὔ-νω. (3 and 4) *dhū, dhūs*, both meaning *breathe, smoke* (οὔω *spirit = fūmus*: but οὔω *anger = dūmos* from (1); Lett. *dusma = anger*). (5) *dhū = sacrifice* (οὔω, οὔω). But the different senses cannot always be clearly separated; e.g. περὶ γὰρ ἔγχεϊ οὔει (οὔει) may belong either to (1) or (2).

The following verbs always have ū except before c: δύω (δύω Σ I Φ 559, δύω Λ 194 are aor. subj. from ἔδυν, and retain the long vowel in the indic.); *Ferū = draw* (with a by-form *Fpū*): in Δ 492 we should perhaps read ἑτέρωκε *Ferūnta* from a non-thematic **Férūmi*: so Ψ δεύρο *Ferūs*, Ω 16 τρίς δὲ *Ferūs* (here as aorist). Perf. and plupf. εἰρύω for *Ferū-*, εἰρύτο εἰρύμενοι. In εἰρύεται ū has become ūF before a vowel, but in Ξ 75 εἰρύεται has ū from analogy of the other forms. λύω: ἀλλύεσκεν, ἀλλύουσαν take ū from metrical necessity: for Ψ 513 read ἔλυεν, λύει (ū) in η 74 is wrongly imitated from λύω 205. Thus λύω, οὔω (sacrifice), δύω, φύω (all with ū) follow the analogy of verbs in -άω, -έω, -όω. βουλυτόνδε (II 779) has ū by nature, not metrical necessity, as is shewn by Aristoph. *Av.* 1500; it is not from the adj. λυτός, but from a subst. (properly a *nomen actionis*) which takes the long vowel as elsewhere. For the root πνū = *be vigorous*, beside πνεF, *breathe*, see note on E 697, and for (c)ερū, (c)ρū on A 216. In all these cases the original quantity of the u is preserved throughout.

(β) All denominative verbs in -ύω from stems in -u originally have ū (with -ύω, -ύα), and this quantity is retained not only in Homer but in Pindar and the older epic and lyric poets generally; the ū in the present is an Attic innovation, due to the analogy of fut. and aorist (note the defective μεούω, which has no sigmatic forms, retains ū throughout). Hence in ἐρητύοντο, ἐπ-ιεύουσι (Σ 175) the lengthening of the u is due solely to metrical necessity.

The same holds good of denominative verbs in -ῖω (-ῖω, -ῖω, -ῖω in Homer). μῆνις B 769 is a late form (see note there). The defective ἐσθίειν, with no sigmatic forms, never has ἰ, like μεούειν. κοῖω is from an c-stem, for κοῖς-ῖω (κοῖά = κοῖς-ῖά, cf. σποδῖη by σποδῖω) ὄτομαι (ἰ) is of unknown origin, but evidently for ὄτε-ῖωμαι, cf. ἀν-ώϊς-ώϊς-οῖν. The act. ὄτω (ἰ) seems to follow the analogy of ἄτω.

Of primitive verbs in -ίω, τί-ω *honour* has ī, which, however, may be ~~it~~ into -ij- before vowels. The root is *kēi*: *kī* (Skt. *cāyati*) and ~~different~~ from *kēi*, *kī* (Skt. *cāyate*), root of *τεί-νυμι*, *τείω*, *τίσις* etc., which means *avenge, exact payment* (whence also *ποινή*). Here our mss. ~~early~~ always write -i- for -ει-. The similarity of the two verbs in Greek caused some interchange of meaning, e.g. Γ 288 *τιμὴν τινέμεν* (*τιμνέμεν*) is evidently meant for an etymological play, and *ποιναίς* in Δ 10 is equivalent to *τιμῆς*.

φοίνις (ī) from *ἐφείκεν* is due to metrical necessity.

Derivative verbs in -άω, -έω, -όω equally retain the short vowel. *πακιάω*, *πανοσίαω*, *ἀκείόμενος* are, of course, from -εε stems (-είω = εε-jω). *πακιάω*, however (E 255), is an exception, apparently due to the false analogy of these verbs. *ἀχρεῖον* B 269 is a participle from *ἀχρεῖω* = *to be colourless* (*ἀχρής*: *χρῶς*: *ἀναιδής*: *αἰδώς*); thus *ἀχρεῖον ἰδών* = *with pallid look*, cf. *πεφροντικὸς βλέπεις* Eur. *Alc.* 773, *σεσαρὸς γελᾷν* Theokr. 14, *κλέπτον βλέπει* Aristoph. *Vesp.* 900, and various other similar cases. So *ἀχρεῖον δ' ἐγέλασσε*, *a pallid laugh*, σ 163. *μαχεῖόμενος* like *μαχεύόμενος* is explained by metrical necessity.

In the case of denominative verbs in -άω, there are some exceptions hard to explain, except by the analogy of primitive verbs with long stems such as *μνά-ομαι* *remember*, *μαι-μά-ω*, *ζώω* for *ζά-ω*, etc.; e.g. *μενοινώω* for -άω or -ήω), *μνά-ομαι* *woo* (if for **βνά-εσθαι*, from *βανᾶ* = *γυνή*). *ἡβώοιμι*, *ἡβώωσα*, *ἡβώοντες* (ω for ā) might seem to be excused by metrical necessity, but this Schulze does not admit in the absence of analogies in -α- verbs.

In -ο- verbs *ἰδρώ-ω* and *γελώ-ω* are from -ω stems. The only difficulty is caused by *ὑπνώοντας* (Ω 344 *τοὺς δ' αὐτὲ καὶ ὑπνώοντας γάργαρα*). Schulze remarks that a magic wand is not needed to wake a sleeper; he suggests that *ὑπνώων* is a desiderative like *ὀψείων*, *ἐκκουσείων*, deriving it (after Wackernagel) from *ὑπνωῖ ἰών*. *Hermes does not wake the sleepers, but quickens the tired, those who from weariness are falling asleep.*

C (1). *A short syllable can stand in place of a long one in the first caesura* (ετίχος ἀκέφαλος).

In this and the next two sections it is to be understood that the short syllable is not lengthened as in the preceding, but remains short. Hence in the tradition either ε and ο are not changed to ει and ου, or if ει and ου are found we ought to write ε and ο for them.

ἐπίτονος μ 423, *ζεφυρίη* η 119, *τὰ περὶ καλά* Φ 352, *τὸν ἕτερον* ε 266 would be sufficiently excused by metrical necessity. But this does not account for *εἰανοῦ* (*Ἑεανοῦ*) Π 9, *ἵομεν* B 440, and five other places, *ἐπεί* δὴ often (*not* from *ἐπεί*), *δαΐζων* Λ 497 (ᾱ about 20 times), *αἰῖδνι* ρ 519 (ᾱ about 100 times), *διᾶ* Γ 357 etc., *φίλε* (φίλε) Δ 155 etc., *Ἄρες* Ε 31, *λύτο* (λύτο) Ω 1, (*βορέης* with synizesis? I 5, Ψ 195), *Οὔλυμπόνδ'* Θ 439 (see under A 2), (*κάος ἔεσε*? X 332), (*στροφάετ'* X 557? see on O 666), *κλύτε* (κλύτε) *passim*, *εἴρυσα* (*Ἑέρυσα*) Λ 9, Ξ 32, Π 863, *σπείο* (σπείο) K 285, *οὔρεος* (*only* in the first foot, else always *δρεος*: in ζ 102 read *οὔρεα*. *οὔρεα* for *δρεα* is explained by the three short syllables. But *οὔρεαι* is a difficulty, as there is here no metrical necessity, the

alternative form **δρεσσι** being at hand. Schulze hesitatingly suggests this for **οὔρεσι** we should always read **οὔρεϊ**—in Ω 614 **ἐν οἰονόλοισιν δρεσσι** as λ 574).

C (2). *A short syllable can stand in place of a long one in the first thesis (στίχος λαγαρός).*

Schulze recapitulates the evidence given by Hartel and others shewing that the very weakest "position" is sufficient to lengthen a short syllable at the end of the first foot, e.g. **πολλὰ λισσόμενος** (λ for **ελ**?), **πολύρυσταζεσκεν** (**Frυ-**) Ω 755, **πυκνὰ (F)ρωγαλέην** ν 438. So perhaps **χεῖρα FFην** (**cfην**) I 420, **Ζεὺς δὲ FFον** A 533 for **χεῖρα ἐην**, **Ζεὺς ἐόν**, and **ὅς τε FFας** θ 524. But the instances he quotes to shew that a real trochee could stand for a spondee at the beginning of the line are very scanty and almost all more or less conjectural—generally from the *Odyssey*. His strongest case is **Αἴαν Ἰδομενεὺ τε** Ψ 493 (where see note). In A 187, 202 he thinks that the original reading was **δρ μέν κεν**, written perhaps **δφρα μμέν κεν** (cf. **ἐνὶ μμεγάροισιν**) and corrupted to **δφρ' ἄν μέν κεν**.

C (3). *A short vowel can stand for a long one in the sixth arsis (στίχος μείουρος).*

Here the evidence is somewhat stronger. The chief instances are **αἰόλον ὄφιν** M 208 (see note there), **εἴω, -μι** (for **ἔω**, subj. of **εἰμί**, H 340, I 245, Ψ 47), **κάνεια** (κ 355) from **κάνεον**, **κυφιοῦ** (κ 389) from **κυφεόν**, **νέμεσσι** Z 335 (generally explained by the false analogy of the verb **νέμεσσάομαι**), **οὔδόν** for **ὀδόν** ρ 196, **ἐάγη** A 559, **ἐφίεις** A 51 (Iliad elsewhere always has **ι** except under metrical necessity, **ἰέμεσθαι**, **μεοιέμεσθαι**, **μεοίετε**, etc., whereas **ῥίεμαι** = *aim at* always has **ι**). **ὔδα** has **ū** only at the end of the line, **ὔδατος** only at the beginning, **ὔδατι** (under metrical necessity) in any place; the only exceptions are Φ 300, where we read **ὔδατος πλάτ'** for **πλάθ' ὔδατος**, and ε 475; and the phrase **Κτυγρὸς ὕδωρ**, which is invariably treated as a single word **Κτυγρὸς ὕδωρ**, with **υ** lengthened by metrical necessity. Schulze points out that **Κτύξ** is never used alone by Homer; to him the name of the river is "Water Loathing"; cf. **Κυνόκουρα**, **Ἑλλήσποντος**, and Herod. vi. 74 **ἐν δὲ ταύτῃ πόλιν λέγεται εἶναι τῶν Ἀρκάδων τὸ Κτυγρὸς ὕδωρ**. **Κτύξ** first appears by itself in Hes. *Theog.* 389.—Other possible instances of this licence are **διδούνηι** Ω 425, **ἄδην** or **ἄδδην** E 203.

Ἄρης: the **α** must be short by nature, as it is never long in thesis in Homer. It is used long (1) in the first and sixth arsis, (2) in the form **Ἄρνος**, **Ἄρνη**, **Ἄρνα**. This suggests that (1) follows from the licence allowed in these places, and that **Ἄρνος**, **Ἄρνη**, **Ἄρνα** with **ā** represent **Ἀρεός**, **Ἀρεΐ**, **Ἀρεά** from a nom. ***Ἀρε(ς)-εως**, with **ᾱ** lengthened by necessity (**-εος** for **-νος** as in **Τυδέος**, **Ἀτρείος**). For the full discussion of this doubtful matter, however, reference must be made to the original.

ἄνθρωπος like **Ἄρης** has **ā** only in the first or last place, except M 38 Ψ 112, μ 77. In the first we can read **ἀμφοτέρησιν ἄνθρωποι ἔχουσι**: in the second the phrase seems to be deduced from **ἐπὶ δ' ἄνθρωποι ἔσχατοι ὄρον** (γ 471, ξ 104). In the trisyllabic forms **ā** is permitted in any place, whether the word ends with a vowel or consonant; **ἄνθρωπος** follows

⇒ analogy from ἀνέρι the more easily, because both forms had been entirely
 ■ supplanted in common use by ἀνδρός, ἀνδρί, so that consciousness of the
 real quantity was lost.

In spite of the extraordinary mastery of material and fertility of resource with which Schulze defends his theses, it is obvious that they are in very different degrees probable or proved, and some are in important respects hardly defensible. It will be sufficient here to mention a few of the broader difficulties raised by Schulze's position.¹

A (1). As soon as Schulze admits the lengthening of the first syllable in trisyllabic and antispastic words, he abandons metrical necessity and sets up metrical convenience in its place. When once the Epic poets allowed themselves for convenience to use ἄορι as a dactyl as well as an anapaest, they had really made the first syllable common for all poetical purposes; it is impossible to suppose that they were any longer governed by the stern conscientiousness which Schulze imputes to them, and refused to use ἄορος as a dactyl before a vowel. The facts point in the same direction; apparent cases of such "forbidden" use are abundant, and a large part of Schulze's capacious book is occupied with heroic attempts to get rid of them. His treatment of ἱερός is a good instance. We may agree with him that the ι is naturally short, and was first lengthened for metrical convenience in the often-recurring form ἱερά. But the other cases of lengthening were certain to arise when once the idea had grown up that the ι was common—hence ἱερός, ἱερόν, and even ἱεροῦ as dactyls. The consequence seems, indeed, so inevitable that Schulze's struggles to evade it are most puzzling. In fact he has himself to admit the force of analogy in some cases, e.g. εἰνὶ ὀρόνωι. Hence for all its ingenuity I regard his analysis of ἱερός as needless and entirely unconvincing, and still believe that while the *Iliad* was composing ἱερός always bore, more or less vividly, the sense of *holy*.

A (2). The forms εἰλήλουε-α, -ας, -εν, -μεν, -ώς, -ει occur 30 times at the end of the line, ἐπήλουεα, -ε in the middle of the line only twice (ν 257, ν 191). It would seem more reasonable, therefore, to attribute the lengthening to the "fifth arsis" than to the antispastic form of the words, which in a majority of cases does not exist. It is then rarely transferred, when the εἰ- had been consecrated by usage, to other parts of the line. Εἰλαίεωια occurs only at the end of the line in Homer, and at the beginning in Hesiod. Ἀπόλλωνος, -α, -ι with ā occur 11 times at the end, once at the beginning, and 6 times inside the line. All this points to a licence of lengthening spreading from the end of the line, while Schulze would have us believe that it began in the middle, where alone the antispastic character is felt. Only in the case of Οὔλυμπος does there seem to be ground for Schulze's theory, as Οὔλύμποιο occurs 14 times and Οὔλυμπόνδε 8 inside the line against 10 and 2 at the end. But from these forms the οὔ clearly spread to the other cases at an early date. Schulze's attempts to get rid of the outstanding six cases are complete failures. In Θ 439 it appears that he would give

¹ See some very sound criticism in Danielsson *Zur metrischen Dehnung im älteren griechischen Epos*, Stockholm

1897, of which I have made free use in what follows.

completely different accounts of the **ou** according as we read **Οὐλυμπόνδε** **ἔδωκε** or **Οὐλυμπόνδε** **δίωκε** !

B (1) (2). Here there can be little question that the lengthening of the vowel in thesis originated as Schulze supposes in cases of absolute necessity. But again he seems to err in trying to introduce a too rigid limitation, and to deny metrical lengthening when the final syllable though normally long or doubtful, is capable of being shortened ; to admit, for instance, the lengthening in **ἡνείων**, but to deny it to **ἡνείων**. His theory would be all the stronger for a little elasticity ; though it must be said that in this particularly valuable section of the work the facts more nearly bear out the rigid conclusions than in other parts.

C (1) (2) (3). The evidence to shew that metrical lengthening can take place in the sixth arsis seems strong ; but it is entirely against Schulze's theory that the vowel was left short in recitation, so that an iambus actually stood for a spondee. Such an assumption is almost incredible in itself, and with the single exception of **δφικ** M 208 the lengthening is always expressed in the traditional text by **αι** and **ου** for **ε** and **ο**. This is not the case in the first arsis, where in several cases the vowel is left short. But even here the lengthening prevails. I have therefore spoken throughout the notes of the lengthening in the first and sixth arsis, not of a short syllable in place of a long one. It need hardly be added that the "power" of a particular place to lengthen a syllable is a mere figure of speech, recording the fact that in this place an unexplained lengthening is so often found as to justify us in supposing that it is not merely our ignorance of the etymological or other cause which is to blame, but that a real licence, for some reason which we do not know, was in this place permitted.

With this caveat before him the student cannot fail to learn much from Schulze's important work, which must beyond question form the foundation of any future inquiries into the matters with which it deals. In details there is an enormous amount of fertile suggestion on which has been in this brief abstract impossible to touch ; much of it will doubtless be proved wrong, but in the meantime it has none the less an illuminating power.

APPENDIX E

NESTOR'S CUP

THE following illustrations throw light on the description of A 632. Fig. 14 is the cup found at Mykene by Schliemann, see Schuchhardt p. 241; while the two ruder instances (from Helbig *H. E.*² p. 374),



FIG. 14

illustrating the possible meaning of the $\pi\upsilon\upsilon\alpha\iota\tau\epsilon\varsigma$, are both from at Caere.

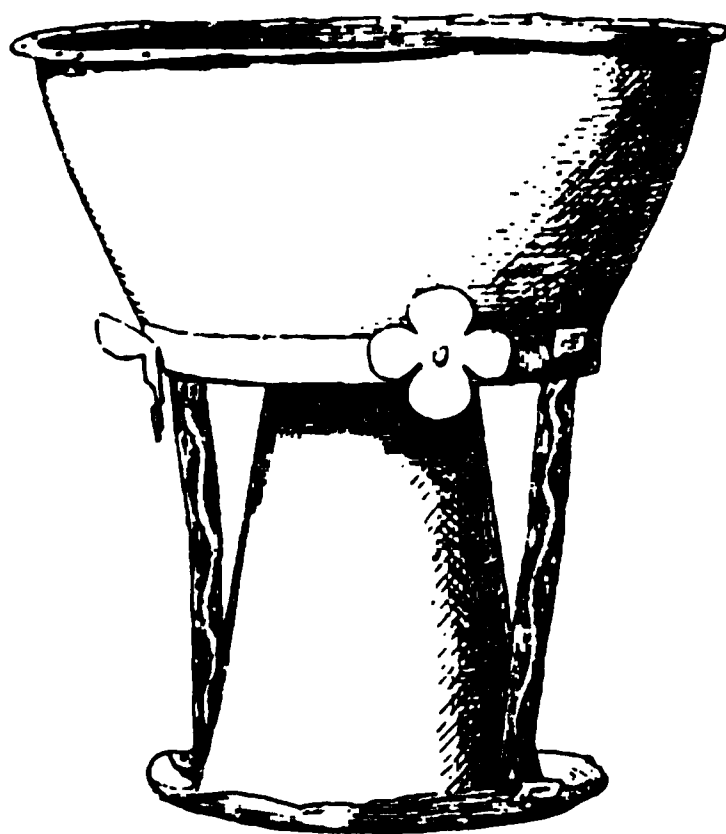


FIG. 15

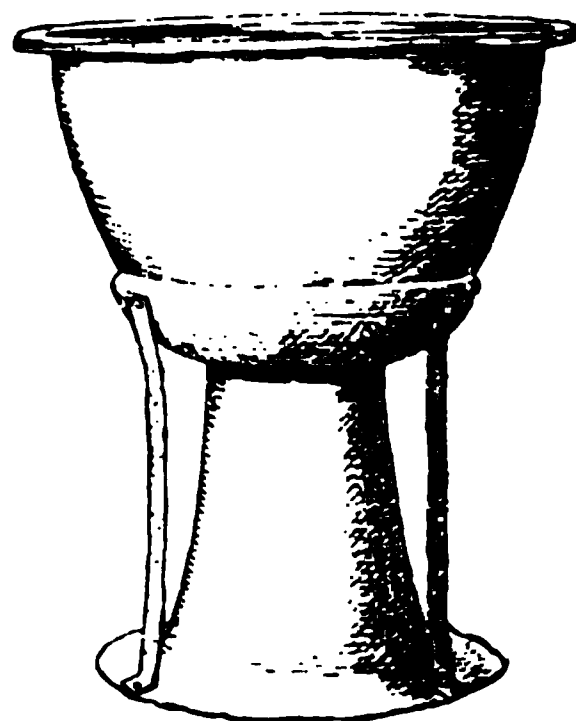


FIG. 16

APPENDIX F

A CONSIDERABLE papyrus of E has been published in the second volume of Grenfell and Hunt's *Oxyrhynchus Papyri*, which appeared when the preceding sheets had already been passed for press. I add here for the sake of completeness such readings as should have appeared in the Apparatus. This MS. (which I call Pap. π) almost invariably writes α for ι—a peculiarity which is not further noted.

4. δαίε : δαι. 16. θ' : ε' (*supr.* θ). 31. τειχεσιπλάτα *supr.* β over π.
 32. ἐάσωμεν. 42 *om.* 43. τεκτονος erased, *supr.* μνονος. 57 *om.* 64.
 οέσπата ήδα. 68. νυκ. 75 *om.* in text: written in margin but marked for
 insertion after 83. 87. δμ : αν. 92. θ' : ε'. 104. δησα σχήσασθαι (*supr.*
 ε over -σας-). || βέλος : μένος. 105. απορνύμενος. 118. δον δέ τε μ' (first
 θ erased and τ *supr.*). 126 *om.* text, added in margin. 127. θ' *om.* 128.
 γαιώσχοις. 132. δουρι *supr.* χαλκω. 141. ανχηστεῖναι. || κέχυνται :
 τέτανται. 171. coi altered to τοι. 177. εστι, τ erased and σ *supr.* 178. απο
 altered to επι. 183. τ' : θ first hand, *supr.* τ. 200. τρωεσσιν ανα. 205.
 εμελλεν. 210. δε γ' ἴλιον altered to δε εἴλιον ? 221. επιβήσθαι. 222. οἱ
 οἱ. 227. επιβήσωμε, *supr.* α over first ε, ο over ι, αι over last ε (i.e. αποβήσωμαι).
 231. ὑφ' : υ]π. 234. ποθεον]τες. 239. φ[ων]ήσαντες. || βαντες. 245.
 εχοντας. 257. ω]κεας ιππους : α and υς erased, *supr.* ε and ι. 266. άριστοι,
 ο altered to α and ο (or ω) *supr.* 285. ασ[χηςεσθαι, *supr.* η over ασ. 288.
 π]ρίν γ. 293. αελ[υση.

END OF VOL. I



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